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Colleen McFarland,
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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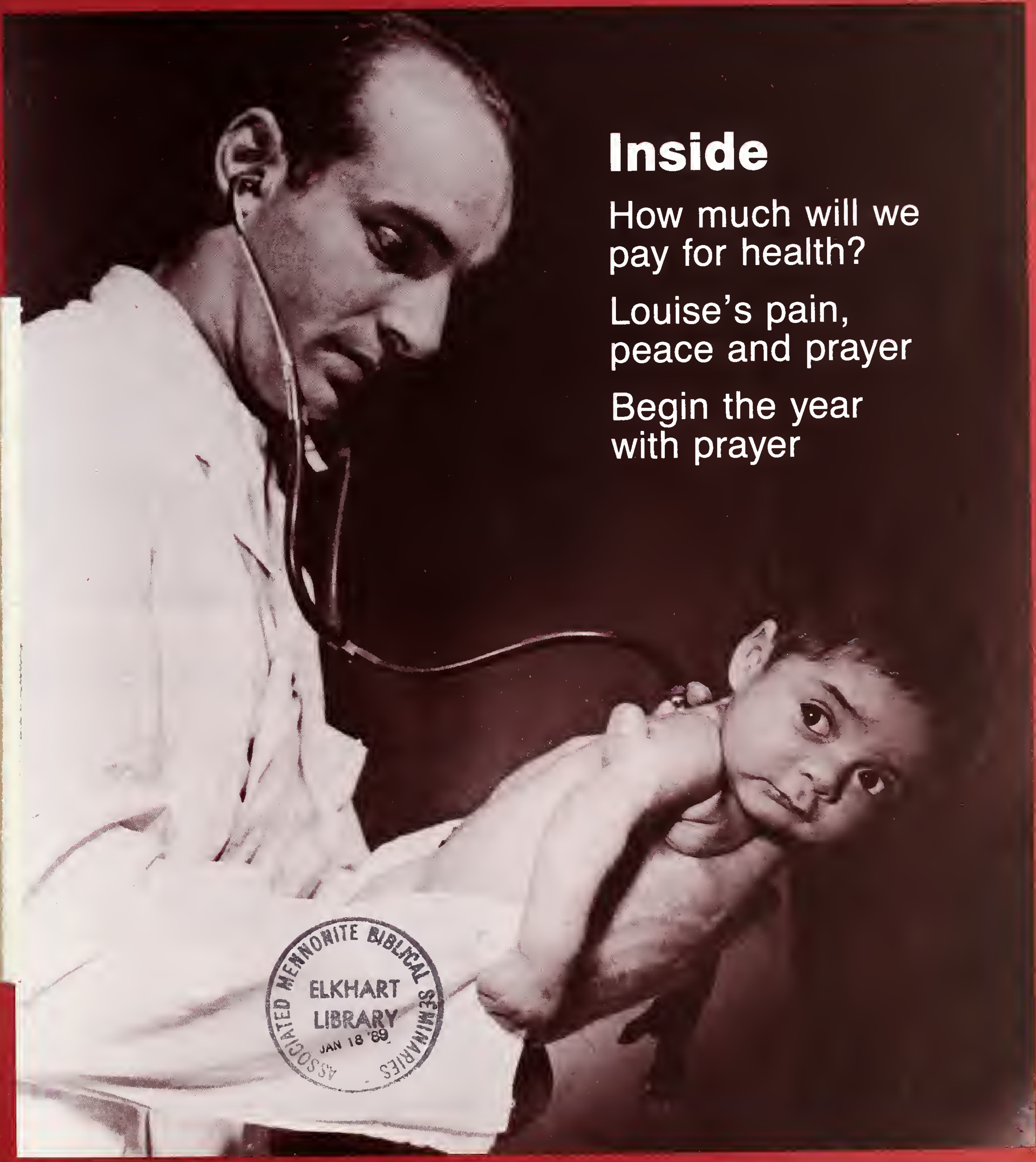
THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104.01 JANUARY 10, 1989



Inside

How much will we pay for health?

Louise's pain, peace and prayer

Begin the year with prayer

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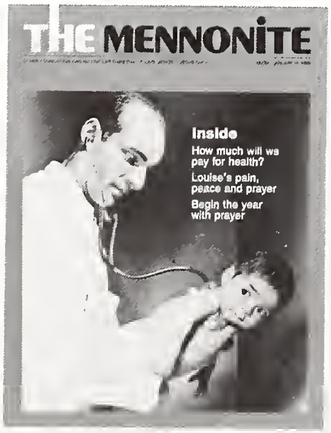
prologue

In this first issue of the new year comes the first of an about-once-a-month column of humor ("In cheek"). We, *The Mennonite* staff, bring it to you under the conviction that we all need to laugh at ourselves, however hard that be. When we floated the idea at an office coffee break, Jeannie Zehr (of Commission on Overseas Mission staff) said she might be able to supply some of the language tangles she hears about from missionaries. Rumor has it that John Esau (Ministerial Leadership Services) has a file of preacher jokes. We hereby invite you to listen up and send us what tickles you.

Wise people say that when we laugh more we are healthier. One topic addressed in this issue is health. Last summer at a symposium on "Shalom and Health" at Associated Mennonite Biblical Seminaries, Elkhart, Ind., John J. Krahn, a physician from Abbotsford, B.C., said that good science and good faith "can be complementary and significant in the whole-making process." Healing and restoration of physical and social well-being have little meaning without "commitment to goodness."

We'll be talking about our health for a long time to come. (Do we ever talk about anything else?) *mts*


THE MENNONITE
Inside
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Unlike many babies in developing countries, this one, in Santiago, Chile, who was born prematurely, has a good chance at life.

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Credit: Cover photo by UNICEF

The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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Paul M. Schrock

The shadows of death don't scare me anymore

Arthur D. Dick

Often we're frightened by things around us, especially the shadows.

Eight years ago my life changed abruptly. Two strokes took all functioning from my right side and left me speechless. After months of therapy I was released from the hospital and told to get a good wheelchair. Were these to be shadows of my future life?

Not as a goal to be achieved but as a victory to be experienced, Psalm 23 became my first renewal point. "Even though I walk through the valley of the shadow of death, I fear no evil, for thou art with me, thy rod and thy staff, they comfort me" became watchwords and checkpoints.

I remember how hopeless and useless I felt in the hospital. What living could possibly be left in such a broken body? If I couldn't walk or speak, what was worthwhile? I had believed that my greatest God-given gifts were my ability to speak and write. Now these were gone.

Loneliness and fear controlled my waking moments. Nothing else mattered. Without my voice and use of my right side I might as well have been dead. Death seemed a relief, since living half a life did not impress me.

Then I discovered God still had some living for me to do.

Jesus proved himself a trustworthy and dependable shepherd. Would I in my broken and battered body be able to overcome my fears and doubts and go beyond my anxiety to find purpose and realistic challenges to go on living in spite of the odds? The medics were skeptical.

Now I have learned to walk. I have enough voice recovery (even if monotone) that I can preach on occasion and live a life filled with pleasure from service. Using a computer, I have regained the ability to write. It doesn't come easily. But then, nothing does. Effort requires patience and diligence so that goals can be established and victories can be won.

The Psalms ring true. When I read my Bible, the realities expressed by its sages are real to me. It isn't just the words. It is the truth that God's healing graces are as effective today as they were thousands of years ago.

To experience these graces I needed to acknowledge their existence and then experience their reality in order to know their validity.

Arthur D. Dick, 1361 Majestic Drive, Burlington, ON L7M 1G4, is a member of Hamilton (Ont.) Mennonite Church.

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She kept a careful diary of her final illness and extended the doctor's prognosis of six months to more than four years of intense living.

Louise's pain, peace and prayer

Viola K. Weidner

Louise Hagin and a granddaughter

Louise Hagin loved life. I remember her well, for example, as a volunteer in the kitchen at Men-O-Lan over 40 years ago. I remember her enthusiasm and industry and commitment to the total camp program. I remember her youthful pranks that added zest to the long hours preparing food and washing and drying dishes by hand.

I remember hearing that Louise met an exciting young man on the boardwalk at Ocean Grove, N.J., in the summer of 1947. In 1950 Louise and Julian were married. They celebrated their first wedding anniversary with the birth of a son, Gary. The joy was soon knit together with pain when he developed leukemia and died before his third birthday. Later a daughter and three more sons enlivened their home.

In 1968 the resonant theme of pain intensified in Louise's life. In July of that year she had a radical mastectomy. In February 1973 there was a recurrence of the cancer in the chest wall, and in February 1982 surgery confirmed a large cancer and smaller tumors. Looking back, Julian says, "The first year was the hardest."

In spite of all this, Louise was organized. She had a prayer list starting with Julian, her children and grandchildren and reaching around the globe. She made a list of all her hospital visits, all her visitors, all the gifts she received, the names, addresses and telephone numbers of all her roommates. She kept in touch with them, encouraging and helping them every way she was able. Between visits to the hospital she made a list of 114 possessions, where they were, their origins and who was to have them. Each year she gave each grandchild a Christmas ornament, making a list so she wouldn't duplicate the gift. She kept an itinerary of their trips, including mileage, motels, restaurants.

She planned the details of her funeral. It was her final testimony of triumphant faith. She kept a careful diary of her final illness and extended the doctor's prognosis of six months to more than four years of intense living.

Louise possessed peace. One diary entry noted her attendance at a group meeting for cancer patients. She wrote, "I held back as so many spoke of depression, which I haven't really experienced."

The following excerpts from her diary of her last five years are a clue to her victorious life. They begin with her surgery after the third attack of cancer.

March 4, 1982: Big day for me. Feeling at peace. Of course with tears of emotion.

March 5: World Day of Prayer. My surgery at 10:30 a.m.

March 19: Thank you, dear Heavenly Father, for allowing Julian and me to celebrate another anniversary.

March 21 (from a note to her church family): I returned home March 17. I am feeling fine and appreciate your continued prayers for a miracle, if the Lord has that in mind for me.

July 30: I've had close to five beautiful months to enjoy life by the minute. God is so good.

Jan. 24, 1983: Everyone has problems, but if you know Christ as your real live Heavenly Father it surely does make the going so much easier.

Nov. 23: My year has really been a great one. I've lost all my hair again, but that's minor. Praise the Lord, I feel so good.

Dec. 31, 1984: The end of another beautiful year. Thank you, Jesus, for your goodness to me.

Jan. 12, 1985 (in the hospital): Thank you, Jesus. Another super day on earth.

Feb. 5: Today I used the sweeper for the first time in 1985. Thank you, Jesus.

March 5 (in heavy red ink): Praise the Lord. I'm very alive. Three years ago today I had my surgery. I have so much to be thankful for.

May 20: Praise the Lord. I'm going home to Harleysville again after being in Grandview for six days because of hemorrhaging.

May 21: Thank you, Jesus, for another day. I took a walk to see the Lord's handiwork. It's so wonderful.

June 30, 1986: I know my tumor is growing. At times I feel anger and I'm short with my family. I pray the Lord will help me through this dreadful disease. I've had such an extended life these almost 18 years that I'm getting selfish. Forgive me, Lord, as I enjoy life so very much here, yet I know that someday with you it will be even better.

Aug. 6 (after she entertained her grandchildren for three days): It was special for each granddaughter to be alone with Gram and go out to lunch. What a blessing to be a "Gram."

Sept. 5: Thank you, Jesus, for keeping me well enough to again take a trip with my super husband, Julian.

Sept. 20 (after a description of a very bad night): I prayed myself right through it. Thank you, Jesus.

March 13, 1987: Thank the Lord I was able to throw up. No one will ever know how thankful I am when I can empty out during a blockage. The Lord has been good to me over and over and over again.

March 19: Our 37th wedding anniversary. Thank you, Lord, for allowing me to celebrate with my hubby again. It's been a great 37 years in spite of my cancer and the loss of Gary.

April 8: The Lord has allowed me to live so many extra years, especially the last five, since in them I've really learned to smell the roses.

On May 20, 1987, a difficult conversation took place, with Julian's ear to Louise's lips.

Louise: Am I dying?

Julian: Do you think you are?

Louise: Sometimes I do.

Julian: Do you want to die?

Louise: Sometimes.

Julian: You can't die now. Dean is coming home on Monday and he wants to see you.

Louise: I'll try.

Julian: I'll see you tomorrow.

Louise: I'll try to be here, but I might not make it.

On May 22, Julian wrote: "Louise died as she lived, organized and peaceful."

Viola K. Weidner's address is 1437 Webster St., Allentown, PA 18102. She supplied the photo for this article.

Uncle Ed

Ruth Unrau

He lies hospital clean, shrunken,
checked and flecked with age,
swathed in the wrappings of his sterile crib.

"You are very old," I say.
He brightens. "Ninety-four next month."
Now all his dignity and self-respect
are in his age.
He can't remember where he used to live
or whom his youngest grandchild married.

Today he reaches back a week ago to fetch my name,
and triumph comes when he remembers
what he had for lunch.

A twinkling kind of man,
a habit of his life to make a little joke
persists: "If I'm this forgetful now,
how will it be when I grow old?"

"Not many of our family live so long," I say.
He turns his face away.
"I have this habit of living," he sighs.

Ruth Unrau lives in North Newton, KS 67117.

I am Awake: Discovering Prayer
A guide to the contemplative
Stephen J. Rossetti
THE WAY TO CONTEMPLATION
Encountering God Today
Willigis Jager
MARTIN THORNTON
PRAYER
A NEW ENCOUNTER
The Fountain & the Furnace
THE WAY OF TEARS AND FIRE
Maggie Ross

A look at four recent books —among dozens— on prayer

The art of being

Gordon Houser

Books and articles on prayer are as abundant these days as products containing oat bran. Is the sudden interest in prayer (the books wouldn't be published if they weren't being bought) the result of a spiritual awakening or a spiritual sickness? Are we fat on "the things of this world" and in need of a cholesterol-reducing diet? Or is this only a New-Age fad?

These are interesting questions, ones I will not attempt to answer fully. But the great attention being brought to the topic of prayer demands attention itself.

I want to discuss four recent (published in the last two years) books to glean some of the recent thinking about prayer. These books were not chosen for a special reason. They are simply four that I happened to read.

The smallest and most accessible of the four is Stephen J. Rossetti's *I Am Awake: Discovering Prayer* (Paulist Press, 1987, $3.95). Subtitled "A Guide to the Contemplative Life," the book offers a clue to the answer to our above questions in its introduction: "It is not enough for any organized religion simply to give its followers a set of rules or a moral code and tell them to follow it. . . . [The human] heart cries out for more! It longs for a taste of the Divine and will not rest in any religion until it gets what it seeks."

Perhaps this is the key to understanding the surge of interest in prayer. People want to experience God. The problem is how to gain this experience and how to recognize it. Books cannot provide the experience, but these books attempt to point the way.

A key word in all four books and in much of Christian literature on prayer is "contemplation." Rossetti defines contemplative prayer as "a loving awareness of God's presence." This is simple enough. However, these authors ask, What does this mean? Notice he doesn't call it a "rational" awareness; it is something felt—yet more. Though contemplation is often thought of as "a sweetness, a feeling of calm and a consoling peace," Rossetti says, this is only partly true. It may also include feelings of emptiness, darkness, despair.

Drawing close to God usually involves entering the "desert" or "dark night of the soul." Thomas Merton has written that "the 'desert' of contemplation is simply a metaphor to explain the state of emptiness which we experience when we have left all ways, forgotten ourselves and taken the invisible Christ as our way" (*Contemplative Prayer*).

Contemplation, then, takes us beyond our everyday experience to what is—like God—unnameable, impossible to define. Or, as Willigis Jäger writes in *The Way to Contemplation* (Paulist Press, 1987, $7.95), contemplation "signifies an experiential state that is not accessible to the faculties which dominate in our everyday consciousness."

Jäger's book is not as easy to read as Rossetti's and serves a more specialized audience. However, he delves much deeper into the way contemplative prayer leads us toward that "loving awareness of God's presence."

He enlists the writings of Christian mystics, particularly Meister Eckhart, who is quoted at one point thus: "The eye with which I see God is the same eye with which God sees me: my eye and God's eye are one eye, one seeing, one knowing and one love." This may raise charges of "pantheism," which Jäger addresses in his preface in this way: "To attempt to apply the word pantheism to mystical experience is akin to trying to buy liquid by the square meter."

The point is that this experience cannot be captured in words, which are "only fingers pointing at the moon," as Jäger says. "They are the score but not the music."

The specialized audience of this book is not scholars but people—anyone—willing to follow the path of contemplative prayer. This path is not easy, but, as the "Reports of Experiences" in the appendix of this book attest, the rewards can be rich. By this I don't refer to feeling good but to a deeper awareness of God, of God's presence within us and within all of creation.

Martin Thornton, who died in 1986, is an important figure in Anglican theology. His book *Prayer: A New Encounter* (Cowley Publications, 1988, $8.95) is an attempt to make prayer more relevant, more real, to the ordinary person in the pew. He writes out of his Anglican context, which can sound strange to Mennonites, and he tries so hard to be relevant that one can easily think he's insecure. But in the end he has helpful insights that are written in a refreshingly different language from what you find in most mystical literature.

The book is divided into three parts: "I Live in This World. . . ," ". . . And I Believe in the Creed" and "What Do I Do Next?" Thornton contends that we need "new maps" because the old maps, i.e. religious language, do not communicate to most people. To draw a new map he borrows from John Macquarrie's system of philosophical theology. Mercifully, he spares us long quotes from Macquarrie and instead explains his system in fairly understandable terms. He describes this existential approach as beginning with human experience in the world. And for "existence" he suggests the term "being-aliveness."

In this new language, then, Thornton describes God as "Being who lets-be the beings." "Letting-be," he says, means not just leaving alone but "enabling to be, empowering to be or bringing into being."

Thornton doesn't much care for the classical thrust of contemplation because it separates everyday Christianity from "the esoteric, professional world of the textbooks." In common usage, contemplation is reserved for the "advanced" and is achieved "only after a lifetime of terrifying struggle." He wants prayer to be an experience for "the committed Christian banker, the concerned typist, the happy farmer of faith and the devout bricklayer" without them "feeling guilty or inferior."

For Thornton, prayer is "sinking into Being." He writes, "Prayer is not something I do, occasionally or without ceasing, but something that is; a relation not to be performed or entered into but to be accepted, recognized, responded to, and above all enjoyed."

The best of these four books, in my mind, is *The Fountain & the Furnace* by Maggie Ross (Paulist Press, 1987, $12.95). Besides the practical benefit of its insights, this book is appealing for two other reasons: its astute scholarship in its investigation of a little-known Christian tradition—the spirituality of tears—and the beauty of its writing.

Ross, the pseudonym of an Anglican hermit, introduces readers to Syriac spirituality, to St. Ephrem and Isaac the Syrian, in order to help us understand "The Way of Tears and Fire," the book's subtitle. This sounds academic, but Ross incorporates theology, biblical study, psychological insight and poetic prose to explicate what is at the heart of the spiritual life: "kenosis." This Greek word refers to Christ's self-emptying, according to Philippians 2:7. As Christ emptied himself, surrendered himself completely to God, so are we to do.

Ross describes this kenosis thus: ". . . the whole point of the journey into the fiery love of God is *self-forgetfulness*, a self-forgetfulness evolving from a self-awareness that gradually drops away as we become ever more found in the adoration of God, in whom we find our true selves."

The way to this self-forgetfulness is the way of tears, a cleansing gift of God. Ross writes that "the salt of tears is the savor of life; that life salted with tears is salted with fire; that a life laid down upon the altar drenched with tears arcs to meet fire falling from heaven: tears to tears, salt to salt, fire to fire" (see Mark 9:49).

Each of these books grapples with the mystery of our life in God, a mystery that cannot be captured with words. Still, writers persist in attempting to describe this art of being, this way of contemplation, this loving awareness of God's presence. As long as this hunger for knowing God in our depths endures, books on prayer will continue to be produced.

Gordon Houser, The Mennonite*'s assistant editor, edits and writes reviews for the magazine. He's also been known to be forgetful, if not self-forgetful.*

When was the first time?

Do you ever recite the Apostles' Creed or the Nicene Creed? Or is that too high church? They're right there in the back of the *Mennonite Hymnal*—No. 722 and No. 723.

Whenever I say one of these—usually it's the Apostles variety; I guess Nicene sounds too much like what you put in your eye to get the red out, or else it's too close to "obscene"—I always stumble over one phrase. Maybe I'm a heretic. I think I just need more information before I can go along all the way with the apostles and the nice eens. I simply can't bring myself to swallow the whole thing. That phrase bugs me. Really it's one word: "again." Both creeds read, ". . . the third day he rose *again*." (I put in the italics, not the apostles.)

If Jesus "arose again," then when did he arise before? Was it on the second day? Did he get up and decide it wasn't time yet, that it was still Saturday? Or does it refer to the simple fact that he arose every morning of his life, either from sleep or, on a few occasions, prayer? The creeds also say that he "descended into hell." Maybe he arose, went down some stairs or something into hell, came back up and lay down again before arising—and now it makes sense—again.

It might be something else entirely. I'm only speculating. Maybe it was in Christ's pre-existent state that he first arose. But since it's connected with being dead, I mean that's what he arose from, then he must have died twice. You'd have to die twice to arise from the dead twice, wouldn't you?

I'm not trying to be troublesome. I'm perfectly willing to go along with these creeds. I'd just like an explanation. Is that too much to ask?

If none is forthcoming, then what is the possibility of changing the text a bit, simply taking out that five-letter word? I mean, we're not talking about the Bible. Besides, we're a pretty low low church; we don't recite creeds that much anyway. Can't we just take it out of our hymnals? Now's a good time to talk about it, since we'll be getting a new hymnal sometime in the next decade. That should make it easier. Or do we have to get permission? I'm willing to bet the apostles and the nice eens wouldn't mind. It was probably a scribal error anyway. Let's just say that "again" wasn't in the original. Who's with me? *Tim Matterssome*

How much will we pay for health?

James D. Kratz

Forty-year-old Mennonite Mutual Aid has seen the cost of health care rise more in the last decade than in the previous 30 years.

In 1950, for example, 3 percent of the U.S. gross national product went for the nation's health bill. Now it's 12 percent. Some predict it will rise to 17 or 18 percent.

In the first 20 weeks of 1988, Mennonite Mutual Aid Association paid an average of $715,000 a week to hospitals, doctors, laboratories and members for direct disbursement on medical bills.

New technology tends to blur the boundaries between life and death and has forced us to deal with new ethical issues as well as financial concerns.

More money is being spent for medical care at the beginning and end of life. From June 1987 to June 1988, $711,000 was paid by MMAA on eight premature births, an average of $89,000 per child. This is a good example of the dilemma caused by rising health-care costs. A decade ago the costs for these children would have been a fraction of what they are today because few, if any, would have survived. Parents certainly are not willing to trade the money spent for the lives of their children. Neither are we.

At the opposite end of life, a third of the payments go for the care of patients who die within six months. About half the average cost of health care for an entire lifetime will be spent during the last six months of a person's life. We need to prepare now for the choices that will have to be made at that time.

AIDS (Acquired Immune Deficiency Syndrome) has not been a significant factor in the escalating costs of the past several years. It will have an impact in five to 10 years. We are fairly certain AIDS will have a less significant effect on MMAA than for society in general, but we will not be exempt.

Nearly 2,000 people attended eight meetings held throughout the United States Nov. 28 through Dec. 6, 1988, double the number expected. Mennonite Mutual Aid sponsored the question-and-answer sessions. People were assured that MMA is financially stable and has no plans to drop health insurance coverage.

Peter Williams for WCC

We can do so much to restore health from the day of birth to the end of life.

Rising costs have forced MMAA to make major changes in its health-care coverage. Our Medical Expense Sharing Plan, begun in 1979, has a lifetime coverage of $500,000. Team Care Health Plan, the newest individual plan started this year, has a lifetime coverage of $1 million. Prior to 1979, MMAA's basic health plan, the Comprehensive Health Plan, had a maximum benefit of $25,000 per illness. That coverage became inadequate, but in the 1970s only a small portion of the total membership reached the maximum limit.

The Mennonite experience is like that of the wider society when it comes to using medical services. A recent analysis of MMAA's large claims payment record shows that in the period from June 1, 1987, to June 1, 1988, there were 33 claims ranging from $50,000 to $262,000. Of that total, there were nine claims over $100,000. Cancer, heart disease and respiratory problems (mostly in premature babies) ranked as the three highest categories of these large claims.

Over 50 percent of the participants in our health plans, however, did not file any claims in the one-year period from June 1987 to June 1988.

Insurers are nervous about the upward trend of health-care costs and have suffered losses or reduced gains in income. Similarly, we experienced a loss in the first quarter of 1988, but that does not mean we are in financial difficulty. We are required to maintain funds to cover these situations.

The basic way to take care of higher claims costs is through rate adjustments, but there are other things that can be done as well by MMAA, by you and by congregations.

Some congregations have had members volunteer to provide temporary home assistance for those who would

To control health care costs, Mennonite Mutual Aid

- has adopted a system to help members determine appropriate treatment and charges where the potential for large claims is present,
- has begun a new automated system for handling claims,
- promotes a wellness program to keep employees and members healthy,
- has adopted stricter guidelines that assign a specific cost to the risk that a person brings to the health plan.

* * *

To control health-care costs, individuals can

- ask for a second opinion,
- ask for generic drugs,
- question health-care providers,
- challenge costs,
- focus on wellness,
- do all you can to improve health,
- talk about the ethical issues surrounding birth and death,
- make decisions within the family and the congregation.

otherwise be in a hospital or nursing home. Others have provided money to pay a retired nurse from the congregation to stay with those in need.

The practice of mutually caring for each other and sharing our health costs must be spread as widely as possible among our sisters and brothers in Christ. The broader our base of support the greater is our ability to control costs.

It is sometimes difficult for those with good health to understand and appreciate why the cost of health insurance keeps climbing. But the basic philosophy of mutual aid calls for those who experience the gift of good health to share the burden of those whose experience is less fortunate.

So much more can now be done from the day of birth to the end of life to restore health. But we have not yet become reconciled to the cost.

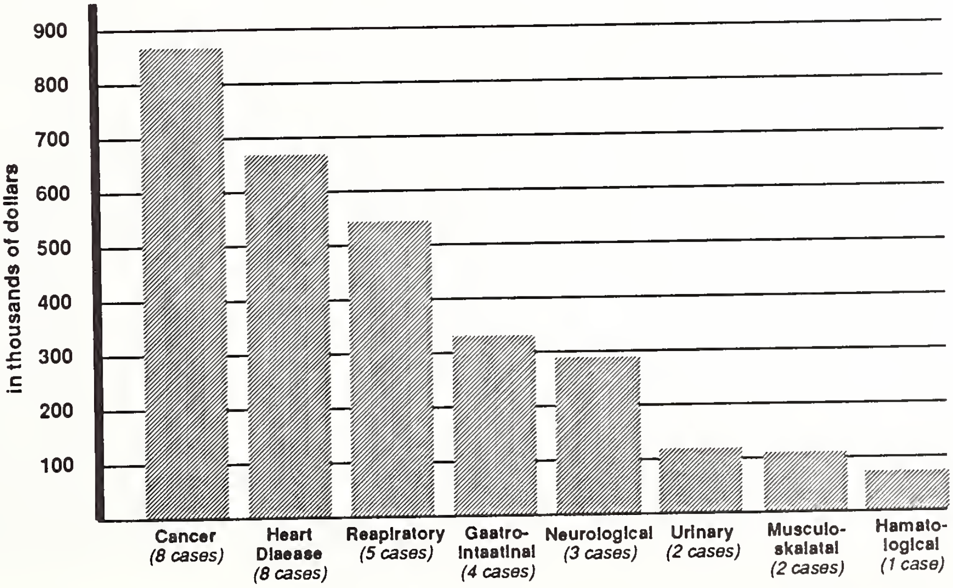
James Kratz has been a part of MMA for 14 years and was appointed president in 1986.

Health is explicitly God-related. Health is "the condition of human life in which a person's praise of God and social relations are unhindered by the foes of shalom." Willard Swartley, professor of New Testament, Associated Mennonite Biblical Seminaries, speaking at a 1988 summer symposium of "Shalom and Health: Sickness, Healing and the End of Life"

This graph shows the types of medical problems that have caused the 33 claims over $50,000 for MMAA from June 1987 to June 1988.

Some of the medical terms used can be explained as follows: gastrointestinal, diseases and disorders of the stomach and intestines; neurological, injuries and disorders to the brain, nerves and spinal cord; hematological, blood diseases; and musculoskeletal, disorders of the bones and muscles.

Cancer — $873,761.43 *(8 cases)*
Heart Disease — $676,292.38 *(8 cases)*
Respiratory— $545,888.83 *(5 cases)*
Gastrointestinal — $328,442.80 *(4 cases)*
Neurological — $298,147.10 *(3 cases)*
Urinary — $113,157.99 *(2 cases)*
Musculoskeletal — $104,637.25 *(2 cases)*
Hematological — $72,216.09 *(1 case)*



The new address of Africa Inter-Mennonite Mission is 54809 County Road 17 South, Elkhart, IN 46516. These are temporary quarters while an office is being built in south Elkhart. Construction is planned to begin in July.

Evangelist Billy Graham told over 1,000 students at McMaster University, Hamilton, Ont., on Oct. 24, 1988, that the world cannot justify spending billions of dollars on armaments when so many people die of starvation every day. "We're spending billions and billions on bombs that will never be used," he said, "and yet millions of people are on the verge of starvation or are actually starving. We cannot justify that from a Christian point of view."

NEWS

Wheat is traded for beans and corn

Mennonites send food to Sudan

Akron, Pa. (MCC)—Up to 260,000 people starved to death in Sudan in 1988. Mennonite Central Committee shipped 1,000 metric tons of wheat in December 1988.

The principal cause of starvation is a civil war between government troops of the north and the rebel Sudan People's Liberation Army (SPLA) based in the south.

Both sides have used food as a weapon in the war. The government has worked to prevent food aid from reaching people in the south, saying it will be diverted by rebels. The SPLA has attacked relief food convoys to increase pressure on government strongholds. In between are civilians who see villages raided and destroyed, crops burned and cattle stolen.

A mid-November 1988 peace accord, however, signed by the government and the SPLA, has improved the civilians' chances of survival. It called for a cease-fire and the free passage of food to hungry people in the south until a national constitutional conference opened on Dec. 31, 1988.

MCC's Canadian wheat was traded for 250 tons of beans and 600 tons of corn, moved to Juba, the largest government-held town in the south, and distributed by the Sudan Council of Churches, MCC's main partner in Sudan.

Juba's 80,000 residents have been joined by at least 150,000 people driven there by the war. Earlier in 1988, MCC donated $8,376 U.S. for the purchase of bamboo and teak poles to build shelters. Jubas's meager social and health service facilities are strained to the limit.

Marc Nikkel, a friend of MCC who worked for five years at the Episcopal theological training college in southern Sudan, says, "Little relief food has come by road since September when the SPLA attacked a convoy, killing 18 Kenyan drivers. Nor has much come by air. . . . One cannot obtain grain or flour of any kind in the market, no matter how much cash one has. We are near starvation and desperation."

"We are dying like animals, without being counted," Benjamin Yugusuk, a friend of MCC and archbishop of the Episcopal Church in Juba, is quoted as saying in the Nov. 12, 1988, *Washington Post.* "Children, pregnant women, old people are dying. All of the schools are closed." People are too weak to work.

No children under 2 to 3 years of age are left alive.

Peg Johnson

Breakfast at Hilla Shook Camp on the edge of Khartoum, Sudan

Those under 5, and still alive, are nearly all boys since parents give males food first. About 1.5 million people are displaced within Sudan; another 350,000 fled to Ethiopia.

Roots of war

The civil war that has been on and off for more than three decades pits the mostly Arab and Islamic north against the largely African and Christian and animist south. This round of fighting began in 1983 when Sudan's previous leader reversed agreements that settled an earlier North-South war in the early 1970s. He began to impose Islamic law and limit the political autonomy of the economically less-developed south.

On Nov. 15, 1988, the SPLA and one of the three government coalition parties signed a peace accord in Addis Ababa, Ethiopia. In late November, the prime minister's Umma party added its support.

The November accord called for a freeze on the reintroduction of Sharia Islamic laws until the December constitutional conference. Because of this freeze the third party of the coalition, the National Islamic Front, opposes the accord.

The Sudanese army is said to have told the Khartoum government that the war cannot be won militarily. It reportedly costs the heavily indebted Sudanese government $1 million a day. *Charmayne Denlinger Brubaker*

Canadian Mennonite Bible College and Mennonite Brethren Bible College, both in Winnipeg, are offering six joint courses this school year as part of their regular daytime schedules. The schools have enjoyed congenial relations over many years. They have held joint music seminars and choir concerts, offered joint evening courses and exchanged teaching faculty. However, "we are now in a climate of readiness to cooperate on a more significant level," said CMBC president John Neufeld.

Five Mennonite Voluntary Service positions are being funded by A Call to Kingdom Commitments. "MVS is confronted with urgent needs," says Chuck Neufeld, MVS director. "The call is clear but financial support is not." $17,000 over the next one to two years will support a peace education worker at Arvada (Colo.) Mennonite Church; a pastor's assistant and peace worker at Cincinnati Mennonite Fellowship; a refugee worker in St. Paul, Minn.; a West Broadway Community Ministries worker in Winnipeg; and a peace worker at Synapses in Chicago. MVS is a program of the Commission on Home Ministries.

Almost half of the members of Grace Mennonite Mission Church, Meadow Lake, Sask., attended a Friendship Evangelism Seminar in November 1988 along with people from four other churches. Don Yoder led the seminar. Wes Dobson, pastor at the host church, said it "motivated us to be active in reaching out. Our prayer is that this time of teaching will mobilize our congregation to move out and take the message of Jesus to our friends and neighbors."

NEWS

Canadians increase participation with immigrants from Soviet Union

Winnipeg (CMC)—"This is a moment in history in which we must be involved," said Jake Harms, coordinator of the European Ministries Committee of the Conference of Mennonites in Canada.

CMC was invited by Mennonite churches in Germany to help with the heavy influx of Mennonite immigrants from the Soviet Union. In response Jake and Anne Harms spent Dec. 2-20, 1988, in Germany. Jake Harms and Hans von Niessen of the Arbeitsgemeinschaft zur Unterstuetzung der Mennonitengemeinden (AGUM) explored ways CMC can become more involved with AGUM churches in its ministry to the immigrants.

Almost 15 percent of the people now coming from the Soviet Union are Mennonite, approximately 4,000 in 1988. This brings the total number of Mennonite immigrants since the early 1970s to 17,000.

CMC was involved with the Umsiedler ("resettling ones") ministry in the 1970s, but in recent years scaled down its assistance as the Mennonite churches became self-sufficient and the number of people coming from the Soviet Union decreased.

The Harms' trip was investigative. "Any ministry we get involved in will be done under the auspices of AGUM," he said. "We respond to their requests and don't start our own programs." *Margaret Franz, editor for the Conference of Mennonites in Canada*

MCC's history in Middle East helps in monitoring current events

Washington (MCC U.S.)—Twelve denominational representatives monitor public policy here and participate in Churches for Middle East Peace (C-MEP), an organization begun in 1984 to review crucial developments in the Middle East and congressional and State Department actions.

The Mennonite Central Committee Washington Office has the benefit of MCC's 38-year presence in the Middle East as an invaluable resource for monitoring the region. A stateside administrator for MCC's programs in the Middle East and 31 field personnel in the Israeli-occupied West Bank, Egypt, Lebanon and Jordan provide crucial insights that help critique U.S. Middle East policy.

C-MEP's operational statement affirms that "there are no possibilities for long-term peace unless adversaries can be brought into peace negotiations . . . including the leadership designated by the Palestinian people, Syria, Israel and the Soviet Union."

The ascendancy of Israel's militant right in recent elections there underscores the need for U.S. Christians to become better informed on the Middle East and to communicate to Congress.

The arsenal of high-tech weaponry is mushrooming in Israel and the Arab states, so that the potential for a major conflagration in the Middle East surpasses that of any other part of the globe.

The MCC Washington Office, 110 Maryland Ave., N.E., Washington, DC 20002, welcomes response from readers who would like to be better informed on the Middle East. *Andrea Schrock Wenger*

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"It's essential that young black people have black educators as role models," says Mpho Tutu, 24, the youngest daughter of South African Archbishop Desmond Tutu. A graduate of Howard University, Washington, a predominantly black university, Tutu says she knows from experience the value of seeing blacks at the head of the classroom and in decision-making positions. It's crucial, she says, for black students and other minorities "to have a physical manifestation of accomplishments and ability."

BUKLOD, a center that works with "hospitality women" just outside the U.S. Subic Naval Base at Olongapo City, the Philippines, has begun a night-care center for children of the women who make a living entertaining U.S. servicemen. "These mothers are caught in an oppressive system," says Brenda Stoltzfus, Mennonite Central Committee worker who is active at BUKLOD. Organizers of the night-care center realize some may view it as a way of perpetuating the prostitution industry. But, argues Stoltzfus, the center is really a "preventive measure" that will keep some children from the streets and child prostitution.

A former member of the Salvadoran Air Force who has been granted political asylum in the United States testified that the Salvadoran military systematically tortures and kills prisoners of war and hides the evidence from U.S. military advisers. The former sergeant in the *Grupo de Operaciones Especiales* (Special Forces Group) said he was whipped with a radio antenna for refusing to torture prisoners. When he told his U.S. military supervisor about the torture sessions, he said, his Salvadoran officer threatened to kill him. Torture sessions were continued but hidden from U.S. advisers, he said.

NEWS

Eight Mennonite young people form a service unit in Minnesota

Newton, Kan. (GCMC)—Dorothy Isaac, Greg Lichti, Janet McPharlin, Greg Cressman, Martin Edmonds, Jane Miller and Sue Campbell had a dream. As students at Conrad Grebel College, Waterloo, Ont., they talked about the possibility of living together in an intentional community and working for social justice.

In September their dream began to be a reality when the seven of them, plus new friend Cadmon Whitty, moved to St. Paul, Minn., to serve together under the Mennonite Voluntary Service (MVS) program of the Commission on Home Ministries.

"As recent university graduates we are faced with making critical decisions about the next stage in our lives. It is apparent that current trends in North American society seduce us toward living individualistic lives. We feel pressure to select careers, living locations and friends on the basis of financial security. We are convinced, however, that our lives should be directed by significant relationships and service to human need," the group stated in a letter to MVS.

So far, the "experiment," as Cressman put it, is working well. "There's a lot of joy living with this group of people. We have a high priority for shared time," he said.

Back row, left to right: Cadmon Whitty, Sue Campbell, Dorothy Isaac, Greg Lichti, Martin Edmonds. Front row: Greg Cressman, Jane Miller, Janet McPharlin

MVS

Brandon, Man., now has an MVS unit

Brandon, Man. (GCMC)—The Brandon Mennonite Voluntary Service (MVS) unit is off and walking.

Marcia Hamm, 23, recently finished a two-year Mennonite Central Committee term in Saskatoon and wanted to continue in voluntary service. Grace Mennonite Church in Brandon is 29 years old. The congregation recently completed a study on poverty and wanted to get more involved.

In October 1988, Hamm and the Brandon congregation joined forces to help each other out. As the first MVS volunteer in the Brandon unit, Hamm is working half time for Samaritan Services, an organization that provides food, clothing, literacy programs, Christian counseling and Bible studies. In her other half-time position, Hamm is a peace education worker with Project Ploughshares.

"It impresses me that the church has a responsibility in the services and work that I do," said Hamm. She, in turn, fosters contact with the congregation by becoming involved in its activities.

Both Hamm and Grace Mennonite Church would like to see three to four more people join the Brandon MVS unit. Available openings include a full-time position as a peace education worker with Project Ploughshares and a staff position with Bethadmah, a Christian group home for young offenders. *Charlotte Siemens, associate director for Canada for Mennonite Voluntary Service of the Commission on Home Ministries*

First Mennonite Church, Burns Lake, B.C., invites applications for the position of full-time pastor, with experience preferred. Church membership 130. Applicant should be of strong Anabaptist orientation and have strengths in the following areas:
- preaching
- teaching
- counseling.

Resume including training, experience and references should be directed to Gerald Dyck, Chairman, Pastoral Search Committee, Box 581, Burns Lake, BC V0J 1E0, (604) 692-3959.

Staff position available in Commission on Home Ministries: **secretary of evangelism and church development**, beginning Sept. 1, 1989. Application deadline—**Jan. 30, 1989**.

For more information call or write Hubert Brown, executive secretary, CHM, Box 347, Newton, KS 67114, (316) 283-5100.

A David Schroeder Symposium, sponsored by Canadian Mennonite Bible College, is planned for June 14-17 at the CMBC campus in Winnipeg. "Theology and the Hermeneutical Community" will be the topic for 12 papers presented by scholars from CMBC and other academic institutions across Canada and the United States. The symposium program will include a keynote paper by Schroeder himself. For more information write to Schroeder Symposium, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

"Journey with Jonah" is the title of the annual pastors' week at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 23-27. Eugene H. Peterson, Marion Bontrager, Judy Harder, Gertrude Roten, Erick Sawatzky, Charlie Cooper, June Alliman Yoder, John Hershberger, William Sullivan, Henry J. Schmidt and Mel Schmidt will bring an array of Bible study, drama, worship, recreation and humor. Children of College Mennonite Church, Goshen, Ind., will give the musical "Oh, Jonah." Registration is $50, accompanying spouse $30. Contact Bev Sawatzky, 3003 Benham, Elkhart, IN 46517.

"A Time to Be Silent...A Time to Speak" is the theme for the Lenten Desert Experience VIII, Ash Wednesday to Easter Sunday, Feb. 8-March 26, at the Nevada test site. Dan Berrigan, Jim and Shelley Douglass, Bishop Thomas Gumbleton, Liz McAlister, Richard Rohr, Jim Wallis and others will lead workshops or weekend times of prayer, reflection and action. For information contact Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, (702) 646-4814.

NEWS

First-ever joint confession is in the works

Oak Park, Ill. (GCMC/MC)—Schleitheim 1527. Dordrecht 1632. Winkler 1930. Kalona 1963. These dates all figure prominently in the development of Mennonite confessions of faith.

However, Mennonite historians may soon be adding another date to the list as the General Conference Mennonite Church (GC) and the Mennonite Church (MC) are currently working on their first-ever joint confession of faith.

In February 1987 the Joint Confession of Faith Committee met for the first time. Since then the committee has met twice, including the most recent meeting at Oak Park, Ill., Sept. 29-Oct. 1, 1988.

"The rationale for recommending a new joint confession focused on the need to summarize the meaning of doctrinal and moral faithfulness in a given time and place and to work toward greater unity by articulating common beliefs and practices," stated co-chairperson Marlin E. Miller, Elkhart, Ind., at an earlier meeting.

The timing was also right for both denominations. In 1982 MC member conferences asked that their 1963 statement be revised or a new one created. Since there was no precedent for the former, the Mennonite Church decided to work toward a new confession of faith.

The General Conference, on the other hand, has had a one-page confession of faith in its constitution since 1896. While a number of congregations and districts have adopted their own statements over the years, an attempt to adopt denominational "articles" of faith failed in the early 1930s. In the 1980s there has been renewed interest in developing a more comprehensive, church-wide statement of faith.

The first MC/GC conference at Bethlehem, Pa., in 1983, provided additional momentum for the two denominations to work together with the delegates approving a proposal to explore further avenues of cooperation.

The drafting committee noted again at the Oak Park meeting that no major theological divisions currently exist between the two groups, that their histories have a common point of reference in the Anabaptist movement, and that the major differences have to do with church polity and ethos.

The General Conference has traditionally emphasized the "core of faith," while the Mennonite Church has tended to "define the boundaries," one committee member said.

The first feedback on the statement will come at the second MC/GC conference, Normal, Ill., Aug. 1-6, 1989, where an essay on the nature, uses and misuses of confessions of faith, and articles on topics such as baptism and foot washing will be distributed to delegates. According to projections, the next step will be to complete a first "final" draft by the early 1990s, which would allow adequate time for broader consultation, testing and revision before action by MC and GC delegates in 1995.

John Bender

Joint Confession of Faith committee members are, left to right, front row: Marlin E. Miller, Helmut Harder, Samuel Lopez; second row: Lawrence Hart, Beulah Hostetler, David Ewert (Mennonite Brethren non-member observer), Jake Tilitzky; back row: Lois Barrett, Ted VanderEnde, Martha Smith Good, David Garber.

The eight-year time frame for the project is important, noted Miller, since "working toward greater unity implies broad and sustained consultation in order to build both a broader and better based consensus." He added, "Seeking to summarize doctrinal and moral faithfulness requires extended study, discriminating discernment and doubtless no little conversation and debate."

The committee recently learned that the Schowalter Foundation has granted it $5,000 for a staff person who can assist in the drafting and editing of the confession in consultation with co-chairpersons Miller and Helmut Harder, Winnipeg. Committee member Lois Barrett, Wichita, Kan., agreed to assume this position.

Previous Mennonite confessions of faith are collected in *One Lord, One Church, One Hope*, edited by Howard J. Loewen and published by the Institute of Mennonite Studies of Associated Mennonite Biblical Seminaries, Elkhart. *John Bender*

In 1987 Canadian "snowbirds" spent $838 million in Florida, $292 million in California, $233 million in Hawaii and $80 million in Arizona. Figures are in U.S. dollars; statistics are supplied by Canadian and U.S. agencies and the travel industry.

AWARE stands for Annual Winter Arizona Residents Experience. Phoenix (Ariz.) Mennonite churches have asked Norman and Virginia Derstine to coordinate this program for winter residents. Bible studies, carry-in dinners and recreation are part of the November through May program. Contact the Derstines at 4334 W. Vista Ave., Glendale, AZ 85301, (602) 931-9241.

Keston News Service (Keston College, Kent, England) reports that a Soviet Pentecostal, Stepan Otrada, is serving his second prison sentence for refusing military service. Born in 1966, Otrada was first arrested in 1985 and sentenced to two years in an ordinary regime labor camp for refusing military service on religious grounds. He was released in 1987, but refused his second call-up and was re-arrested and given a sentence in a strict regime labor camp. He is from the village of Malchitsy near Vladimirets in the Ukraine.

NEWS

Mennonite Mutual Aid adopts new set of investment guidelines

Reedley, Calif.—A new set of ethical investment guidelines has been unanimously adopted by its board of directors. Denominational leaders from the General Conference Mennonite Church, the Mennonite Church and the Mennonite Brethren Church also met with the board during its December 1988 meeting here.

Guidelines for ethical investing have been considered by the board for nearly two years. MMA manages nearly $200 million as a trustee for the church.

The guidelines list issues such as peace, justice, quality of life, health and stewardship, responsible management, and church investment. They eliminate investment in major military contractors, companies with 5 percent or more of their gross sales in defense contracts and companies with any direct involvements with weapons.

MMA will seek means to advocate justice. Investment priority will be given to companies that promote a better quality of life as in health care, housing, food and education.

MMA will avoid participation in businesses involved with alcoholic beverages, tobacco and gambling. It will also attempt to monitor the performance of company managers in several areas including equal opportunity employment, job training and environmental issues.

Greg Weaver, MMA vice president, says the guidelines do not rule out investments in a country such as South Africa. However, any investment would focus on companies supplying medicine, food and shelter.

Willis Sommer, board member from Bluffton, Ohio, described the guidelines as "pro-active." "These guidelines force us to face important issues, such as apartheid in South Africa," he said. "If you adopt a policy which requires you to divest your interest in companies doing business with a certain country, it becomes too easy to ignore the problems in that country. By writing the guidelines as they are, it also allows us to look carefully at problems in other countries, such as Northern Ireland."

Richard Reimer, MMA board member from Smithville, Ohio, said he urged rejection of the South African investment proposal during board discussion in 1987. However, he said he fully supported the new investment guidelines and made the motion for their acceptance. "While we may not be responsible for all the evils in the world, we must make sure we don't contribute to them," he said. "Some have expressed concern that we are too far ahead of our members on this issue. I would rather be criticized for leading down the right path than for following down the wrong one."

One of the overriding concerns for the board has been the performance of the health insurance portion of MMA's services. While all of the other services are doing very well (such as Mennonite Foundation, Mennonite Retirement Trust and Mennonite Auto Aid), health claims submitted have been significantly higher than income from premiums in 1988. Health plan membership will also show a decline of about 1,500.

Information was given to the board showing that the reason for the loss is a tremendous increase in claims caused by rapidly rising health-care costs. Even though MMA's administrative costs are only about half those of the average for the health insurance industry, steps are being taken to reduce administrative costs even further.

Vern Preheim

MMA

Rate increases are being implemented for the Medical Expense Sharing Plan and Team Care Health Plan which should bring premium income back in line with claims expense in 1989. Concern continues over membership levels.

In other business, the board heard from Vern Preheim, general secretary of the General Conference Mennonite Church; Jim Lapp, executive secretary of the Mennonite Church General Board; and Jim Holm, who chairs the U.S. Conference of Mennonite Brethren Churches.

Preheim said the way church members view MMA depends on circumstances. "It's an insurance company when you pay a premium, but it's a church agency when you get benefits," he said. "To most GC members, MMA feels like it is 'us,' just like MCC (Mennonite Central Committee). It serves us, we belong to it, it's ours."

Preheim urged board members to vote for the good of all Mennonite groups, not just the denominations they personally represent. The MMA board is composed of representatives from the GC, MC and MB churches.

Lapp said MMA is an expression of some of the alternative values embraced by

Near the eighth anniversary of the murder of four U.S. Roman Catholic missionary women by Salvadoran death squads, 22 men were killed in the area of Chimaltenango, Guatemala. The Cerezo government calls it common crime. U.S. Ambassador James Michael says that the "democratic" government of Guatemala is "actively trying to oppose violence" and will have the continued support (military aid) of the United States.

Bharatiya General Conference Mennonite Church had its annual meeting in Saraipali, India, in November 1988. Representatives accepted a new church in Chirmiri as a member. Moses Gardia, graduate of Union Biblical Seminary, Pune, India, is that church's pastor and it has 55 members. New conference officers are B.J. Kumar, chairman; P.K. Ram, vice chair; S. Benn, secretary; Z.B. Gardia, treasurer. Three pastors announced their retirement.

In the last decade the number of Christian missionaries sent out by Japan has more than doubled, from 130 to 291. At the same time, according to a report by Minoru Okuyama in *Japan Update*, the number of sending agencies grew from 48 to 63 and the number of countries of service from 24 to 36.

NEWS

Mennonites. "I think we sometimes underestimate the complexities of the issues you face. We are grateful for your leadership, and we are committed to working with you." Being both a church agency and a financial and insurance institution "creates tension," Lapp continued, "but it's unavoidable. We need MMA's expertise to help us be the church in the world," he said.

Holm related a personal experience. His church's board of trustees was ready to look for health insurance elsewhere when they received notice of a major rate increase. However, they later came to realize that it meant they were helping other people and decided to continue their MMA coverage. For the staff, that meant planned salary increases had to be eliminated. But they were all aware of a number of people in their congregation who had been helped, and they agreed with the decision.

Board members challenged the denominational leaders on the issue of church agencies which do not participate in MAA services.

Preheim said the GC General Board intends to review that issue. He expressed interest in obtaining information about how participation by all Mennonite agencies would affect those agencies and how it would affect MMA.

The board will meet at the MMA offices in Goshen, Ind., May 4-5; in Chicago, Aug. 10-11, and in Lancaster, Pa., Dec. 1-2. *Steve Bowers*

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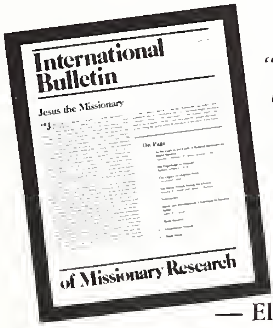

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—Elton Trueblood

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The spiritual emphasis committee has published a resource packet on Lent and Easter. The cost is $10 and can be ordered from Spiritual Emphasis Committee, Box 347, Newton, KS 67114.

Mennonite Central Committee's Global Family Program is an expansion of the 35-year-old Child Sponsorship Program. It supports learning centers in Bangladesh, Brazil, India, Indonesia, Kenya, Paraguay, the Philippines, Thailand, the Israeli-occupied West Bank and Zimbabwe. Participants send $20 Canadian or $15 U.S. monthly and in return receive information about the recipient. Contact MCC Global Family Program at 134 Plaza Drive, Winnipeg, MB R3T 5K9 or Box M, Akron, PA 17501.

Bethel, Goshen and Eastern Mennonite colleges are sponsoring a transcultural seminar May 28-June 9 at Eastern Mennonite College, Harrisonburg, Va. It is designed for people planning to work overseas for the first time and for returning workers in general development. Emphasis will be on how to practice specialized skills in cross-cultural situations. Thirty specialists in international development will give presentations during the intense 10-day program. Participants can earn three hours of college credit or two hours of seminary credit. Contact EMC, Harrisonburg, VA 22801.

NEWS

MCC's job creation projects hurt by cyclone

Akron, Pa. (MCC)—The Nov. 29, 1988, cyclone killed some 1,500 people in Bangladesh and left a trail of destruction. A relief ministry official said 80 percent of the mud and thatch homes in the districts of Khulna and Satkhira were destroyed (*New York Times*, Dec. 1, 1988, issue).

The cyclone did substantial damage to MCC job-creation projects in Borisal District and to the homes of about 30 producers in those projects. These projects and people had already suffered in September when record floods covered this area and about two-thirds of Bangladesh.

MCC has purchased 1,000 blankets in Bangladesh and is helping people repair roads and elevate some of the higher parts of their villages, where townspeople traditionally gather during floods. During the September floods, schoolyards in many villages were the only places that remained above water, says Paul Myers, MCC secretary for South Asia.

The storm, with winds up to 120 miles per hour, whipped 10-foot-high waves across the Bay of Bengal and through the southern and southeastern districts of Khulna, Satkhira, Bagerhat, Byrguna, Borisal, Patuakhali, Bhola, Chittagong and the town of Cox's Bazaar.

Cyclone damage was minimal in Noakhali District, where MCC's work is concentrated and where 20 of the 30 MCC workers in that South Asian country live. *Charmayne Denlinger Brubaker*

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First United Mennonite Church, Vancouver, is accepting applications for the position of senior pastor. The person should have strong expository preaching skills and show administrative leadership within a team concept. Knowledge of the German language would be an asset. This position becomes available as of Feb. 15, 1989.

Send resumes or inquiries to Hans Krueger, FUMC Search Committee, 659 E. 52nd Ave., Vancouver, BC V5X 1G8, or call (604) 325-5856 (evenings).

Lectureship receiving applications

Goshen, Ind.—Applications are being accepted for the 1989-90 C. Henry Smith Peace Lectureship. Established by the late Mennonite historian C. Henry Smith in his will, it provides an opportunity for faculty members of Mennonite church-related colleges to strengthen their peace-teaching resources.

Proposals up to 500 words should describe the proposed research, procedure for developing the project, time period when released time will be arranged, relevance and significance for the peace witness of the Mennonite congregations.

The chosen lecturer will speak at both Bluffton (Ohio) and Goshen colleges. The "lecture" can take the form of stories, art and drama. Preference will be given to Bluffton and Goshen faculty, with second preference to faculty at other Mennonite colleges. Applications from other people will also be considered.

The stipend is $2,000 with an additional $500 allocated for research and travel expenses and up to an additional $1,000 for expenses.

Submit proposals by Feb. 15 to Arden Slotter, Bluffton College, Bluffton, OH 45817, (419) 358-8015; or to John Nyce, Goshen College, Goshen, IN 46526, (219) 535-7503. The award recipient will be notified the week of March 20. *Lois Landis Kurowski*

The Conference of Mennonites in Canada has established a new pastoral counseling fund with money from A Call to Kingdom Commitments. "It is designed," says Bill Block, CMC director of ministerial leadership, "to help pastors cope with the stresses of the ministry."

The General Conference Mennonite Church had received $3,128,859 or 60.3 percent of its 1988 budget as of Nov. 30, 1988. "At the current rate of giving," says conference treasurer Ted Stuckey, "we will receive about 95 percent of our budget by the end of the fiscal year [Jan. 31]. We hope that the giving will be strong enough to make 100 percent."

Four new brochures about congregational ministry with young adults are now available from Student Young Adults Services. Contact the Commission on Education, Box 347, Newton, KS 67114, (316) 283-5100.

RECORD

workers

Canetta

Friesen

Harms

Hiebert

Klaassen

Troyer

K. Guenther

T. Guenther

Wyses

Washington "Tony" Brun, pastor at the Mennonite Church of La Paz in Uruguay, has received a scholarship from the Commission on Overseas Mission (GC) and Mennonite Board of Missions (MC) for studies beginning this month through December 1991. He will earn the equivalent of a master's degree from the Latin American Biblical Seminary in San Jose, Costa Rica.

Rachel Canetta, Reba Place Fellowship, Evanston, Ill., is beginning this month a two-year overseas mission volunteer term in Hualien, Taiwan, under COM. She is an office assistant at Mennonite Christian Hospital, an English teacher and an assistant at Hualien Christian School. Her parents are Robert Canetta and Carolyn Cook Males.

Amadeu Coimbra, pastor at Taguatinga Mennonite Church in Brazil, is the first graduate of the Bachelor of Theology program offered by CEMTE (Mennonite Center of Theology). He has been tutored by COM missionary Gary Loewen.

Albert and *Ann Mahree Fath*, mission partners with Mennonite Board of Missions, Elkhart, Ind., are spending three months in Campinas, Brazil, overseeing a building project that is sponsored by COM and MBM.

Carla Friesen, Sargent Avenue Church, Winnipeg, is beginning a six-month overseas mission volunteer term under COM in Hualien, Taiwan. She is working at the New Dawn Development Center and Hualien Christian School. Her parents are Jake and Sara Friesen of Winnipeg.

Orlando Goering, interim pastor at Sermon on the Mount Church, Sioux Falls, S.D., has received a distinguished service award from the Great Plains Sociological Association for 30 years of work in the social behavior field.

Karen and *Titus Guenther* began language study Jan. 6 in Cochabamba, Bolivia, preparing for mission work in Santiago, Chile, in June. He will teach church history from a Mennonite/Anabaptist perspective at the Evangelical Theological Community, an interdenominational seminary. They are MBM workers and mission partners with COM. They are members of Waterloo-Kitchener (Ont.) United Mennonite Church. They have two daughters.

Jake Harms, COM Canadian coordinator, will visit Paraguay, Brazil and Uruguay Feb. 5-March 2, meeting with missionaries and church leaders. He will be the featured speaker at a meeting of the German-speaking South American Mennonite Conference in Curitiba, Brazil.

Glenn S. Hershberger, Wellman (Iowa) Church, has been named a Mennonite Mutual Aid counselor in the Kalona, Iowa, area.

Elda Hiebert, COM/Africa Inter-Mennonite Mission worker in Zaire, returned there in November 1988 for another term, continuing her work as director of the midwifery training program at Nyanga.

Glendon Klaassen, COM secretary for Latin America, will visit Columbia, Paraguay and Brazil Feb. 1-March 1, meeting with missionaries and church leaders.

David Schroeder, Winnipeg, is conducting Bible studies on *Mark* at Langley (B.C.) Fellowship this month.

Lyle Troyer began recently as director of Chicago Mennonite Learning Center.

Verney Unruh began a six-month term Jan. 1 as interim pastor at First Church, Newton, Kan.

Rachel and *Roger Wyse*, Wayland (Iowa) Church, have begun three-month MCC terms with Self-Help Crafts in Ephrata, Pa. She is a cook in the tea room and he is a store clerk. Their children are Priscilla Clemens, Ramona Wyse Miller, Joe, Jeff and Jerome.

Don Yoder, secretary for evangelism and church development for the Commission on Home Ministries, has resigned effective September 1989.

A revised discussion guide to develop Christian Peacemaker Teams (CPT) has been published by the CPT steering committee. It addresses biblical and historical contexts for assertive peacemaking as well as practical concerns. The CPT initiative was developed following a call at the 1984 Mennonite World Conference to form peacemaker teams. The North American CPT steering committee is made up of representatives from the General Conference Mennonite Church, Mennonite Church, Church of the Brethren and Brethren in Christ. Free copies of the guide are available from CPT, 1821 Cullerton, Chicago, IL 60608.

A winter recreation retreat for Muppies ("Mennonite upwardly mobile professionals") will be held Jan. 27-29 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Physical, social and spiritual rejuvenation is the purpose, and the sponsors are the center and Student and Young Adult Services (SYAS). Basic cost is $65. Contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666.

Susan Harjo, head of the National Congress of American Indians, called President Reagan's meeting with 16 Indian tribal leaders Dec. 12, 1988, a "photo opportunity" that to U.S. Indians adds "insult to injury." Harjo, who earlier had called the Reagan administration's Indian record the worst since the administration of Andrew Jackson (1829-1837), said Reagan heard no criticism of his policies at the meeting. William Means, head of the International Indian Treaty Council, said the Indians at the meeting "were the few Republicans among Indians the White House could find." The only Indian in the U.S. Congress, Rep. Ben Nighthorse Campbell (D-Colo.), was not invited.

RESOURCES

books

The Festival Cookbook: Four Seasons of Favorites by Phyllis Pellman Good (Good Books, 1987, $17.95 hardcover concealed spiral, $9.95 plastic comb binding) includes more than 300 recipes organized by time of year, including North American, Pennsylvania Dutch and international favorites.

Five writers who grew up in conservative-evangelical homes in the '50s and '60s recall their experiences in **Growing Up Born Again**, edited by Patricia S. Klein (Fleming H. Revell, 1987, $5.95).

Called to Caregiving (Brethren Press, 1987, $7.95) is a resource for equipping deacons in the Believers' Church.

"If it's true that sports build character, why do they give the virtue of honesty such a beating?" asks Nate Aaseng, author of **Playing for Life** (Augsburg, 1987, $4.50), a collection of sports stories for young teens.

Evangelistic Preaching by Alan Walker (Zondervan, 1987, $6.95) says that good preaching can still compete for the minds and hearts of people.

Marilee Dunker retells the true story of wife and mother Patricia Ann "Pann" Baltz in **A Braver Song to Sing** (Zondervan, 1987, $6.95). While Pann was in her 20s several doctors repeatedly misdiagnosed her heart condition, causing her to suffer six strokes, a severe blood clot, near-fatal infection, seizures, tracheotomies and more.

Mortal Splendor: the American Empire in Transition by Walter Russell Mead (Houghton Mifflin, 1988, $9.95) traces the events that shaped the growth of the United States and shows how conditions that fueled this growth have changed.

George W. Hoyer presents Nine Messages on Some of Jesus' Great Acts and Stories in **What Happened Next?** (Augsburg, 1987, $5.95).

Seasons of Friendship by Marjory Zoet Bankson (LuraMedia, 1987, $9.95) explores the biblical friendship between Naomi and Ruth, reveals her own and other contemporary friendships and looks at friendship with God.

Fourteen stories that help teenagers better understand themselves, evaluate their relationships and learn to make responsible decisions are collected in **It Takes Two** by Steve Swanson (Augsburg, 1987, $4.50).

Literary Approaches to Biblical Interpretation by Tremper Longman III (Zondervan, 1987, $12.95) provides evangelicals with a positive introduction to research being conducted on the Bible by literary scholars.

Colin Brown tackles a fundamental problem that threatens to undercut the Christian faith in **History and Faith: a Personal Exploration** (Zondervan, 1987, $8.95).

The Worship Series (Faith and Life Press, $2.95 each, $3.95 in Canada) is a valuable tool for those who plan worship services.

Two books about the Mennonite colony experience in Paraguay are **Atlas der Menno Colony** (Atlas of Menno Colony) and **Auf den Spuren der Vaeter** (In the Steps of the Fathers), edited by Gerhard Ratzlaf, a 50-year history of Friesland Colony in East Paraguay.

Understanding Dispensationalists by Vern Sheriden Poythress (Zondervan, 1987, $7.95) seeks to examine dispensationalism carefully and fairly.

Thomas A. Droege advocates using the "imagination of faith" in his book **Guided Grief Imagery: *a Resource for Grief Ministry and Death Education*** Paulist Press, 1988, $9.95). This book seeks to help Christians face their death and the death of others without fear.

films

Active Parenting, a video-based parenting education program, is available from Sisters & Brothers, 1-800-451-1449.

Bread for the World covenant churches in action against hunger are shown in **Being a Bread for the World Covenant Church** ($10 rental, $30 purchase), available from Bread for the World, 802 Rhode Island Ave., NE, Washington, DC 20018.

Also from Bread for the World is **Lazarus**, a 75-minute musical on hunger and poverty based on Jesus' parable of the rich man and Lazarus.

A videotape series on stewardship (in Spanish) is available from the Hispanic media office of Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

—compiled by Gordon Houser

Remember the
General Conference
Mennonite Church
in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

Arvada Mennonite Church invites applications for full-time pastor or half-time co-pastor. Male, female or married team should apply. We are small, about 50 active people in the congregation, and come from all over the Denver metro area. Interests include peace and justice, enlarging to 100 active people, Anabaptist teaching, active in the community.

Contact Retha Funk, Pastoral Search Committee, 5945 Garland, Arvada, CO 80004, (303) 420-7551. Position open May or June.

LETTERS

It is not easy, but . . .

I have just read Diane Rhoads' article "Another Side of Peace" (Nov. 22 issue) with interest and concern. While not doubting the sincerity of Ms. Rhoads' faith, I just cannot be at peace with the idea of Christians bearing and using weapons, especially with the sanction of the church. I believe that Jesus' teachings on the subject are clearly stated in the New Testament.

While a difficult teaching, non-resistance is an integral part of the Christian faith. Granted, I cannot state with absolute certainty what I would do when presented with an extreme real-life situation where violence seemed the most logical response. I do believe that as a Christian I would be called to not use violence and to try to be compliant with that. I have tried to think of times when the use of violence in extreme situations could be justified on scriptural grounds. When I think about the teaching of Jesus, though, it does not seem that one may stand on Scripture and justify the use of violence or the threat of violence.

Most of the time I feel that people joining an Anabaptist body should be asked to commit to non-resistance, among other things, as part of their uniting with the body. Other times I wonder if it would be better to treat non-resistance as an ideal to be worked toward in one's faith journey rather than being a test of membership. I do feel that certain areas of our Anabaptist faith need to be maintained (simple living, not taking oaths, our service ethic, non-resistance).

I am not addressing this issue totally theoretically. One of my sons recently enlisted in the military. I have not disowned him or asked him to leave home. He continues to live at home while waiting to go into basic training. The warmth of our relationship is intact. However, if he were to request membership in the church (MC) I hope the response to him would be along the lines of, "We will work with you on this issue" rather than, "Sure, come join us even if you're in the military." It is not easy for me to say that, but along with loving others, we need to remember that we must be loyal to God and his will as much as we can be. *Scott Kennedy, 6027 Sir Lancelot Court NE, Salem, OR 97303*

Dec. 11

That devilish error

I've been wanting to tell you for some time that I think you are doing a fine job of editing *The Mennonite.*

In the Nov. 22 issue there is an error you may want to correct. In the poem "Schloss Trachselwald" the word "täufer" is incorrectly translated. "Täufer" means Baptist, so "täufer-jager" would have been "Baptist hunters." A devil is a "teufel." *Amelia Mueller, 604 North St., Halstead, KS 67056*

Dec. 14

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

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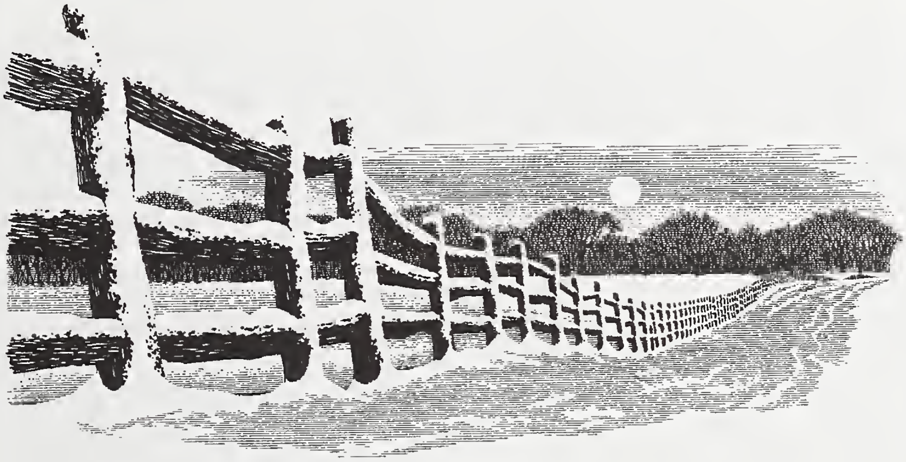
What can be greater beauty?

Translation of "Was kann es schön 'res geben"
Gesanbuch mit Noten



What can be greater beauty,
And what can be more blest,
Than to devote life's duty
To God in faithfulness?

We live in God's enfolding—
As near to him are we
As though our eyes behold him;
Our happy hearts are free.

Although our lips are soundless,
Our hearts are swathed in prayer,
While trains of thought rise, boundless,
Incessant, through the air,

Intruding on God's goodness
At any time or task,
And finding ready access
Whenever we may ask.

As children, all unknowing,
We play about God's feet;
And when hot tears are flowing,
Find God's heart's shelter sweet.

When weariness subdues all,
Our rest time will begin;
With cool earth for a mantle,
God tucks his children in,

And we shall sleep protected,
Through night of deep opaque;
Until the morn selected,
God calls: "Awake! Awake!"

What other may befall us
Can scarcely be foreseen;
For it will seem to all of us
As if it were a dream.

The translator, Fern Pankratz Ruth, lives in North Newton, Kan.

Should the Mennonite Church and the General Conference integrate?

Some responses: 2

Editor's note: Here is a second round of responses to the subject of possible integration of the Mennonite Church and our conference, the General Conference Mennonite Church. (The first group of responses was in the Nov. 22, 1988, issue of *The Mennonite.*) Your opinion is needed and wanted. Send up to 50 words to me at Box 347, Newton, KS 67114. I'll negotiate with those who need more space. *Muriel T. Stackley*

- There is a common misconception that the GCMC is a split from the (Old) Mennonite Church. This is *not* correct. The search for MC/GCMC unity is not an attempt to heal an old schism between two conference bodies except in the east. A careful reading of S.F. Pannabecker's *Open Doors*, especially chapter 3, will show that the West Point-Franklin (Iowa) Conference was formed in 1853, and its constitution as the "German Evangelical Mennonite Congregation" was ratified in 1854. This group of South Germans then sponsored the 1860 meeting to enlarge their fellowship and promote missions. At the last moment friends of John H. Oberholtzer in the East Pennsylvania Conference of the Mennonite Church (1847) raised funds for him to attend the Iowa meeting. He was elected chairman of the newly formed conference, which superseded the old.

Oberholtzer was also not the founder

For testing: Possible recommendation on MC/GC integration

In the Nov. 3-5, 1988, sessions of the Mennonite Church General Board and the General Conference General Board a report of the counsel of the area conferences with regard to integration was received. In light of this report and the discernment of the two boards, the following statement was developed for further consideration in their spring 1989 meetings. It is now being released for testing and response from the church. Affirmations or concerns can be given to any General Board member or sent to the board offices at Elkhart, Ind., and Newton, Kan. In their March/April meetings the boards will attempt to finalize a recommendation for consideration by the delegates at Normal '89. *James M. Lapp, MC executive secretary, Vern Preheim, GC general secretary*

The following statement was developed by the General Boards of the General Conference Mennonite Church and the Mennonite Church for consideration in their March/April board sessions as a possible recommendation for the Assemblies meeting at Normal '89.

Possible recommendation on MC/GC integration for Normal '89. In relation to the matter of cooperation between the General Conference Mennonite Church and the Mennonite Church, we affirm the following:

1. We acknowledge that the Lord of the church is bringing us into close spiritual fellowship and increasing unity of faith and mission.
2. We believe that it is in the will of God to heal the part of our history which is a story of division and conflict. We also believe that God would be pleased to bring together that even larger part of our history which is the story of two different streams of the Mennonite family—the Dutch/North German/Russian and the Swiss/South German—who have come to North America and all people who have become part of the Mennonite family.
3. We therefore commit ourselves to enter into a time of deliberate exploration of integration, until 1995, during which we will work at the following cooperative tasks and directions: (a) the articulation of a rationale for integration and the development of common mission vision, (b) the undertaking in our congregations of a study of Christian unity, (c) the writing of a conjoint confession of faith,* (d) the development of a leadership polity statement that would achieve a degree of unity sufficient for harmonious working relationship as a unified denomination,* (e) the formation of a model or models of denominational structure at the area conference, national and binational levels that would bring together the strengths of our current structures, (f) the continued movement toward integration of program activities and of area conference structures where the local situation makes it appropriate. In the case of program boards and agencies, we should pursue policies of program cooperation that move toward convergence but without the loss of separate denominational identity, (g) the deepening of mutual understanding through exchanges of personnel, fraternal visits, common publications and the like.
4. We request that the current committee on cooperation conclude their work at Normal '89 and that a new conjoint committee be appointed by the General Boards to guide and implement the process outlined above, with regular reporting to the General Boards and the biennial/triennial Assemblies.
5. We propose that by 1995 we will discern whether or not to enter a period of actual integration of our two denominations, based on the development of a complete plan for such integration.

*These projects are already in progress but are seen as important aspects of the exploration of integration.

Mennonite Church General Board
General Conference Mennonite Church
General Board 11/5/88

of the GCMC. The GCMC is a split from the (Old) Mennonite only for the descendants of the 1847 schism who joined the new conference and the descendants of those who left the (Old) Church for the (new) Church in the 1920s or at other times and places for whatever reasons. For a time the GCMC was the last turnpike exit for many who were frustrated with the Old Church but wanted to remain Mennonite. Still, about two-thirds of the GCMC are of Dutch-Prussian-Russian Mennonite background; nearly one-half of the GCMC members reside in Canada. Neither of these overlapping entities see 1847 as their history and know little about it. Knowing these facts can help increase freedom for the present MC/GCMC dialogue. *C.J. Dyck, Elkhart, Ind.*

- It is exciting to see that Mennonites are considering working together on the mission field and that conferences are beginning to think like mature Christians in deciding to work together for the building of the discipleship of Christ. All of us have a part of the message, but none of us has it all, and we need each other to present the entire program to the best we are capable of. *Vic Buller, pastor, Disciples Mennonite Fellowship, 206 W. Fourth St., Room 18, Duluth, MN 55806*

- Gorbachev is meeting today (Dec. 7, 1988) with Reagan and Bush. I find myself praying the same prayer over and over again: Lord, increase their mutual trust; let there be less suspicion and more trust on both sides. And I find myself praying the same prayer for the people of our two denominations. But then I become thankful and happy because we have a head start: we are the church, the body of Christ. *Peter J. Dyck, 23 Main St., Akron, Pa 17501*

- We believe the unification of the General Conference and Mennonite Church is in keeping with the church's mandate of being "one body." Perhaps in the joining of our historically divergent conferences we can lay to rest some of the ethnocentric baggage that has come to characterize what should be our faith and together address issues more important than our differences. *Kim and Jacqui Krahn, 1102 GH Michener Park, Edmonton, AB T6H 505*

- I grew up in a community with both conference churches and have now switched from "old" Mennonite to General Conference, where I currently live. I never have been able to separate the *people* according to church affiliation. We seem to have much more in common than anything that separates us. *Tim Nussbaum, 1323 S. 9, Goshen, IN 46526*

- George Brunk says that the theological justification for uniting the GCMC and the MC lies in the need for balance that would result (Oct. 25, 1988, issue). In other words, the churches represent extremes that need balancing. Before we accept this, could someone demonstrate that the solid core of what the GCMC stands for really is an extreme that needs balancing? I obviously don't believe it. *Robert L. Ramseyer, 6-35-704 Funairi Minami 1 Chome, Naka-ku, Hiroshima-shi, Japan 730*

- Jesus has only one church in this world. Denominations are human inventions and traditions. The sooner we break down the walls the better. Our commandments are "Go ye therefore and make disciples of all nations," "Love one another." Do we really have a choice? If we are united to Christ we must be united to each other in spirit and in truth. I have a feeling Menno Simons would approve and our Lord would rejoice. What do we have to lose? Doesn't Christ himself ask for such unity in John 17:20-24? George Brunk III is right on target. *Rudi Thiessen, Fort St. James, B.C.*

- I am all in favor of local cooperation and ministry, as we do here with the MCs. However, on the national level, the GC needs to get its doctrinal house in order and return to biblical, evangelical beliefs and practices before we make any new moves (James 4:7-10). *Dennis Webber, pastor, Bethlehem Mennonite Church, Bloomfield, MT 59315*

Integration of what?

In discussing the possible integration of our conference and the Mennonite Church we need to understand the backgrounds of the two groups. Differences are clear in early organizational structures and in methods of operation.

Differences were spelled out already in 1857, before the beginning of the General Conference. John Risser, a well-known minister of the Sembach Mennonite Church in the Palatinate of South Germany, wrote an article in the September 1857 issue of *Mennonitische Blatter*.

Risser understood that the Mennonites migrating from Europe to North America in the 19th century had changed during the period of "freedom" after the French Revolution. They organized their congregations differently and promoted education and foreign missions. Their worship differed from the Mennonites who had migrated in earlier times.

"Mennonites who emigrate there this century," wrote Risser, "do not go there in the same sense and spirit, to join the old Mennonites in everything. . . . Single Mennonite families, to be sure, settle in congregations of the old Mennonites and have adapted themselves altogether to their rules, but by far the greatest number of the emigrants yearned for a newer form of divine service which in many ways departed from those of the old Mennonites, and also, we can say, luckily reached this goal with the assistance of God. . . [These] also devote themselves to other things and work outside of farming; the education, which one gets in higher schools, according to the Apostolic word: 'All is yours' (1 Corinthians 3:21, 22)."

So here are four ways in which the "new" Mennonites differed from the "old" Mennonites of that day: They believed in and supported foreign missions, they believed in organization as shown by the constitutions, they believed in and supported education, and they belonged to a conference as they had in Germany, the Palatine-Hessian Conference formed in 1824.

That small group in Iowa naturally moved to the calling of a conference to unite all Mennonites: "The General Conference of Mennonites of North America." Out of that call came our conference as we know it today.

Most members of the General Conference of Mennonites came from the families who had recently migrated to the United States.

The split that developed in eastern Pennsylvania created a group that in turn split a reported three times. They did not organize a Conference of Mennonites of North America. We are now talking about uniting two groups that did not start from a split. They simply had different beliefs about the role, methods and mission of the church.

We are talking about uniting two basically different conferences but with the same basic belief in God, Jesus Christ and the Holy Spirit. *Howard Raid, retired professor of economics, 111 S. Spring, Bluffton, OH 45817, member of the Central District Conference historical committee*

REVIEWS

books

Mennonite identity

Why I Am a Mennonite, *edited by Harry Loewen (Herald Press, 1988, 350 pages)*

Reviewed by Robert Kreider, North Newton, KS 67117

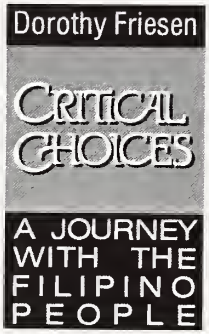
This book captured my attention and would not let me go. Harry Loewen, the editor, chair of Mennonite Studies at the University of Winnipeg, has gathered a group of 30 Mennonites or once-Mennonites to reflect on "who they are, what their place in society is, and how they can contribute to the world in a meaningful way as Mennonites." The 30 speak in 30 different ways to the question of Mennonite identity.

These are bright professionals, mostly Canadians, mostly men, a few (Old) Mennonites, some General Conference, a majority of Mennonite Brethren. Many live in Winnipeg, center of the largest concentration of Mennonites in the world. One senses from these stories that Winnipeg is a stimulating, yeasty environment for sensitive, articulate, confident young—even not-so-young—Mennonites.

Most of the writers remember a simpler, more cohesive Mennonite past, but one too often scarred by painful memories. Some speak in lyrical words of discovering in recent years a distant Anabaptist past, now a kind of Camelot. All acknowledge the disparity between the ideal in Anabaptist-Mennonite faith and the distressing facts of current Mennonite practice. Patrick Friesen asks the question, "Why, given their spiritual and social heritage, do most North American Mennonites appear to be socially conservative, materialistic and non-pacifist?"

> Perhaps, then, our dilemma will be solved most effectively if enough of us, corporately and individually, simply apply the apostle Peter's answer to questions regarding our own spiritual (as well as cultural) roots: "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (1 Peter 3:15).
>
> —from *Why I Am a Mennonite*

WHY I AM A MENNONITE
Edited by Harry Loewen
Essays on Mennonite Identity



Everyone on a faith pilgrimage—and one need not be Mennonite—can identify with many of these candid reflections. The book triggers in the reader a yearning to share with others one's own story. Sunday school classes and small groups should be encouraged to read this book and then invite each other to share his or her spiritual journey.

I regret that a book of this quality had to be subsidized in order to be published. I would have welcomed the editor's inclusion of the story which began in the Ukraine before World War II. Also I would have welcomed stories from some of the extraordinary "ordinary" people—the grandmothers who may be the core that holds our people together.

Everyone on a faith pilgrimage, Mennonite or non-Mennonite, can identify with many of the candid reflections of these authors: Lois Barrett and William Klassen on faithfulness rooted in the congregation, Gordon Kaufman on the primacy of life or belief, Magdalene Redekop on "identity is not a noun but a verb:" identity, Waldemar Jantzen on Mennonites for 400 years learning "to cope with the wilderness" but now struggling to "survive in the Promised Land."

Philippines and justice

Critical Choices: a Journey with the Filipino People *by Dorothy Friesen (Eerdmans, 1988, 284 pages)*

Reviewed by Earl Martin, 983 Rettew Mill Road, Ephrata, PA 17522

Critical Choices chronicles the drama of the Filipino people over the last dozen years. Spanning Marcos and Aquino administrations, Friesen draws on rich interaction with top government officials, with church leaders, corporation executives and rebel leaders. Most haunting and empowering, however, are the stories of peasant farmers and assembly-line workers who often find hope in their "basic Christian communities." Through wrenching poverty and political harassment for people who protest, somehow we are amazed that "the flowers continue to bloom despite the typhoons."

The book helps us understand how struggle, as excruciating as it often is, actually can bring out latent human qualities, developing "courageous women and compassionate men."

There's toughness in these pages. Friesen does not flinch from exposing—in readable economic analysis—the nakedness of such emperors as the International Monetary Fund, that powerful institution that North Americans may ignore but that is a household word in the Philippines.

Compassion and tears are here, too. We weep with a young Filipina as she is forced to box with another woman to entertain hooting Americans in a bar outside Subic Naval Base. It's a symbol of how U.S. policy encourages Filipino to fight Filipino.

Critical Choices deserves to be placed as an incarnational text in any college or high school course relating to Third World issues. It is required and inspired reading for anyone seeking to understand the Philippines. More than that, as its evangelical publisher must have recognized, Christians longing to "dry out" from the subtle inebriation of North American materialism can find hope and practical yet empathetic discoveries here.

Friesen, a former Mennonite Central Committee worker and frequent visitor of the Philippines, calls us to focus "on the role of American institutions—business, government and military—as the source of violence against our enemies, the poor of the Philippines." She gives us much reason to love that "enemy." I would have welcomed thoughts on whether or how we might also "love" the new enemies defined, namely those American institutions that in their present form "guarantee more bloodshed, violence and inequality" in the Philippines.

In the end, as throughout, Friesen reminds us that current American policy becomes a "spiritual issue for all of us when we recognize how we are instruments of this modern warfare," if only through our taxes and our resigned silence.

MEDITATION

Untitled

Christine K. Bartow

Slim, black tree trunks stand stark
Against the lamplit, green-gray grass.
Gray-black darkness envelops my world,
And I would be happy if it would envelop me,
If it were not so cold.

In front of me a fire grows,
Spreading light and warmth and comfort.
But at my back, the darkness whispers.
The cold curls round until it meets the fire's warmth,
And it makes me shiver.

I wander through the stark black trees of a forest
And a cold whisper reaches in and chills my soul.
Two little yellow lights from a bush,
And I am afraid.

The cold dark chills my skin, and I am caught.
The beam of light ahead is impossibly far away.
Imagination of warmth turns the cold colder,
And I sink to hug the ground, and huddle myself together,
Desperately seeking warmth.

But I have not the strength to seek warmth and light.
The cold blackness is too well-known;
It can comfort me in its dark security.
Wrap around me, darkness.
Engulf me in your sweet familiarity,
Draw me in and hide me from the light,
So that I do not see how dark you are.

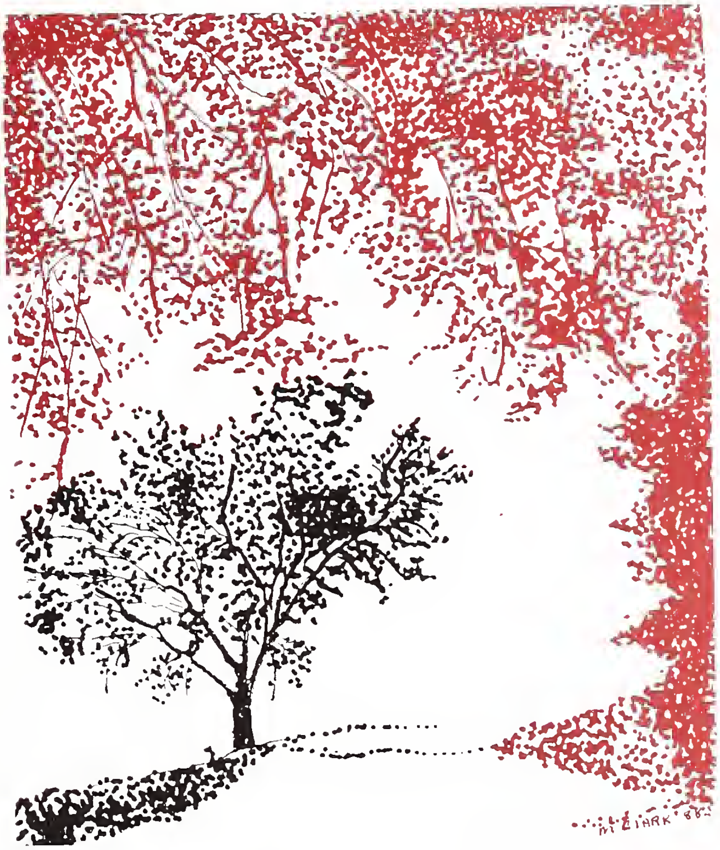
Bits of light pierce through the branches,
Fall upon my face, calling, "Come home."
I stumble forward and the darkness howls.
I am afraid.
Once again I clothe myself in darkness,
Never closer, never farther from the light.
And the knowledge of the light only makes the dark more
  miserable.

I huddle in the stark black trees of a forest,
Lonely and afraid.

* * *

A shaft of light bursts through the darkness.
Surrounds me with its warmth and love.
Not like the fire that warms my face
While darkness smiles and lurks behind.

The light surrounds my heart with love
And pulls me toward its source.
The light I searched so hard to find
Yet feared to follow home
Has sought and found my guilty heart.
And the stark, black trees of the forest stand stunned.
Blinded by the light, they cannot hold me now.



Marcus Clark

The light fills all my being,
Making me a source of light.
As a candle I shall go
Back to the forest, no longer afraid,
Trusting the source to which I can return.
Strength, joy and peace will carry me
Through the blackness of the trees
To reach others seeking light
But yet afraid to leave familiar things.

I dance among the stark, black trees of a forest
Spreading warmth, joy, light and love.

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EDITORIAL

When I was a child . . .

When you read this I will be (d.v.) in India, approaching Raipur, M.P., by train, on assignment Jan. 3-30. (The d.v. is shorthand for Latin for "the Lord willing." My mother, Elizabeth Wiens Thiessen, had a habit of attaching it to her plans. Her plans ended up including stints in India in 1921-29, 1931-39 and 1941-49.

Raipur, as you India-missions enthusiasts know, is the nearest rail connection to Jagdeeshpur, 90 miles away. Jagdeeshpur is the location of Jansen Memorial Higher Secondary School, which on Jan. 13-15 will be marking its 50th anniversary. When the occasion arose for me to be there (40 years after leaving, as a child of the missionaries who administrated and taught in that school), I gratefully accepted.

For me the journey is a measure. What difference has 40 years made?

When I was a child (the short one in the photo at right) I sat in the auditorium of Jansen Memorial School and pondered the words emblazoned above the auditorium arch: "I press toward the mark of the high calling in Christ Jesus" (Philippians 3:14).

Now that I am an adult, I have studied the context of that verse, the reasons Paul was in prison when he wrote it, some of the meanings of "high calling." I have witnessed some complex political developments that lead to persecution of Christians. (Mennonite Central Committee workers Ron Flickinger, Linda Shelly and Susan Classen have helped me.)

When I was a child, upon return to this continent, I sat through innumerable mission reports, sometimes working the now-antique slide projector. My father, John Thiessen (the tall one in the photo), liked to close reports with the ringing invitation, accompanied by a slide of an Indian Christian looking intently out into the congregation from the screen: "Come over to Macedonia and help us" (Acts 16:9)—a stirring call to "foreign" missions.

Now that I am an adult, I have sometimes wanted to say to Christian leaders in India (and other countries): "Come over to Macedonia and help *us*." Come to North America and teach us about what is needful in following the Lord. (Sam Mahono, pastor in southern Africa, is one who helped do this.)

When I was a child I considered my father a blend of Zeus and Menno Simons. I basked in his goodwill, strove to fulfill expectations and rode the coattails of his reputation.

Now that I am an adult, I know that he was just a man, a good man, that he acted on his best wisdom. I know now that, though tempting, it is unfair to put parents in general, missionary-types in particular, on pedestals. (Ted Stackley helped me understand the possibility and goodness of becoming a peer of one's parent, of accepting that parent as a fellow human being.)

When I was a child I was exempted from responsibility. I tried to listen in on my parents' low-voiced conversations. But I was sheltered.

Now that I am an adult, I am accountable to know what is going on in the world, to pray responsibly, to act appropriately. (Cornelia Lehn, Chilliwack, B.C., with her stand on peacemaking, helped.)

When I was a child I expected immediate results from my sudden convictions and quick decisions. I did not understand the need for study and tact or the value of consensus, congregation and unity. I had not experienced long-term consistency, had not made inter-related decisions. I was impatient with institutions.

Now that I am an adult, I am still impatient with institutions. But I now know that the best group decisions result from thorough deliberations and patient waiting for consensus. (I have learned from the way Elmer Myron chairs Mennonite Indian Leaders Council.)

The measuring continues. I press on. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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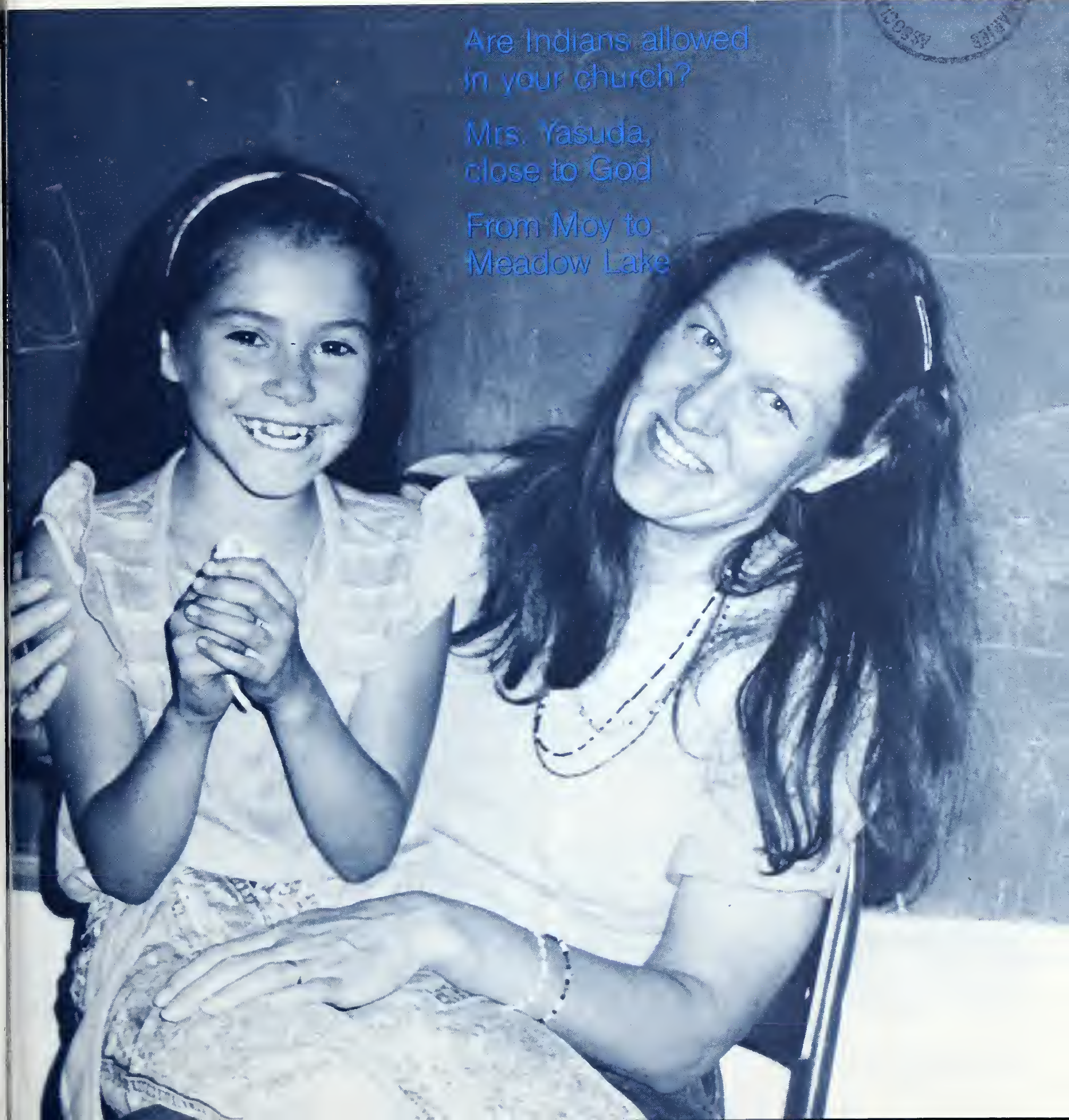

Are Indians allowed in your church?

Mrs. Yasuda, close to God

From Moy to Meadow Lake

prologue

Get ready for our conference's third annual Many Peoples Sunday, Feb. 12. (If you are already ready, disregard this notice, but keep reading.)

An annual Many Peoples Sunday is becoming part of us. Last year, on that day, at Peace Mennonite Church, Richmond, B.C., people were asked to stand according to their continent of birth. There were 15 from Asia, five from South America, one from Africa, 30 from Europe and the rest from North America. Rose To explained Chinese New Year's customs. Vilayphet Sengsouvanh explained her Vietnamese dress. Kimberley Thee distributed Chinese cookies to the children.

Having a Many Peoples Sunday is fitting and proper, especially this year, since that will be the theme of our triennial conference. Says Alberto Quintela, program coordinator under the Commission on Home Ministries, "It is a reflection of Jesus' ministry to all, regardless of race, status or background."

World membership of over 800,000 for Mennonite and related churches now looks like this: Canada and United States, 374,800; Africa, 145,000; Asia and Australia, 113,900; Europe, 90,700; Caribbean, Central and South America, 78,100. We are many people and we have work to do.

The 1988 index to *The Mennonite* is available free to anyone who requests it. *mts*

THE MENNONITE
Inside:

Patricia Burdette (right) with Candy Arcand, the girl who asked the question on our cover.

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Credits: Cover photo by Robert Burdette

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Three "many peoples" stories:

Mary Derksen

1/ Says Mrs. Yasuda, "I feel so close to God."

Cut at the root
the morning glory clings to the trellis
displaying her last bloosoms.

Mrs. Yanada
translated by Mary Derksen

"Gomen kudasai," I called at the open door. Footsteps hurried to answer me.

"Come in, come in," Mrs. Yasuda greeted warmly, pulling the faded cotton towel from her head. We slipped to the smooth straw-mat floor and, placing hands on the floor, bowed to each other.

"I'm so glad you have come," she said, her wrinkled face wreathed in smiles.

"Are you well?" I asked.

"Give me your hand," she replied. I winced in pain as she squeezed my fingers. "That's from working in the fields every day." Deep folds of sun-browned skin momentarily closed her twinkling eyes.

Asked if she still rides her bicycle to church, Mrs. Yasuda answered, "Oh, yes. Every Sunday. It only takes 40 minutes one way."

Mary Derksen

"Oh, but I should change," she laughed, looking down at her soiled "mompei," printed cotton pants that female farmers wear. She turned her back to show me her shirt. "I've worn this for over 20 years. See how often I've mended it? The Lord has given me so much, but I'd rather help needy people than spend it on myself," she added.

A member of the Mennonite church in Hyuga City, Miyazaki Prefecture, Japan, Mrs. Yasuda contributes generously not only of her funds but keeps actively involved in spite of her 80 years.

"Tell me," I asked, "do you still ride your bicycle to church?"

"Oh, yes, every Sunday. It only takes 40 minutes one way."

"When did you become a Christian?"

"Oh, a long, long time ago. At first my husband was opposed. He insisted Christianity was a foreign religion and that we Japanese have our own gods. But gradually over the years he softened as he watched me. Then he began reminding me, 'Isn't it time to go to church?' "

Once she was too sick to do the weekly church cleaning when it was her turn, so her husband surprised the pastor by showing up in her place. Mr. Yasuda became a Christian before he died of cancer four years ago.

Just then Mrs. Yasuda's daughter-in-law brought in a tasty "sushi" rice lunch to celebrate Old Folks' Day. After the blessing, Mrs. Yasuda said reverently, "We can't do anything in our own strength. We need God."

Later she took down the long "koto," a 13-stringed harp leaning against the wall, and proceeded to tune it. Then, slipping three picks on stubby, work-hardened thumb and fingers, she plucked expertly at the chords.

"I came from a famous 'samurai' family," she informed me, "and I was treated like a princess. But when I married into my husband's farmer family, I didn't touch my koto for 50 years. That was considered frivolous. They taught me to work. Now I love working in the soil. I feel so close to God."

Mary Derksen's address is 28-321 Mitsuyoshidai, Oita Shi, Oita Ken, Japan, 870-11.

Author's note: *I talked to Mrs. Yasuda last Sept. 15, which is Old Folks' Day in Japan. She has had such a rich life that it's hard to do justice to her in a short article.*

Wes Dobson

2/From Moy to Meadow Lake

Once, when I was being introduced at a meeting, the emcee said that he thought Mennonite pastors were really German shepherds but that tonight this one would be an Irish setter. The combination of Mennonite and Irish is not too common in Mennonite circles.

I grew up in a little village called Moy, about 40 miles west of Belfast, Ireland. On the surface it was a quiet, friendly place until about 1968-69, when the "troubles" began. Northern Ireland made unpleasant headlines in the world. Everyone tried to give their explanation of what was going on, but no one had a solution. It has been stated that if you are not confused about the "troubles" in Northern Ireland then you do not understand them.

Operation World by Patrick Johnstone tells us that in Northern Ireland the population is 38 percent Catholic and 62 percent Protestant, which means that it would claim to be 100 percent Christian. I was born into a Protestant home, and my parents were devout Christians. We were told early in life what it means to have a personal relationship with Jesus. My parents modeled the Christian life, and today I still see them as such. They were by no means perfect, as none of us are, and they were the product of their world. They passed onto us kids not to trust the "other side," and I am sure the "other side" got the same message. How do you build a compatible society when this is how people view each other?

In 1969 the Protestant and Catholic community polarized in our village. The newscasts had regular stories of bombings, assassinations and political maneuvering. This became a way of life for me, and I coped with it by believing that nothing would ever happen to me. As a teenager I got excited, though I was also afraid.

When I was 17 I went to a coffeehouse in the city of Armagh. This is the ecclesiastical center of Ireland, having the seats of the Catholic and Anglican archbishops. I was confronted by the question, "Why are you not a Christian?" I could not answer that to my satisfaction. I struggled with it for many days. I was at the coffeehouse with a dozen guys, all except a couple of us street-gang members (some of them have since been charged with terrorist activities), when God seemed to say to me, "These are not the friends you should have." That was all I needed. I went home and decided to follow Christ.

After becoming a Christian I got involved in sharing my faith, and the Lord graciously saved some of my friends. We had informal Bible studies and great fellowship. In the midst of all this I sensed a tug to consider the ministry as my life calling. Through the reading of Scripture and discussion with my friends I believed that this was what I would do.

I had a friend who had attended Bible school in Canada, at Millar Memorial Bible Institute in Pambrun, Sask. It sounded exciting until I thought of leaving home. How can a person who has just turned 18 pack his suitcase and go to a strange country where he knows no one? Again through Scripture (Luke 18:29-30) the Lord confirmed that I should go. I arrived in Toronto and a man asked me where I was going. I told him Swift Current, Sask. He replied that he thought people only came from there. (Forgive me, Swift Current.)

After graduating from Millar I returned to Ireland to study at the Irish Baptist College. My year did not go well. I gave up on the idea of ministry and went into our family business but was never satisfied. The call kept surfacing.

I decided to return to Canada, to Winnipeg Bible College, to complete my undergraduate work. While there I was invited to work at Bethel Bergthaler Mennonite Church in Winkler, Man. People warned me that Mennonites are not open to non-Mennonites. I found the opposite true. I felt received as one of their own. I also found that the Mennonite lifestyle was not much different from what I was used to in Ireland. I had 3½ good years in Winkler. I met my wife, Tina, there. Going home means a trip to Winkler.

I went on to Winnipeg Theological Seminary, where I completed my master's degree in theology.

In the last year of seminary the question always in the back of my mind was, "What am I going to do?" My resumé was sent to a place called Meadow Lake. I had never heard of it. One evening Tina and I received a telephone call. Grace Mission Mennonite Church was interested in us. The church called us, and we moved in March 1987.

It's a long way from Moy to Meadow Lake, as my mother knows all too well. God's faithful promises to us have been proved over and over.

The question of how one can be nonresistant and Irish is one I get asked frequently. Having observed the Irish situation firsthand and from a distance, I am even more convinced that violence does not accomplish its goals. The barrel of a gun can never change a person's ideology.

I have also witnessed the spirit of Christ in people who have experienced violence in their lives. In October 1973 a bomb exploded outside my parents' home. They were warned to get out of the house by the police, who were tipped off that the bomb was there. They did not get physically hurt, but inner pain was there. My father often told me that he never held a grudge against his Roman Catholic neighbors.

In May 1976, two of my cousins were in their office when two gunmen burst in and killed them at point-blank range. My uncle witnessed the event, and his first response was, "May God forgive them." My father and my uncle have gone to be with the Lord. They never did find out who or why. However, they did experience victory because God gave them the grace to forgive.

When you hear of violence in places like Northern Ireland, the Middle East, Central America and a host of other places, remember that some of your brothers and sisters are there. They are suffering and need our prayers. Don't let them down but pray that God gives them the strength to be faithful to their calling and that they live as Jesus wants them to live in such difficult circumstances.

Wes and Tina Dobson's address is Box 2822, Meadow Lake, SK S0M 1V0.

Esther and Malcolm Wenger

3/Elizabeth's life-changing experience

Elizabeth Risingsun, burdened by the illness of two of her children and the alcoholism of a third, saw the healing hand of God touch her son Orlup in a way that brought her own faith to life and moved her husband, Oliver, to start walking the Jesus road. Even though her son later died, it did not take away from what had happened.

In 1877 Elizabeth's people, the *Ohmeseheestse*, or Northern Cheyenne, had been pressured by the government to move to Indian Territory (now Oklahoma) to free their land for use by the whites. But the hot climate, the lack of game, and sicknesses that took many of their children led to a decision by the people that they must return to their northern home. Elizabeth's grandfather, chief Morning Star (also known as Dull Knife) and co-chief Littlewolf agreed.

Frustrated by a long and fruitless attempt to gain approval of their return, the Northern Cheyenne realized that they would have to leave without permission, even if that meant certain pursuit by thousands of soldiers with winter coming on.

Elizabeth's mother, Myra (E'ehahta'e, Broken Foot Woman), was 13 when her people slipped away and headed north. She must have walked hundreds of miles through Kansas into northern Nebraska, where, seeking refuge with their friends, the Sioux, they were captured and held as prisoners at Fort Robinson until they agreed to return to Indian Territory.

But Morning Star told Captain Henry Wissels that the Cheyenne would rather die than go back. Withdrawal of food, water and fuel in the bitter January weather of 1879 led to a desperate escape attempt in which many died. Myra's older sister, Ameohtsehe'e (Walking Woman), picked up her 4-year-old sister Toehne'e (Holding Woman, Sarah) and ran. When she was hit in the back by soldier's bullets, Ameohtsehe'e said, "You saw where they went. Follow them." Ameohtsehe'e died. Sarah survived.

Finally, about 10 years later, a home was reserved for the Northern Cheyenne between the Tongue and Rosebud rivers in Montana. There, on the upper Rosebud, on Aug. 15, 1906, Elizabeth was born to Myra Dullknife and John Flying and was named Vonha'e.

At this time the Northern Cheyenne people were just learning how to live without the buffalo and to dwell in log houses. In 1904 Mennonite missionaries came with the story of Jesus. In spite of their bitter memories, Elizabeth's family hitched their horses to a wagon and attended the log chapel at Busby. Elizabeth committed herself to Christ and attended faithfully.

On Feb. 23, 1923, her marriage to Nahkoveoeoostse (Bear Standing in the Shade), also known as Oliver Risingsun, was solemnized by missionary Rodolphe Petter. Oliver proved a faithful husband through 62 years of marriage but felt that Christianity was only for the white man.

Then their son Orlup became ill.

Oliver and Elizabeth Risingsun on their 55th wedding anniversary

In the last months of her life, Elizabeth asked Wycliffe linguist Wayne Leman to record her testimony. It is given here as translated by her daughter, Louise Fisher. On Sept. 7, 1985, Elizabeth prayed for her children, then said, "Lord, take me home, I'm tired." The next morning he did.

"When I was 14 years old I was baptized here at Busby. Alfred Habegger baptized me. I used to think, The Christian life is very good, but I realize now that I didn't understand.

"Then I came to something that was not good. Our son Orlup, when he was 13, had a difficult sickness. But God showed us. One day when Orlup was swollen with dropsy, my husband Oliver was taking care of him. We do not know when he got well. Oliver had left to get the children with the school bus. When he got back at about four o'clock, the swelling must have disappeared. And I was right at home with him.

"Orlup called, 'Dad,' and Oliver got scared. He thought maybe something was going to happen to Orlup. When he went into his room Orlup threw back the blankets with which he was covered and rolled himself across the bed. Oliver saw that all his swelling was gone.

"Orlup sat up and said, 'Where's my mom?' I was outside when he called for me. 'Mom, give me my clothes, I'm going to dress up and go outside.' That was when I realized he was small. We don't know when the swelling went down. God must have taken it away. He showed us that way, both of us, how he helps, how he heals. That is how we know. God put an end to sickness right before our eyes.

"From then on I knew. It seemed like I just came alive, like the Lord shook me up. Even though I was baptized, I didn't really know, but then I understood and saw it clearly that he is really God and he alone can bring an end to sickness.

"There is another thing, too. Our Louise was at Tacoma, Wash., in the hospital. She had lung surgery, and they wanted me to come, but because of Orlup I could not go. The only thing we could do was run to God. Louise herself knew about God. She also got better after her surgery. It wasn't long before she came back home.

"At that time it seemed we were having a hard time with our children. There was our son Teddy overseas [in the Korean War]. He wasn't doing so good. I could only think and tell God and cry and pray to God that Teddy and Louise would come back and that my son would be well. I asked God, crying, and that was the way God helped us. We actually saw his help in the way our son was healed and how the other two came back. At that time Orlup was a lot better, like himself. God made us happy.

"That is what we hang on to. I know God is the only God. He is God. He owns our life, who we are. There is no other thing that is God. I know it, and I think that way. God is only one God.

"When somebody says something to me, when they are telling a lie, I think, 'Just let them say those things to me. It doesn't matter to me what they're saying. I only wish they knew God.' It makes me have confidence and faith in my heart even when things go wrong. Just like now, we aren't feeling well. We take turns not feeling well. All I can do is pray to God.

"Recently, when the doctor examined me, my heart wasn't good, but I wasn't alarmed. I didn't get scared when they took me to the hospital. And there, I got better. I was there four days and came back home. I knew again there are many ways in which God has helped me.

"Oliver, my husband, earned a pension by his work. If he hadn't finished working, what would we do in our old age? God gave him retirement. That is the way he helped us. He is leading us in our marriage also. I always think about how God helped us and stood with us.

"That is what makes me depend on God even though I'm unworthy concerning God's law. I keep telling him that I will never give up. I will never give up. I always tell God, 'We depend on you. Truthfully we say yes to you because we know, because you have showed how you take care of us, how you alone have the power to heal.' Sometimes something comes to us and it's like God stops it, like he protects us. I could keep on saying how God has helped us.

"Most of all our son Teddy used to really drink. But he also came to himself, to depend on God. God took that drink away from him. That really makes me happy, too . . . and I say thank you to God every day and night. He's the only one I depend on, and I always praise him. Even though I might fail, I don't think that way. When people ask me to pray I do my best.

"That's how God has helped us. . . . Now there are just two of us together for 58 years. God must have brought us that way. We were never sick, but now in our old age we are sick. That is all I have to say. I say thank you to God that I can tell you this, my testimony."

Esther and Malcolm Wenger live in retirement in Newton, Kan., having worked among Native Americans and Canadians in Montana and Manitoba. They supplied the photo for this article.

Why I am a Me

An interview with Harry E. Martens

Shirley B. Souder

Harry, recently there was an item in the local paper where a Baptist was asked, "Why are you a Baptist?" He answered, "It is because of an accident of birth." Now I'd like to ask you a similar question. Why are you a Mennonite?

I must begin by saying that it is not right for me to say that I'm a Mennonite by an accident of birth. I was destined by birth to be born in a Mennonite community, to Mennonite parents and in a Mennonite church. However, this only begins to tell the story.

Describe your pilgrimage that followed these beginnings.

In 1928 I was baptized by a local elder. I took that step seriously. It was clear to me that I accepted Jesus as Savior and Lord. Indeed, I did not fully understand what all this would mean in times ahead. As my baptism was approaching, I sneaked away from school several times to pray in the church alone, trying to be ready for this big step. I remember distinctly when the pastor poured water on my head as a symbol of my baptism, that I wanted to experience the Spirit in my life. It must be noted, however, that this was the beginning point that led me to a fuller life. I felt a call to service. But how and where were still big questions. In high school I was always searching for a sign as to what I should do.

What were some of the signs that you identified along the way?

The first significant signal that pointed in a definite direction came when my girlfriend decided to attend college, with the strong urging of her parents. The Depression of the 1930s had eliminated many alternatives for us young people. How to attend college, especially without money, became a challenge to me. My years at Bethel College in North Newton, Kan., opened my eyes to the outside world. Professors A.E. Kreider and E.L. Harshbarger especially were influential in my life. The Bible took on new meaning for me as I listened to A.E. Kreider's biblical interpretation, so that it was a book with a message, not simply words. I experienced an awakening with a real desire to go and give my time to help some unfortunate

people in the world as I studied under E.L. Harshbarger, professor of history and international relations. This again told me something about Jesus Christ as Lord. All this was preparatory to my biggest awakening at a YMCA camp in Estes Park, Colo., and later at an international student volunteer conference in Indianapolis during my college career.

What took you to Estes Park and how did this shape your faith?

I served as president of the International Relations Club and the Student Christian Movement at Bethel College. This latter involvement took me to Estes Park for two summers. Here, as well as at other student conferences, I met many world-minded, renowned leaders—Kagawa of Japan, T.Z. Koo of China, William Temple of England, Kirby Page, E. Stanley Jones, John R. Mott and Howard Thurman. This experience gave me a new view of life, a world view that went far beyond the Kansas farm. It was a foretaste of heaven. Here my vision for service in the world started and has had its impact all through my life.

nonite

Your vision has taken you to many crisis spots in the world. What are some of your beliefs that undergirded this vision and response?

I have a very strong belief that any ordinary soul can make a dent in the betterment of the world. I feel that any layman who is a committed Christian should feel called to do just that. Every Christian has that second call, the other vocation, which is simply that of being a Christian with all that that entails besides doing vocational or professional work. Another belief is that we in America are exceptionally fortunate. I feel that we must give evidence of our thankfulness to our good Lord for that. I believe that God is the owner and we are the tenants. We are partners. If we really believe that we are partners, our view of stewardship will be greatly affected. This is the big reason that my wife and I responded by tithing our time.

What is your understanding of stewardship?

I've always stressed the three Ts when I've talked about stewardship—time, talent and treasure. Talent, of course, could mean gifts, and treasure means possessions. But to me those three Ts must be put in one package because there are some folks who may not have much money in the bank, but believe me, they have talent and time. They owe something to God in that respect, while others share more money.

How are these beliefs about stewardship related to your being Mennonite?

As recipients of plenty, which just almost came to us, we have to accept them. But believe me, we also have personal responsibility. Early in my life it became real to me that we as Mennonites have something special to contribute to society, even though we're clearly in the minority. I believe that as no other denomination, we take the lordship of Jesus seriously. Accepting Jesus as Savior is the beginning, not the end. And that is why I believe we need to recognize that as a Mennonite people we have a special responsibility in this world of trouble with so many injustices, wars and struggles. We have a special mission.

Would you offer a summary statement of your reasons for being Mennonite?

I'm a man who believes in the ecumenical movement in its best sense. But even though I'm an interdenominationalist and an internationalist, I'm a strong Mennonite. We take the lordship of Jesus seriously and we have a special mission. The way of love has a way of finding a way. Where there is hatred and where there is suffering, you help. Evidence of your belief should come through proclamation, through witness and through Christian service. And this is all one package, personal and social. Discipleship or obedience is a fruit of the lordship of Jesus. As Mennonites we are a small group with a special mission of practicing the lordship of Jesus. Little as it is, I still believe that the little is important if it has God in it. No one can achieve absolute perfection. But a Christian must keep on striving to seek and to follow the will of God in all events and under all circumstances. As John R. Mott, founder of the YMCA, said to a large group of students during a Christian Student Movement conference, "He that doeth the will of God abideth forever" (1 John 2:17). I believe that. I shall continue to live by this promise.

Shirley B. Souder is a clinical social worker at Oaklawn Center, Elkhart, Ind. In 1987 Harry Martens completed 50 years of ministry with Bethel College, Mennonite Central Committee, General Conference, Mennonite Foundation and Mennonite Biblical Seminary. He and his wife, Olga, live at 2508 Ottawa Drive, Elkhart, IN 46516.

Are Indians allowed at your church?

Patricia Burdette

It was a busy Saturday afternoon. My husband, Rob, had taken around 20 neighborhood children on a Christian Outreach Program outing. I remained home to prepare snacks. When they returned, we enjoyed popcorn, apples and hot chocolate, after which we sang and listened to a Bible story.

As the children prepared to leave, Rob called out, "Church tomorrow—anyone who wants to go meet here at 9:15. You can have lunch with us afterwards."

A little 7-year-old Native girl came over to me and slid up onto my lap. She and her older brother were frequent visitors at our home. She looked up at me, her hazel eyes filled with anxiety.

"Patty," she said, "are Indians allowed to go to your church? Me and my brother—we're Indians."

I hugged her to my chest so that she could not see that my eyes were filling with tears. "Of course they can. Anyone is welcome at our church." As I said the words I prayed desperately that it would be so for these little ones.

Jesus said, "Whoever welcomes one of these little children in my name welcomes me; whoever does not welcome me does not welcome the one who sent me" (Mark 9:37).

Patricia and Rob Burdette are Mennonite Central Committee volunteers at the Prince Albert, Sask., Christian Outreach Program, a youth ministry jointly sponsored by Prince Albert's Grace Mennonite Church and Mennonite Central Committee.

We worship in a Chinese church

Stephen Ting and three Amity teachers

We read Bible passages in English, Japanese or German. We sing "Glory to the Lord" in Chinese, often with the script written in *pinyin*, the Chinese phonetic alphabet (easier for beginners). Sitting among us are Philippine Catholics, Southern Baptists, African Evangelicals, German Lutherans, Mennonites. We are all foreign teachers and students. We are the International Christian Fellowship at St. Paul's Church in Nanjing, China.

With the increase in contact between China and the rest of the world, more and more people, including Christians, are coming to China to teach, study or simply learn the language. Due to the language barrier and the cultural difference, Chinese worship services don't meet all the needs of Christians from abroad.

"In a Chinese service," observed one teacher, "I hum the familiar tunes, try to find out what biblical passage the

Peter Kehler

sermon is about and then read it in my own language. We smile and shake hands. It is all very warm, but not enough if you are staying [in China] for a year or more."

At the suggestion of some Chinese church leaders, an international fellowship was organized at St. Paul's in Nanjing City by Christians from abroad. We are now more than 40 regular members in less than two years. Teachers working in nearby cities often attend.

One regular participant said, "We're trying to understand China and get used to living and working here. The fellowship helps us to put this into a spiritual perspective. Reflecting on our experiences in the light of the gospel has been enormously helpful."

People take turns leading the worship, regardless of gender, nationality or denominational background. The fellowship includes people from over 10 different denominations.

People are discovering the riches of their different traditions. Baptists begin to see the beauty of liturgical singing, while Anglicans are learning to enjoy the free communal prayer.

"Ours is not just a club of foreigners who want to 'take a break from China' on Sunday mornings," says coordinator Claudia Oblau, a German teacher. "As fellow foreigners we try, together with Chinese Christians, to find our place as Christians of different nationalities in this country. It is important for us to do this in close contact with the church in Nanjing. We understand and respect the Three-Self Principles" [self-governing, self-propagating, self-supporting].

The fellowship meets after the Chinese service so that many who want to attend the Chinese service can still do so early in the morning.

Stephen Ting is the educational consultant of the Amity Foundation. The Amity Foundation, formed at the initiative of Chinese Christians in April 1985, yearly places about 80 foreign teachers from all over the world in a number of Chinese provinces, prints about a million Bibles and Scripture portions a year and initiates service projects. China Educational Exchange has seconded six teachers to the Amity Foundation this school year: Everett and Margaret Metzler at Jiujiang Teachers College in Jiangxi Province; George and Rena Kroeker at the Nanchang Teachers Vocational College in Jiangxi; John and Helen Ratzlaff at Nantong Teachers College in Jiangsu.

THEN AND NOW

We shouldn't be surprised at Gorbachev

Walter Klaassen

It appears to be the classical ironic case. The free and unconditional moves toward world peace recently made by Soviet Premier Gorbachev ought, by the logic of Western history, to have come from London or Washington, Bonn or Paris. These are, after all, centers of government of a civilization that, for all its secularism, still claims to be acting by and cloaks itself with Christian moral principles. Instead, new initiatives for world peace again came from the communist Gorbachev, who lives in Moscow, the center of a political system that has been outspokenly atheistic; indeed, it has specifically and especially rejected Christian faith.

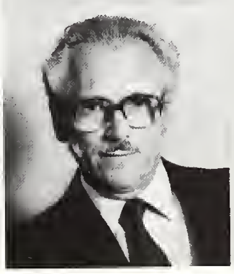
However, we have here something quite simple. My judgment comes from the following considerations. Peacemaking, as we have understood it in our tradition, is central to the life and teaching stemming from Jesus. It is so central, in fact, that Jesus uniquely attached to his blessing of peacemakers the dignified and personal title "children of God."

So if Mr. Gorbachev is a "child of God" (a fair conclusion from Jesus' words), what about the leaders of our "Christian" nations, who have rarely had the faith, courage and foresight to be peacemakers by getting rid of the instruments of violence? The slogan used by Christian rulers has for a long time been the line from the fourth-century Roman writer Vegetius: "si vis pacem, para bellum." If you want peace, prepare for war.

Mennonites ought not to have any problem with this apparent contradiction. From the earliest beginnings there was in our tradition clear disagreement with the almost universal view that the best government was of necessity a Christian government. Anabaptist experience in the 16th century and the history of Western government before and since has demonstrated that "Christian governments have a lamentable record of violence, oppression, exploitation, injustice, strife."

In 1532 Pilgram Marpeck, Anabaptist leader in South Germany, published a pamphlet with the provocative title "The Exposé of the Babylonian Whore and the Antichrist." In it he argued that it was a perversion of the gospel for governments to justify and disguise their war in Christ's name. He regarded this as so serious a departure from faith in Christ that he identified it with the actions of the whore of Babylon and the Antichrist. Later on, in a work of 1544, he wrote that governments don't have to be Christian at all in order to be faithful, responsible governments. God provides those in authority with natural wisdom and aptitude so that they have the capacity to carry out in every respect the mandate that God has given to governmental authority.

Mennonites ought therefore not to be surprised that governments who flatter themselves with being Christian often betray the public trust God has given them, and likewise that rulers who make no claim to being Christian can in fact do God's will for the world. Doesn't that simplify things?



Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the first of 12 columns linking current events with stories from Anabaptist history.

Brethren and Mennonites in health services will meet in St. Louis March 10-15. "Partners in Caring" is the theme of this 1989 annual convention of the Church of the Brethren Health and Welfare Association and Mennonite Health Association. Administrators, nurses, disability providers, older-adult care providers, congregational health-care people, trustees, chaplains and volunteers are invited. Contact Evelyn Gunden, MHA, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Every year Charles Emmanuel McCarthy, an American priest of the Eastern Rite Catholic Church holds a 40-day fast to call Christian churches back to Christ's teaching on non-violence. In 1988 he fasted in Ireland July 1 to Aug. 9. This plus his seminars sparked an interest among renewal groups and peace and justice workers who normally don't have much to do with each other in Ireland. "I am usually the representative of this [peace] position," said Dawn Ruth Nelson, a Mennonite, "but at this meeting I didn't need to say anything." McCarthy mentioned Mennonites "five or six times."

NEWS

Council of International Ministries meets

Leaders evaluate mission statements

Techny, Ill. (Meetinghouse)—"A Relevant Anabaptist Missiology for the 1990s" was the theme of the semiannual meeting of the Council of International Ministries (CIM), held near Chicago Nov. 28-30, 1988. Forty-five people representing some 15 mission and service agencies, including two representatives from the church in Indonesia, were present for an afternoon and evening consultation.

Four resource people representing missiological, sociological and theological perspectives presented papers evaluating 15 short missiological statements and six published mission papers prepared by CIM agencies.

Not surprisingly, each resource person noted similarities in the mission statements. Norman Kraus, a professor of theology from Harrisonburg, Va., listed major themes common to all of the statements: (1) Jesus Christ is the only way of salvation; (2) Scripture is the authoritative guide for mission; (3) the church is central to the continuing mission of Christ; (4) the missionary approach should be holistic; (5) the incarnation sets a pattern for our witness and ministry; (6) the goal is establishing a network of churches across cultures; (7) the cause of Christ will be victorious through the work of the Spirit.

Kraus added, however, that he sees "significant nuances of difference" in meaning and intention, even though the various statements use similar language, a concern identified by others as well. He also identified "directional shifts" represented in the statements (some of which were nearly 10 years old), including a shift toward "theology of the kingdom," a shift from "a salvation theology of rescue ('the perishing') to reunification of the universe" and a move from a biblicistic to an incarnational norm for the method and message of missions.

Charles R. Tabor, professor of world mission at Emmanuel School of Religion, Johnson City, Tenn., took the mission and service agencies to task on a concern also mentioned by earlier speakers. Noting that most of the statements speak of an intention to be "holistic," he found only a few are "actually holistic when it comes down to spelling out nuts and bolts" of strategy. "In the Bible, Old and New Testaments," he said, "there does not seem to be any dichotomy or even tension between concern for spiritual matters and concern for temporal human needs and problems; in most of your documents, there is such a tension. What accounts for this difference?"

He challenged the mission leaders to "recover the sense that the gospel of Jesus Christ fully and comprehensively addresses the whole human predicament in all of its dimensions and that it does so with a seamless continuity."

Missionaries need to determine what traits in Anabaptist thought can be related to a particular Christology.

Hans Kasdorf, professor of world mission at Mennonite Brethren Biblical Seminary, Fresno, Calif., listed five topics he saw mentioned only cursorily or omitted altogether in the mission statements: the destiny of humanity who have never heard the gospel, the uniqueness of Christ in relation to other religions, the impact of the gospel on the consummation of history, partnership and globalization in mission, and missionary recruitment and training.

Samuel Escobar, professor of missiology at Eastern Baptist Theological Seminary, Philadelphia, began his presentation by noting "the increasing relevance of the Anabaptist vision for contemporary missiology," particularly in the Latin American context, where there is much of a "Christendom" atmosphere throughout society. He urged the mission leaders to consider planting Anabaptist churches in additional countries, even if that means starting another denomination, "if such a church planting brings a valid Anabaptist contribution as a new, alternate way of living the faith."

But he cautioned against simply reproducing in other cultures aspects of Anabaptism/Mennonitism that are culturally or ethnically derived. Missionaries need to determine what traits in Anabaptist thought can be related to a particular Christology. Anabaptist missiology, he said, has not dealt adequately with such questions.

Council members approved a 1989 budget of $56,750 and elected Herman Bontrager (Mennonite Central Committee) chairperson. The next CIM meeting is scheduled for May 25-27 in the Elkhart-Goshen, Ind., area. *Glen Pierce*

Delegates to the Mennonite Central Committee Ontario meeting recently endorsed a letter from the Markham, Ont., Mennonite churches that urges the Canadian Tire Corp. to stop selling a toy gun for adults. The gun, called "The Equalizer," is advertised as a toy for use by drivers who want to "blast away their traffic blues. The Equalizer lets you vent life's frustrations, and no one gets hurt." The delegates called on Canadian Tire to adopt a policy of selling only non-violent products.

The children of Namibia are suffering increasingly from terrorism at the hands of the South African military, according to testimony given at a church-sponsored conference held recently in London, England. The children, according to church sources, have become victims of an indiscriminate campaign of terror against anyone suspected of sympathizing with the guerrilla insurgents engaged in a decades-old war of independence against South Africa. A host of Namibian children who have fled their war-torn homeland told of beatings, rape and murder committed by the South African Defense Forces.

The United Methodist Church has turned some of its land over to Native Americans in Oregon. In a precedent-setting ceremony an officer of the church's Board of Global Ministries returned the deed to members of the Klamath Indian tribe. *Ecumedia News*

NEWS

Miller tells women, 'God doesn't make junk'

Phoenix, Ariz.—"Some of us aren't being what God intended us to be because we're being what we think others want us to be," Marilyn Miller told participants at the ninth Women in Ministry Conference, held here Nov. 18-19, 1988. "God made us who we are, and when we live that, we value ourselves and others more."

Miller, pastor at Boulder (Colo.) Mennonite Church, gave three talks to the more than 270 participants from 17 states and Canada. Speaking to the theme "Every Woman in Ministry," Miller entitled her messages "Valuing Ourselves: God Doesn't Make Junk," "Focusing Ourselves: One Thing Is Necessary" and "Sharing Ourselves: Women's Gifts Are Needed." Scripture readings and dramas by Eva M. Hiebert Klink of Fort Collins, Colo., enhanced the messages.

Sponsored by Women in Mission of the General Conference Mennonite Church, Women's Missionary and Service Commission of the Mennonite Church, and the Mennonite Central Committee women's concern group, the conference was billed as an inter-Mennonite and intercultural experience. Hispanic, black, Hopi, Navajo and white women came together to share experiences, make new friends and pray for one another.

The 15 workshops at the conference included these: Position of Women Around the World, Women as Mentors, Women in Prayer, Motherhood as a Ministry, Ministry Through Hospitality, Neither Young nor Old, Women's Role in Christian Marriage, Healing After an Event of Sexual Violence: Issues in Ministry, Sharing Our Faith, The Ministries and Talents of Our Native American Sisters and Ministry to the Homeless.

Beyond the scheduled events, women involved in church leadership met to express concerns, and representatives from Women in Mission of the General Conference and Women's Missionary and Service Commission of the Mennonite Church met to discuss the goals of the two groups and the possibilities of integrating them in the future.

Future Women in Ministry conferences are being planned in Pennsylvania and California. *Nadenia Myron*

Marilyn Miller leads Women in Ministry Conference participants in a communion service.

A woman dressed in an old hat and sloppy clothes drifted into Miriam Miller's workshop, "Ministry to the Homeless," and took a seat. People had seen her hanging around at meals and at break times. After introductory comments, Miller left the room, and the "homeless" woman took over the meeting. "I've got to tell you about these shoes," she announced. Then she removed each article of clothing until it was revealed that she was well-dressed underneath. "Some started crying," said Miller, "because they realized that they had judged her on her outer appearance."

Church leaders learn how to assess potential church planters

Elkhart, Ind. (MBM)—Nearly 40 church leaders participated in a workshop Dec. 9-10, 1988, to develop skills for assessing potential church planters. Held in Elkhart, Ind., the workshop was cosponsored by Mennonite Board of Missions (Mennonite Church) and the Commission on Home Ministries (General Conference Mennonite Church).

Workshop leader was Chuck Ridley, professor at Fuller Theological Seminary School of Psychology, Pasadena, Calif.

David Paulovich, MBM personnel counselor, said that the workshop "helped equip conference and district church leaders for when they meet people interested in church planting or other church roles."

Irv Weaver, MBM vice president for Home Ministries, said, "This workshop is a good first step in identifying with more certainty a pool of church planters who can provide the leadership needed for new congregations."

Participants represented 17 Mennonite and General Conference Mennonite Church agencies, conferences/districts and educational institutions in the United States and Canada.

Two congregations in the British Isles are using CHOICE radio spots produced by Mennonite Board of Missions of the Mennonite Church. London Mennonite Fellowship and Dublin Mennonite Community cooperate with local radio stations to air the spots. The tag line tells of a Mennonite presence in the area and allows residents to contact the congregations.

A new roof in Kykotsmovi

Donny Lomayaktewa of Hopi Mission School, Kykotsmovi, Ariz., directed a week of work projects last summer for 16 youth and six sponsors from Hoffnungsau Mennonite Church, Inman, Kan. Tasks included roofing a teacher's home, painting, cleaning and washing the windows of the school.

Ilene Johnson

NEWS

Objection to war subject at Central America conference

Tegucigalpa, Honduras (MCC)—Twenty-five people representing all the countries of Central America met near here Nov. 21-25, 1988, to talk about conscientious objection, military service and alternative service.

Planned by Honduran Mennonite pastors, the gathering was sponsored by Mennonite Central Committee.

The themes were significant, given the situation in Central America, where people face mandatory military service, growing militarism, continuous war and economic and social tension.

The group wants to "be consistent and committed to our Anabaptist tradition and to be witnesses while offering an alternative of peace and nonviolence in a region convulsed by armed conflicts," read a group statement.

Cesar Vidal Manzanares, pastor at a small Brethren in Christ-affiliated community in Madrid, Spain, spoke on the military draft in Spain and elsewhere and on conscientious objection.

Men from Honduras and El Salvador told of forced recruitment. A man from South Africa talked about the experiences of conscientious objectors in his country. The group also had country caucuses and heard panel discussions and testimonies.

Among the recommendations made at the conference were these: that peace education be done in congregations and among church leaders, that a network of solidarity and communication be created among churches in the region and that groups committed to conscientious objection form to work toward obtaining legal provisions for conscientious objectors.

The possibility of establishing laws in favor of conscientious objectors varies among Central American countries. In Nicaragua, for example, forced recruitment by the military occurs; many young Nicaraguan Mennonites have been recruited.

In Guatemala, where the longest ongoing civil war in Central America rages, no forced recruitment has affected Mennonites in the capital, Guatemala City. Mennonite churches in rural areas, however, have had members forcibly recruited.

Honduras is the most hopeful situation, wrote participants, because churches there have been working on the issue and have been working for laws in favor of conscientious objectors.

Despite the differences among countries, participants wrote that it is important to work urgently for laws favoring conscientious objectors, "since we live in a special historical moment. . . . Churches that still do not have the problem of forced recruitment ought to become prepared, and those that already face it must seek alternatives and struggle to be consistent with our faith and peace testimony," they wrote. *From a report by Luke Schrock-Hurst, MCC Honduras*

Methodists in South Africa establish peace-makers order

Gaborone, Botswana (MCC)—The Methodist Church of South Africa established its first "Order of Methodist Peace-makers" in November 1988.

"The back door to violence needs to be firmly closed or the church will always compromise and revert to violence as a last resort," Peter Story said at the Nov. 11-13, 1988, conference where the order was founded. Story is a pastor and previous moderator of the Methodist church.

The establishment of this peace-makers order followed a 1988 discussion of whether the Methodist church of South Africa should become an official peace church. The discussion was long and difficult for the church, because becoming a peace church would call into question customs such as routine military service and church support for military chaplains.

The discussion attracted attention from government and military officials and was an emotional one for both black and white church members. For white members it called into question past and present military involvement. For many black members the discussion raised questions about violence as a method for changing the current system of apartheid in South Africa.

In September 1988, at its annual assembly, the Methodist Church did not accept a proposal to become a peace church. However, interest in the issue and idea continued through the establishment of this order.

The 90 people, black and white, who joined the Peace-Makers Order in November, pledged (1) to encourage a joyful spirituality and way of life for peacemakers that follows from the Lord Jesus Christ, (2) to investigate, analyze and expose causes of conflict and violence in southern Africa, (3) to encourage people to choose active nonviolence to bring about change, (4) to support those who make costly decisions in the cause of peace and justice, (5) to develop and use skills for managing conflict creatively, (6) to encourage other Methodists to become practical Christian peacemakers and (7) to establish bonds with other national and international peacemakers.

In April 1989 the order will meet again to discuss structures, associate memberships and program. *Bob Herr, MCC regional coordinator in southern Africa*

Critics of the (U.S.) school lunch program say that the $3.7 billion program, serving some 27 million children, is controlled by powerful agricultural lobby groups and is not making children's nutrition its primary concern. The program is run by the USDA, and surplus commodities purchased by USDA account for 20 percent of the foods served. Public Voice for Food and Health Policy says that the food served in school cafeterias is often high in fat, sugar and/or sodium. The group urges cafeterias to serve healthfully modified meals, such as chili atop baked potatoes instead of hot dogs.

Three Mennonite Central Committee U.S. workers took part in a march in Louisiana on Nov. 19, 1988, to call attention to hazardous waste dumping by major chemical companies along the Mississippi River. Allyn Meredith and Cheryl and Jody Miller Shearer joined the Great Louisiana Toxic March, planned by a coalition of chemical workers, poor black tenants' groups and environmentalists. According to event organizers, more than 40 million pounds of pollutants, many of them carcinogenic, are dumped into the Mississippi River every year. The river provides drinking water for 1.5 million people in Louisiana.

Once deadly enemies, the Totobiegosode and the Guidaigosode people sat next to each other in Campo Loro, Paraguay, in November 1988 to watch the film *The Reconciliation*, which tells the story of these people's reconciliation after five men were killed in an encounter in 1986. The film's script was written by Mennonite social scientist Wilmar Stahl. For information contact Uwe Stahl, 1665 Highview St., Abbotsford, BC V2S 3G6, (604) 859-5318.

Church offers pregnant teens an alternative to abortion

Burnaby, B.C., (MCCC)—Let's call her Linda. When the Vancouver teenager became pregnant, her mother had only one thing to say—get an abortion. Linda didn't want to abort the child. But prospects for a successful pregnancy were bleak; in addition to her mother's opposition, there was little chance of support from the child's teenage father, a drug user and dealer. Where to turn?

Linda contacted Mom's Place, a church-sponsored home for pregnant teens. At Mom's Place girls like Linda find support during their pregnancy and are aided in the struggle to decide whether to keep the child or give it up for adoption. Since it opened in August 1988, six teenagers have been helped after deciding against abortion.

Sponsored by the Willingdon Church, a Mennonite Brethren congregation in this Vancouver suburb, Mom's Place, says associate pastor Harry Janzen, is a "concrete expression of the church's concern about abortion." "Church members wanted to address the issue in a positive way," he says. "They decided that if we are going to take a position against abortion, we must offer an alternative."

Mom's Place was created in 1987 after a Willingdon Church study group recommended that the church develop a group home for pregnant teenage girls. The purpose of the home is to help teenage girls who choose not to abort their babies but who lack the support necessary for a successful pregnancy. The decision to keep their babies or give them up for adoption is completely up to them. "We don't push them to do one thing or the other," says Nancy Burke, 42, a Mennonite Central Committee worker at the home.

Mom's Place is developing programs called PAL (Parenting and Lifeskills) and HUG (Housing Under Guidance). Through PAL, girls will be teamed up with a mother who has a young child; the girl will spend time with the mother to see how she gives child care and manages with a young child. HUG will be for girls who have given birth; the plan calls for girls to live in the home of a church family for eight months, during which time they will be supported as they gradually move toward independence.

But before a girl decides to keep her child, she hears how hard looking after a baby can be for a single parent. "We try to tell the girls what caring for a baby is really like," says Burke. "We may shatter some romantic fantasies about parenting in the process."

When a girl decides to give up her baby for adoption, Mom's Place refers her to a social worker or an adoption agency; the girl may also choose to pursue adoption privately. The staff is careful that Mom's Place not be perceived as a "baby factory" for couples wanting to adopt; Mom's Place plays no part in the adoption process.

Mom's Place nearly didn't get off the ground. In order to set up the program in the former convent, the Willingdon Church had to apply to Burnaby's city council for a rezoning permit. A petition signed by about 100 neighbors against Mom's Place was submitted to the council, and at the rezoning hearing over 30 people spoke against it, citing an increase in traffic and noise. But the council voted overwhelmingly in favor of the home.

"Church members decided that if we are going to take a position against abortion, we must offer an alternative."

The church had done considerable homework before proposing the program. Janzen gained the support of community health professionals and social workers. "Good communication with community professionals was a key ingredient," he says. Health and social work professionals from the community serve on a Mom's Place advisory committee.

Neighbors who opposed the home were invited to the official opening; "We want to show we are good neighbors," Janzen says.

Mom's Place operates from a Christian base, but residents are not required to convert or go to church in order to live there. "We serve clearly as Christians," Janzen states, "but not with a hidden agenda. If the girls don't come to church or become Christians, our work is not a failure. We have succeeded if they experience Christian love at that time of crisis in their lives."

Over 60 church members have signed up to be friends, serve in the HUG and PAL programs, help with household repair and upkeep and assist the girls as birth coaches—attending prenatal classes with them and being present at the birth.

Frank Barwich is one of the volunteers. He comes by every week to do lawn care and household repairs. For him Mom's Place shows that concern about abortion is "a lot more than just opposing something. We have to offer an alternative. We just can't sit back and say 'abortion is terrible.' We have to do something about it."

Sue Janetti is a birth coach for one of the girls. "My biggest dream is to help deliver a baby," she says. In addition to going to prenatal classes with the girl, she visits with her socially. "We're becoming friends," she says. *John Longhurst*

In Mexico, churches of the Evangelical Mennonite Church of the Central Plateau invited various congregations of other denominations to join in a Peace Sunday observance recently. Out of a group discussion emerged the concern that women who do embroidery craftwork are unjustly treated by middlemen. The group decided to form a cooperative that would give the women fair pay and create more employment. Eliezer Bravo Mastranzo of Orizaba, who is giving leadership to the project, says that it quickly met resistance. "Paying more to the women who do the embroidery has affected the 'gentlemen' who control artisan work, and they have sent me death threats," he writes. Bravo has traveled to the U.S. border to negotiate marketing arrangements with buyers of craftwork.

Fifty years after the terrible rampage on Nov. 11, 1938, in which Nazis burned 195 Jewish synagogues throughout Germany, destroyed 800 Jewish shops and arrested 20,000 Jews and shipped them to Dachau, Buchenwald and Oranienburg-Sachsenhausen, Protestant churches of the Federal Republic of Germany commemorated *Kristallnacht* in services. These included the reading of a statement prepared by Mennonite editor Diether Goetz Lichdi on behalf of the Arbeitsgemeinschaft Christlicher Kirchen (Working Group of Christian Churches). It read, in part: "We ask the victims and their children for forgiveness, and we know that we cannot compensate for what we have done."

The Inuit Circumpolar Conference is calling for a global agreement to reduce the production of toxic chemicals that threaten the Arctic environment. Recent research projects have confirmed the presence of PCBs and chemicals associated with pesticides in Arctic plant life, fish and sea mammals. Scientists believe the chemicals have been carried by air currents from regions such as the Soviet Union, northern Europe and Southeast Asia. Mary Simon, president of the conference, said she would like to see an agreement controlling the pesticide agents similar to the 20-nation agreement to cut production of the chemicals destroying the ozone layer. (From Canadian Press)

Special education background wanted for **staff trainer/group home manager** at **Beth-Haven Group Homes**, position to begin April 1.

Direct inquiries to Beth-Haven, 2500 Pleasant St., Hannibal, MO 63401-2699.

Facilities director. Responsibilities include supervising and working in support services (maintenance, food service, housekeeping, etc.). Full-time salaried position. Starting time negotiable (by June 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Food service director. Primary duties: menuing, food ordering and cooking. Secondary duties: oversee dining hall appearance and cleanliness, some housekeeping responsibilities. Full-time salaried position. Starting time negotiable (by May 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Sarasota Christian School, a 430-student K-12 institution operated by local Mennonite churches, is seeking a **chief administrator** beginning in the summer of 1989. A master's degree, knowledge in elementary and secondary education, with financial management skills required.

Call or write for job description to David Ray Miller, (813) 371-2750 (days), 377-6721 (evenings). Send resume to 1203 Cornish Court, Sarasota, FL 34232.

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MCC may not be able to place every applicant, but we do need many people. In 1989 MCC will need 90 new workers for community development work overseas. Most needed are workers with training and experience in agriculture, water development, health and education. Volunteers receive all living expenses and an allowance. If you are called to walk with and learn from the poor in another culture, write or call MCC.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
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717-859-1151

MCC Canada
Personnel Services
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Len Ackland analyzes Ronald Reagan's record in the January/February issue of *Bulletin of the Atomic Scientists*. He writes that Reagan "called for international agreements to ban chemical and biological weapons while funding such U.S. weapons programs at new levels. He championed free enterprise and economic strength while presiding over the largest-ever peacetime dole of tax money to the military-industrial complex, at the price of a debilitating deficit. And he and his administration worked hard to control the record itself. While praising 'freedom fighters' and speaking eloquently about the need for liberty and democracy around the world, he initiated sweeping efforts to restrict the flow of information to the American people." On the other hand, "although he [Reagan] called for a [nuclear] buildup, his actions demonstrate that he doesn't like nuclear weapons or see the need for them. What else explains his dramatic support for abolishing nuclear weapons during the 1986 Reykjavik summit meeting? Or his call for scientists to build a strategic defense system (SDI) to make nuclear weapons impotent and obsolete? Although misconceived and unworkable, SDI does reflect his underlying approach."

Gifts for Growth Seminar is available to congregations, led by G. Edwin Bontrager. It's designed for pastors and lay leaders of congregations, members of nominating or discernment committees, people who have responsibility for filling roles and functions in the church and for people who want to know more about their own spiritual gifts. Contact Melba Martin, Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

COMMENTARY

Seminary zeroes in on Elkhart

Linda Shelly

How do students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., most of whom come from outside the area, get involved in their city as well as study?

With the belief that Christians should be involved in the neighborhoods where they live, the AMBS peace and justice committee recently sought to help the broader seminary community in understanding Elkhart.

The peace and justice committee first surveyed the AMBS community to determine areas in local service opportunities. The committee then contacted churches and social service agencies to find out what problems Elkhart residents face and what efforts are being made to address needs.

Based on these contacts, the committee compiled a list of 16 local churches and service agencies interested in having seminary students as volunteers. Areas covered include adult education, after-school programs, child and spouse abuse, community justice, geriatrics, faith mission, prison chaplain, refugee work and teen services.

Some of the volunteer work requires training and a specific time commitment, while other assignments allow for more flexible scheduling. Several are group activities that could serve as projects for the small groups in which students participate.

People from the Elkhart city offices and city council, along with representatives from service agencies presented a forum at AMBS on Sept. 22, 1988, to give an overview of Elkhart demographics and the challenges faced by residents.

Matt Rueff, director of economic planning for the city, gave a historical analysis of settlement patterns, industry and economics within Elkhart. City councilman Arvis Dawson followed with reflections on the development of interracial relationships in Elkhart, especially the impact of racial issues on the school system.

Dawson, originally from an all-black neighborhood in Chicago, compared the cultural adjustment he faced attending Goshen College, with that of children of seminary students who find they are a part of racial minority in the public school. Dawson, a schoolteacher, believes children benefit from the experience of being in a minority and as a result are better prepared to live in society.

During the last half of the forum, representatives of six service agencies shared their perspectives on human needs in the Elkhart area.

Classes at AMBS require a lot of time, yet as students become aware of needs in the Elkhart area, there is a recognition that learning also takes place beyond the classrooms and library and that these involvements stimulate studies in preparation for ministry.

Linda Shelly is a student at Associated Mennonite Biblical Seminaries.

Remember the
General Conference
Mennonite Church
in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

Missions minister, Mennonite Conference of Eastern Canada, beginning summer 1989 or later. This person is responsible to promote the vision for mission in MCEC congregations and give guidance to new and ongoing churches and projects.

Send resume and ministerial information form by Feb. 28 to MCEC, c/o Sue Steiner, 131 Erb St. W., Waterloo, ON N2L 1T7, (519) 886-1610.

Wilderness Wind Camp is a Mennonite-owned-and-operated wilderness base camp located in northeast Minnesota. This coming summer we are offering the following wilderness canoe trips to the general Mennonite constituency.

Women's Canoe Trip	**June 17-24**
Creation and the Renewal of Ministry	**June 21-30**
(a seminar on the water for ministers and lay people)	
Father/Son Canoe Trip	**Aug. 12-19**

Wilderness Wind Camp also has dates in June, July and August when we would like to host a wilderness canoe trip for your group. We provide all the basic equipment, food, guide service and orientation. We can accommodate youth groups, families, Sunday school groups and more. Group size is limited to 10 people, including one of our staff as guide.

Wilderness Wind Camp is dedicated to offering opportunities in wilderness camping within the context of Christian values and theology. Our purpose is to teach through experience the necessary integration of Christian spirituality, care of our environment, wilderness travel and safety, wilderness ethics, community building, and peace and justice concerns.

Wilderness Wind Camp is directed by Tim Lehman. For more information and registration write to Wilderness Wind Camp, c/o Tim Lehman, Route 5, Box 41B, Newton, KS 67114.

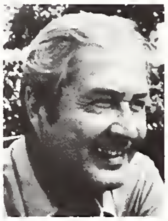
Representatives of Holland-based Open Doors International are finalizing plans with Russian Orthodox Church officials in Moscow for exportation and distribution of 1 million New Testaments in the Soviet Union by the end of 1989. The New Testaments will equal the number of official and illegal Scriptures sent to the Soviets in the last 70 years, according to News Network International.

Some 100 people gathered at Utrecht, the Netherlands, on Nov. 19, 1988, for a symposium on the relationship of theology and economics, sponsored by the Dutch Mennonite Peace Group and the Central Commission for Noncreedal Protestantism. "Island of God," an essay presented to the gathering, describes the dynamic character of the biblical concept of justice, which modern economic science does not know or value. Economics, it said, is not a science without values, however. It is a hidden ideology with a specific image of humankind. (From *Algemeen Doopsgezind Weekblad*)

Two new Mennonite Voluntary Service units need volunteers. Fort Collins, Colo., needs a housing counselor, housing rehabilitation worker and a staff person for an emergency shelter. The Winnipeg unit needs an advocate for Community Unemployed Help Centre, a crisis intervention worker and child-care and child-and-family-care workers. Contact Charlotte Siemens, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781, or David Orr, Box 347, Newton, KS 67114, (316) 283-5100.

RECORD

workers


Carlson

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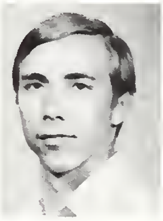
D. Spare

M. Spare

Hubert R. Carlson, Shepherd of the Hills Lutheran Church, Fountain Hills, Ariz., has been named director of fiscal services at Glencroft Retirement Communities, Glendale, Ariz.

David Chiu, pastor at Saskatoon Chinese Church, has resigned effective Sept. 1.

Larry Hills, COM/AIMM worker in Transkei, South Africa, led a Bible conference there Dec. 2-4, 1988, on the theme "What Is the Gospel?"

Ann Hilty began Nov. 15, 1988, as cataloger for Bluffton (Ohio) College Mennonite Historical Library.

Erwin Klassen is the youth pastor at Olivet Church, Clearbrook, B.C.

Barbara Lenards, Phoenix, Ariz., is the public information coordinator for Glencroft Retirement Communities in Glendale, Ariz.

Gundolf and *Elizabeth Niebuhr* have returned to Paraguay after two years of study at Associated Mennonite Biblical Seminaries, Elkhart, Ind. They are teaching at Yalve Sanga Indian Bible Institute.

Anne Neufeld Rupp, Newton, Kan., former pastor at Alexanderwohl Church, Goessel, Kan., is the new chaplain at Meadowlark Homestead, rural Newton, a rehabilitation center for people with long-term mental illness.

Rodney Sawatsky, president-elect of Conrad Grebel College, Waterloo, Ont., will speak Jan. 30-31 on "What You Should Know About Mennonites in Canada" at the 1989 Winter Cultural Series at The People's Place, Intercourse, Pa.

Tom Sine, author of *The Mustard Seed Conspiracy*, was the speaker at several events at Conrad Grebel College, Waterloo, Ont., Jan. 20-22.

Dan and *Margaret Entz Spare*, MBM workers and COM mission partners, returned to the United States in December 1988 for a two-month North American assignment. They serve with United Mission to Nepal, working with irrigation projects and nutrition.

Russell and *Gail Wiebe Toevs*, COM/AIMM workers in Burkina Faso, returned to Kansas in December 1988 for a three-month North America Assignment. She is reducing the Senufo language to written form for future Bible translation. He is involved with agricultural projects. They are members of Emmaus Church, Whitewater, Kan.

Henry Unrau, assistant pastor at Olivet Church, Clearbrook, B.C., has resigned effective Jan. 31.

Erland Waltner, Elkhart, Ind., will conduct Bible studies at Cedar Valley Church, Mission, B.C., and at West Abbotsford (B.C.) Church in April.

YOU'VE FACED THE FACTS...
Homelessness, neglect, loneliness, hunger, spiritual emptiness, violence, materialism, abuse. All are facts of life in North America.

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General Conference Mennonite Church

A task force on human sexuality plans to produce a set of videos on sexuality. Representing the Mennonite Church and the General Conference Mennonite Church, committee members are Clare Schumm, Marian Hostetler and Ron Byler, Elkhart, Ind.; Susan Goerzen, Harrow, Ont.; Gerry Epp, Newton, Kan., and Don Yost, Goshen, Ind. Financial support is from the Commission on Education through its Call to Kingdom Commitments funds, the Board of Congregational Ministries (MC) and the Women's Mission and Service Commission (MC).

The spread of AIDS within the churches, as well as society as a whole, apparently is prompting Christian groups that believe homosexual practice violates biblical commands to develop a more compassionate attitude toward gays and others who suffer from the disease. A number of new developments indicate that this attitude is growing particularly among Roman Catholics and evangelical Protestants, some of whom once believed that AIDS is God's special punishment for sin. A recent issue of *Moody Monthly* contains a 12-page section on AIDS victims and ways Christians can minister to them.

The Manitoba government is turning over 2,327 hectares of land to the Mathias Colomb Band to help fulfill a land treaty agreement, says the Toronto *Globe and Mail*. The province says the band has already received 9,415 hectares of a total land entitlement of 43,392 hectares. The land will be turned over to the band once an area acceptable to both the government and the band is selected.

RECORD

Bernie Wiebe is interim pastor at Burrows Bethel Church, Winnipeg.

David Wiebe, director of evangelism and church growth with the Conference of Mennonites in Manitoba, will complete his term Aug. 31.

Vernelle Yoder, COM worker in Bogotá, Colombia, returned to Berne, Ind., in December 1988 for a three-month NAA. A member of First Church, she is a resource person and teacher for the Colombian Mennonite churches, and a prison-ministry volunteer.

Yoder

—compiled by Sharon Sommer

First United Mennonite Church, Vancouver, is accepting applications for the position of senior pastor. The person should have strong expository preaching skills and show administrative leadership within a team concept. Knowledge of the German language would be an asset. This position becomes available as of Feb. 15, 1989.

Send resumes or inquiries to Hans Krueger, FUMC Search Committee, 659 E. 52nd Ave., Vancouver, BC V5X 1G8, or call (604) 325-5856 (evenings).

Arvada Mennonite Church invites applications for full-time pastor or half-time co-pastor. Male, female or married team should apply. We are small, about 50 active people in the congregation, and come from all over the Denver metro area. Interests include peace and justice, enlarging to 100 active people, Anabaptist teaching, active in the community.

Contact Retha Funk, Pastoral Search Committee, 5945 Garland, Arvada, CO 80004, (303) 420-7551. Position open May or June.

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Almost 400 General Conference Women in Mission groups in the United States and Canada recently received evaluation forms that ask them to examine the role of Women in Mission on the local and binational level. "We want to clarify and sharpen our purpose and set goals for WM in the coming decade," said Sara Regier, WM coordinator.

"**It makes no sense** to offer living water while studiously avoiding the issue of filthy drinking water," said David Hall, principal of Swift Current (Sask.) Bible School, at the MCC Saskatchewan annual meeting, held Nov. 11-12, 1988, in Rosthern. Service is not to be divorced from evangelism, Hall said. This paraphrase of Matthew 25:35-36 was given: "I was hungry and you were obese. I was thirsty and you kept watering your lawn. I was a stranger and you called the police. I was naked and you went shopping for fall fashions. I was sick and you asked if it was contagious. I was in prison and you said that's where people like me belong."

Among the 13 people recently chosen as winners of the first annual Caring Awards is Lowell Bartels of Helena, Mont. Bartels purchased a farm, remodeled it and established a group home for adults with developmental disabilities. He sponsors a Citizen of the Month Award for each grade in a local school and drives a church bus to transport children and handicapped adults. The Caring Awards are granted by the Caring Institute, a non-profit organization dedicated to promoting the interests of people on the fringe of society—the poor, the ill, the elderly and the disabled.

RESOURCES

books

The Way of Paradox: *Spiritual Life as Taught by Meister Eckhart* by Cyprian Smith (Paulist Press, 1987, $7.95) explains and interprets the spiritual teaching of Meister Eckhart, the 14th-century German theologian and mystic.

The wide-ranging group of essays in **A Peace Reader:** *Essential Readings on War, and Justice, Non-Violence and World Order*, edited by Joseph Fahey and Richard Armstrong (Paulist Press, 1987, $14.95), presents conflicting viewpoints on the search for peace.

The Cry of Jesus on the Cross: *a Biblical and Theological Study* by Gérard Rossé (Paulist Press, 1988, $8.95) offers an in-depth exegesis of Jesus' cry in Mark's Gospel, "My God, my God, why have you forsaken me?"

"The cross is history's greatest paradox," writes David M. Owen in **Sounds of the Passion** (Augsburg, 1988, $5.95).

God Builds His Church, Book 10 in the Story Bible Series, by Eve MacMaster (Herald Press, 1987, $5.95, $8.35 in Canada) tells about the coming of the Holy Spirit, the adventures of the apostles and John's vision of the end of the world.

A guided approach to Scripture that encourages a psychological awareness of the problem and of how healing may be realized is used in **Hope for Healing:** *Good News for Adult Children of Alcoholics* by Rea McDonnell and Rachel Callahan (Paulist Press, 1987, $4.95).

Preach the Word by John R. Mumaw (Herald Press, 1987, $14.95, $19.95 in Canada) defines and explains the expository method and then illustrates how to use it, offering illustrative outlines from the entire book of Ephesians.

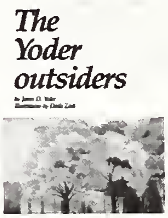
"At the center of our faith was a conviction that our vocation as Christians was to make connections between justice and peace," writes Mary Schramm in **Extravagant Love, a Gospel Gift for Disarming the Heart** (Augsburg, 1988, $6.95), which describes the Community of St. Martin in Minneapolis.

Bernard of Clairvaux: *Selected Writings*, translated and with a foreword by G.R. Evans, introduction by Jean Leclercq (Paulist Press, 1988, $15.95 in cloth, $12.95 in paper), a volume in the Classics of Western Spirituality series, contains fresh translations of selected writings of the great medieval spiritual teacher.

"More than anything else, all of us need to be loved," write Margaret and Erling Wold in **Great God of Love** (Augsburg, 1988, $6.95).

Junior High's a Jungle, Lord by Clair G. Cosby (Herald Press, 1988, $4.95, $6.95 in Canada) is a book of prayers written in first person as if by a young girl who is making the adjustment from elementary school to junior high school.

It is a fiction that true friendship between women is an improbability, writes Jill Briscoe in **Thank You for Being a Friend** (Zondervan, 1988, $7.95).



The Yoder Outsiders by James D. Yoder (1988, $9.95) is the first novel for adults from Faith and Life Press, Box 347, Newton, KS 67114.

Ulrich Eggers, a young Christian journalist from Germany, tells of his extended visit to the Hutterian Brethren's Woodcrest bruderhof near Rifton, N.Y., in **Community for Life** (Herald Press, 1988, $9.95, $13.95 in Canada).

The Politics of Conscience by Albert N. Keim and Grant M. Stoltzfus (Herald Press, 1988, $14.95, $19.95 in Canada) details the attempts of the historic peace churches (Friends, Mennonites and the Church of the Brethren) to gain alternative service for conscientious objectors to war from 1917 to 1955 in the United States.

"Homes should be the kitchen of life, where we measure, mix and mold all kinds of happy experiences into joys that will last forever," writes Kathryn Hillen in **Memories: A Present from the Past** (Zondervan, 1987, $9.95).

A Woman's Choice by Eugenia Price (Zondervan, 1987, $6.95) discusses eight problems—doubt, ingratitude, ignorance, darkness, extremism, conditioning, busyness, competition—that she says are "the main genuine causes of confusion among the women with whom I talk and correspond."

From Abelard to Zwingli, abortion to Zoroastrianism, the **New Dictionary of Theology**, edited by Sinclair B. Ferguson, David F. Wright and J.I. Packer (InterVarsity Press, 1988, $24.95), contains over 600 articles and explains six major areas of theological interest: theological terms, historical movements and traditions, contemporary movements, biographies, historical landmarks and contemporary social concerns.

At a Dream Workshop by Betsy Caprio and Thomas M. Hedberg (Paulist Press, 1988, $11.95) is an actual transcription of a 2½-day retreat, complete with the comments and reactions of the leaders and participants.

Jim Hancock and Todd Temple tackle over 80 subjects of concern to teenagers in **Good Advice:** *ABCs for People Who Don't Have All the Answers* (Zondervan, 1988, $5.95).

—compiled by Gordon Houser

LETTERS

To inform is to endorse

How can a church periodical which claims to seek "the guidance of the Scriptures and the Holy Spirit" promote an event such as the second international convention of the Brethren/ Mennonite Council for Gay Concerns (Sept. 13, 1988, issue)? We are not talking about vague generalities of biblical interpretation here but about a church periodical basically *endorsing* a gay and lesbian lifestyle by *promoting* events which endorse that lifestyle. To argue that the appearance of this advertisement in our magazine is intended only to "inform" is to avoid the issue. Advertising, by definition, has the intent of selling or promoting a particular object. So why does our periodical advertise for organizations that deliberately ignore our conference understanding of sexuality?

The editorial makes a point that society's confidence in the church has been drastically lowered due to evangelists who work for a profit. I agree. But let me add that the church no longer has holy standards of ethics and morality. *Larry Schram, 659 E. 52nd Ave., Vancouver, BC V5X 1G8*

Oct. 5

Editor's response: The policy of The Mennonite *is in keeping with the conference resolution: ". . . We understand the Bible to teach that sexual intercourse is reserved for a man and woman united in marriage and that violation of this teaching is a sin. It is our understanding that this teaching also precludes premarital, extramarital and homosexual sexual activity. We further understand the Bible to teach the sanctity of the marriage covenant and that any violation of this covenant, including spouse abuse, is sin. We covenant with each other to mutually bear the burden of remaining in loving dialogue with each other in the body of Christ. . . . We covenant with each other to take part in the ongoing search for discernment and for openness to each other. . . ." For the complete text of the resolution, adopted in July 1986, send a stamped self-addressed envelope to* The Mennonite, *Resolution on Sexuality, Box 347, Newton, KS 67114.*

But don't carry a gun

When I read Diane Rhoads' article (Nov. 22, 1988, issue) I was stunned, then angry. I too have personally experienced the horrors of violence and the grinding and horrendous poverty in this city. I have done street work. I've worked in the maximum security prisons for prisoner's rights as an advocate. I was married to a lifer, doing 25 years for first degree. . . . But I have never felt the need to carry a weapon.

In seeking to punish, a person has revenge in their heart. The grievous sin of corrections and police forces in punishing the offender simply breeds more violence, more fragmentation, thus more crime. It continues to breed hate. Changes are *never* made through the threat of punishment or a gun.

Perhaps one day Diane will turn her gun in for a ploughshare. I'm positive that God is not angry with her, nor is he impatient. God is the Creator and the Great Healer. *Carmen Pratt, 84 Woodycrest Ave., Toronto, ON M4J 3A9*

Dec. 11

Lured away

The Anabaptist vision died last October and was buried in Chicago [referring to the Anabaptist Roundtable, reported in the Dec. 13, 1988, issue].

Death was by beating. After luring it to a plush hotel, a crowd made up mostly of Mennonites attacked the Anabaptist vision, mocking it as outdated and rejecting its call to simplicity, separation and radical discipleship. The crowd reveled in being worldly and trendy, without discipline. They turned their backs on their history.

The demise of the Anabaptist vision was proclaimed on the cover of *The Mennonite* (Nov. 22, 1988, issue). The scene was Chicago. A Mennonite told us, "As a police officer, I have been given the authority to take a person's freedom and, if necessary, his life."

Who gives this authority? The world is only too glad to lure Mennonites into its way.

Further articles in that issue of *The Mennonite* tell of Mennonite prison officials and a Mennonite pastor who "lost his theological virginity in the inner city of Chicago."

Finally, there was the article, "Should the Mennonite Church and the General Conference integrate?" If these things are any indication of what direction the General Conference wants to go, I want nothing to do with it. *John Angell, pastor, Durham Mennonite Church, 603 Lynn Road, Durham, NC 27703*

Dec. 16

Telemarketing is a tool

John A. Miller raises some valid points (Letters, Dec. 13, 1988, issue) in suggesting that telemarketing is a fad that insults the intelligence of the average person.

I have no direct experience with telemarketing as a tool to invite people to a special Sunday worship experience. Furthermore, I must also acknowledge that I have little charity for those who call my home during dinner to sell me life insurance, prepaid legal services or subscriptions to the five magazines of my choice. (Oddly, *The Mennonite* has never been offered in those calls.)

However, blanket statements that telemarketing as a tool of outreach is "rude" and "gimmicky" overstate the case and miss the point.

Rudeness means that telemarketers cannot take "no" for an answer. Material developed by the Southwest Annual Meeting of Friends and used by a number of Mennonite church-planting efforts say that "no" does constitute a reasonable answer and quickly ends the conversation.

The second presupposition, "gimmicky," means that all telemarketing is for economic exchange. Telemarketing, to my knowledge, in church planting efforts is to invite people.

The concern that telemarketing is a gimmick misses the changing nature of many of our communities, especially in southern California. Many places cannot be reached by traditional means, like door-to-door canvasing (which, no doubt, was a gimmick 40 years ago) or even friendship evangelism, where a prior relationship is necessary to church invitation. In my town there are "secure communities" that are locked 24 hours a day.

Telemarketing, one of many tools, may work or it may not, depending on the situation. It may be appropriate or it may not, depending, not on theology but on sociological factors. Appropriate leadership is needed in our churches to discern those questions. Anabaptism does call us to avoid shallow commitments, and Brother Miller is correct to call all of us back to that center. Telemarketing represents one (and not necessarily the best) tool we have today to reach people with an invitation to hear the Good News of reconciliation. *Jeff Wright, 382 N. Sixth Ave., Upland, CA 91786*

Dec. 17

speaking OUT

It's hard to grow up in Olongapo

Jan Lugibihl

"Jesus called a child, set him in front of them and said, 'I tell you this: unless you turn around and become like children, you will never enter the kingdom of heaven' " (Matthew 18:3).

I lived in Olongapo City in the Philippines for three years as a Mennonite Central Committee worker. Olongapo is the site of Subic Naval Base, the largest American Naval facility outside the United States. Home of 12,000-15,000 hospitality women (prostitutes) from whom thousands of U.S. servicemen purchase sex when their ships dock there for rest and recreation. Olongapo is home, too, for an estimated 3,000 street children, many of them deserted by their American fathers.

The Philippines is a land of children. They are everywhere. Their laughter and singing filled the air around my house. Most often, as I watched adult Filipinos interact with them, I wished we in North America took our children as seriously.

But there is a dark side to childhood for many in the Philippines, as they become innocent victims of the poverty and violence that result from adult decisions.

As I think about them now I am filled with rage, white-hot, directed at adults. We grown-ups are supposed to be mature and wise, in charge of the world. We kill children and childhood in the name of democracy, in the name of anti-communism. In the name of making the world a better place for future generations, we murder children.

"But if anyone is a cause of stumbling to one of these little ones who have faith in me, it would be better for that person to be weighted down by a millstone and be drowned in the depths of the sea" (Matthew 18:5-6, paraphrased).

Now that I am back in the United States I remember daily the children I met in the Philippines.

In a militarized part of Mindanao, a group of children played war. The boys tied up one of the girls. When they were asked what they were doing, they said, "We're playing rape."

Late one night in Olongapo I was talking with some adult friends and some street children. Jun, one of the children, wanted to show us where he lived. He led us to the middle of the bridge spanning the river between the main gate of Subic Naval Base and the bar-lined main street of Olongapo.

RNS

"There, we live there under the bridge." He ran off to see if anyone was home.

A young U.S. Marine guard from the base walked toward us and said, "Please tell these kids to stay off the bridge. I tell them every day, but they come back." I wanted to scream at him, "What do you mean, tell *them* to stay off the bridge? This is their country."

Later we stood on a street corner near the bridge talking to the children. One of them, Nina, said she was 15. I watched her as she tried to connect with the U.S. servicemen coming off the base. She had all the moves of a seasoned street walker. With her was a 7-year-old friend, learning.

In Olongapo is a garbage dump called Pag-Asa, which means hope. One of the many children who lived there said, "Our lives are garbage. If you open us up, our insides would be garbage." Across the river from Pag-Asa stands Subic Naval Base, clean and shining.

I was given a picture before I left the Philippines. I bury it on my desk, but it's engraved in my brain. The picture shows a 12-year-old girl in a coffin at a cemetery. The child's name is Rose. Even though I didn't know her, I suspect her life wasn't so different from that of the other street children I knew. Until the end.

Rose went with a foreign tourist who inserted a vibrator into her body, then left her when it wouldn't come out. Three months it was inside her, eating her alive, the doctor said. A day after Rose was found sick in a vacant lot and taken to the hospital for an operation, she died.

When her grandmother was finally located, she said, "It's good that Rose died."

When a friend who works with children said, "I want to kill that man and sometimes myself because I didn't do enough," I understood his feelings. We talked about what to do. Another friend said that whatever we decided, we "do this in memory of Rose." I heard the biblical echoes.

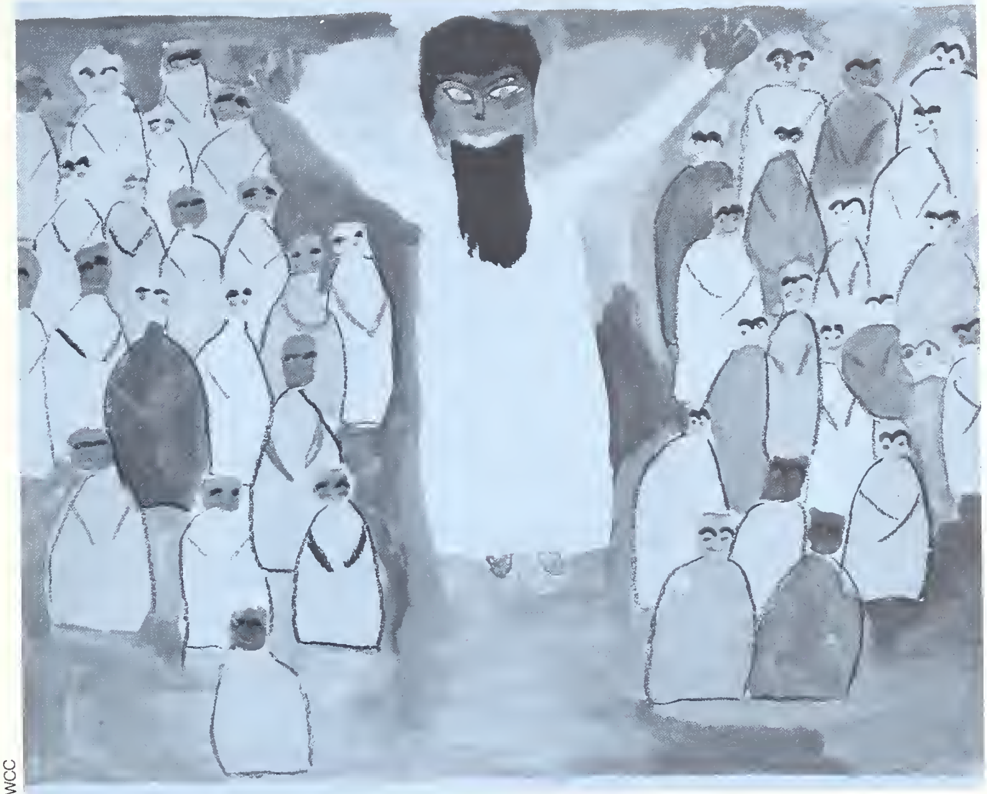
The faces of children run through my memory and I look into them for an answer. The faces of the children I'm getting reacquainted with here in North America. The faces in the pictures I took in the Philippines. The child who sat next to me on the bus. The children who played hide and seek around the gate outside my house. The children dressed in uniforms on their way to school. The children in the market who asked for "just one peso, ma'am." The children who slept in parks, under bridges, on the steps of night clubs. The children who walked the streets selling newspapers, gum, cigarettes, themselves.

I continue to see the children's faces and the question they reflect back: "What *will* you do in memory?"

As I search for an answer, my anger against adults who exploit and abuse children will not be denied. It tells me that I, too, have a great capacity for violence. That scares me because more adult violence is not what the children—or any of us—need.

I try to pray. I tell myself that not all adults kill children. I try to tell myself there is hope because I am not alone in feeling the anger. I try all these things, but I see only a hundred Roses in coffins.

One of my Filipino friends has a dream. He wishes that all sides engaged in armed conflict would agree to declare children (and those who work with them) zones of peace. All would agree not to engage in any kind of violence where children are present. No more children would die or be abused. Anyone who violated the zone of peace around a child would be punished.


WCC
"Jesus Blessing the Children," artwork by Maritha Ulriksson, 12, of Sweden

I allow myself to dream with him for a while. Imagine what this would mean for the Philippines, where children are everywhere. Imagine what it would mean for the world if the practice spread. Imagine: no more children drafted into fighting adult wars. No more children killed in their beds by stray bullets fired from adult guns. No more sexually exploited children. No more child abuse. No more hungry children. Perhaps if we agreed children should not die violent deaths, we could then take the step to say adults shouldn't either.

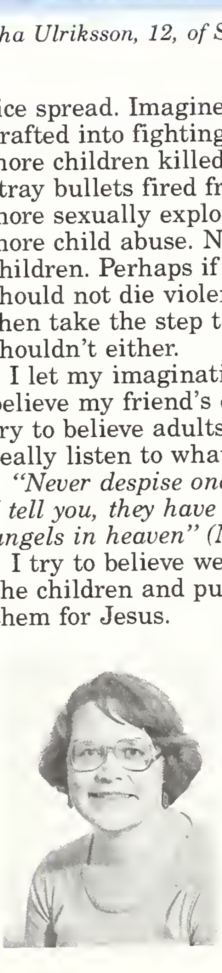
A Filipino child works in a slum in Manila.

RNS

I let my imagination soar, wanting to believe my friend's dream is possible. I try to believe adults might finally, really listen to what Jesus says:

"Never despise one of these little ones; I tell you, they have their guardian angels in heaven" (Matthew 18:10).

I try to believe we might welcome the children and put our arms around them for Jesus.



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REVIEWS

Films

Brothers

Rain Man, *written by Ronald Bass and Barry Morrow, produced by Mark Johnson, directed by Barry Levinson*

Reviewed by Gordon Houser, assistant editor

Barry Levinson has a knack for making films that are funny yet have a serious, painful edge (*Diner*; *Tin Men*; *Good Morning, Vietnam*). *Rain Man* continues this direction. It's a film that has you laughing through much of it but hits you with several poignant moments that may bring tears to your eyes.

The plot is fairly simple, even formulaic, but it contains surprises. Charlie Babbitt (Tom Cruise), a selfish, angry hustler who sells imported cars in Los Angeles, learns of his despised father's death. He goes to Cincinnati with his Italian girlfriend (Valeria Golino) and finds himself cut out of his father's will. Instead, a $3 million trust fund has been set up for Charlie's older brother Raymond (Dustin Hoffman).

Charlie didn't know he had a brother. Furthermore, Raymond is an autistic savant and has lived most of his life in an institution. Incapable of emotional connections, Raymond retreats into a world of rituals and compulsions. He has to watch "The People's Court" each day, and the furniture in his room must be in its set place. Otherwise he becomes frantic and recites Abbot and Costello's "Who's on first?" routine to calm himself. Or he may throw a tantrum and hit himself.

Charlie, greedy for his share of the $3 million, kidnaps Raymond, and they set off on a cross-country trip in the family '49 Buick Roadmaster. Appalled at his base motives, Charlie's girlfriend leaves him in a hotel room. Charlie soon learns that although Raymond is maddening to be with, he also has a unique gift. He can memorize a telephone directory at one glance. A box of toothpicks falls on the floor, and he immediately knows that there are 246.

Levinson avoids sentimentality throughout the film. Raymond does not—cannot—change. Rather it is Charlie, like Raymond a kind of monomaniac, who must go through a transformation. Yet his change occurs subtly through several revelations about himself and about Raymond.

The acting in *Rain Man* is superb. Hoffman makes us like a character that is simply unlikable. And Cruise's performance is the best of his career.

The movie has its faults. A few scenes, like Golino teaching Raymond to kiss in a Las Vegas elevator, strike false notes. Much of the plot is predictable. And Charlie's transformation lacks some moral punch, since he moves from an abnormally selfish person to a somewhat normal state.

In spite of these flaws, Levinson has crafted an excellent film with just the right expression of emotion.

books

Chinese missions

Mennonites in China *by Robert and Alice Pannabecker Ramseyer (China Educational Exchange, 1988, 144 pages)*

Reviewed by Jim Juhnke, Box 44, North Newton, KS 67117

In this brief book Robert and Alice Pannabecker Ramseyer put us in touch with earlier Mennonite involvements in China.

The Ramseyers tell the stories of mission work, but they also highlight the place of the Chinese church and its members. The chapter headings identify the different groups in terms of location in China rather than in terms of the sponsoring North American boards. The General Conference work, for example, is labeled "The Church on the Hebei-Henan Border."

This book is well-balanced in its assessment of the missionary era. On the one hand, the authors have great respect for the dedicated Christians who poured out their lives in mission service. But they do not hide their disapproval of missionaries who inflexibly imposed Western ways or insisted on maintaining control.

In an "afterword" the authors reflect on whether it can be said that there is a Mennonite church in China today. Today the churches in China endeavor to be "post-denominational." If we respect their wishes we will not introduce our name and our polity to China, even if it becomes possible for us to work in the same areas where our missionaries were once active. Yet the Ramseyers conclude that we are linked in historical continuity with Christians in China. It is important for us to be aware of this common heritage as we reflect on next steps for Mennonites in China.

Depression

Depression: Finding Meaning in Life's Darkest Shadow *by Don Baker and Emery Nester (Multnomah Press, 1983, 193 pages)*

Reviewed by Peter D. Sippel, 333 Lacey Ave. #D-12, Doylestown, PA 18901

"There is nothing more difficult than 'trying not to be depressed.' The person can't just 'snap out of it,'" writes Emery Nester in his section of *Depression*. The condition is serious and recovery "is a slow and arduous process."

In part one of this book Don Baker tells his story of depression, hospitalization, more depression and eventual recovery. Despite the evidence, this successful Baptist pastor believed he was a failure unworthy of his family's love. "My life seemed to be nothing but pretense and fantasy. No one really cared, I felt—not even God. The only solution—at times—seemed to be suicide," he writes. "To be told Christians never get depressed only pushed me deeper into my black hole of depression."

Emery Nester (who counseled Baker after his release and was himself depressed) writes part two, "The Road to Understanding." He explains depression's different variations and origins, treatments and consequences. He describes what patients and family members can—and should not—do to help.

Neither author gives pat answers, though part two tends to read like a self-help book. Both men's honesty and compassion is apparent. They do not hesitate to discuss frightening issues fully and frankly. They refute simplistic claims and chastise their fellow Christians for still being ignorant and superstitious. Baker, in addition, is a gifted writer.

Depression is the most common form of mental illness. Mennonites, I have read, are even more prone to it than the general population. As one who has been depressed, I found this book helpful and encouraging. I enthusiastically recommend it (with the qualifications noted) for all who are, or anticipate being, in contact with depression.

MEDITATION

A litany of penitence

(Composed on a tour of Oklahoma)

Martha Harms

Lord, we praise you that you made humankind a little lower than the angels. But if we think and act as though white skins are a superior race,

Forgive us, O Lord.

Because we whites routed out the Five Civilized Tribes from their well-established homes in the southeastern states, as well as other tribes from their peaceful pursuits in other locations and drove them to live in the territory of the future state of Oklahoma, we ask you to

Forgive us, O Lord.

For the trading of "firewater" for material possessions of the Native Americans, thus bringing about chemical dependence and alcoholism,

Forgive us, O Lord.

For the continual breaking of treaties,

Forgive us, O Lord.

For the murder of innocent people like Peace Chief Black Kettle, who, while reaching out in a gesture of peace, was killed in cold blood by General Custer's soldiers near the Washita River, we ask you to

Forgive us, O Lord.

Together with an Indian peace chief and his wife, we stand in silence and with bowed heads near the site of that 1868 Washita River Massacre of peaceful Cheyenne. We ask that you instill in us a deep desire to support those who strive to work with the government and with others to honor treaties with the Indians and to restore the self-worth of the Native Americans. In this endeavor we ask you to

Guide and direct us all, O Lord. Amen.

Martha Harms, 217 Muse, Apt. 201, Newton, KS 67114, participated in a cross-cultural tour last April.

Rohn Engh

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EDITORIAL

Feb. 8 is Ash Wednesday, the beginning of Lent

I saw reconciliation

J. Winfield Fretz

I want to tell you about a most beautiful, spiritually moving and historically significant worship service.

It took place at Our Lady of Guadalupe Church here in Newton, Kan. Five of the 35 Newton congregations had representative participation. In addition to the host church were African Methodist Episcopal, Bethel College Mennonite, Salem United Methodist and St. Luke's Presbyterian.

The worship service opened with a prayer by Darrell Fast, pastor at Bethel College Church. It was followed by a brief sermon in the form of a church history-oriented confession of unworthy past attitudes and actions that participating churches have shown toward each other. The sermon was preached by Jerry Beat, the priest at Our Lady of Guadalupe. This was followed by a footwashing service with nine pairs of people representing different roles, races, ages, genders and ethnic identities.

The footwashing ritual took place in the chancel of the church. It began with Roman Catholic priest Jerry Beat washing the feet of Mennonite minister Darrell Fast and the minister reciprocating by washing the feet of the priest. As each washed the other's feet, words of confession for past sins were spoken and requests for forgiveness and reconciliation as brothers in the name of Jesus Christ were requested. Following the footwashing ritual the two pastors stood up and embraced each other as a symbol of the sincerity of their desire to be brothers in Christ.

The same historic symbol was then followed by each of the other eight pairs, who likewise spoke words of simple forgiveness of prejudices, sins, judgments and misunderstanding and lack of genuine love to the other while washing their feet. All partners completed the ritual with a symbolic embrace of mutual affection. The eight pairs in addition to the ministers were priest and lay person, husband and wife, mother and son, father and daughter, Anglo and Mexican, white and black, aging and young, healthy and a person with health limitations.

Following the footwashing, a children's choir sang and a Scripture was read from John 13:1-15. Then followed a second dramatic phase of the well-planned ecumenical Lenten worship service. It was a gentle acting out of God's mercy and love to Magdalen, Simon Peter, Lazarus and to three children representing ourselves. These characters pantomimed their parts as a male soloist sang the words of invitation for each in turn to come to a person portraying Jesus who was standing with open arms receiving them. The drama ended when all those called out by Jesus gathered around him as he took up his cross. The service concluded with all in the congregation praying the Lord's prayer while holding the hands of those next to them.

An ecumenical service of this type is appropriate in most communities, but it has special significance in Newton, which has a large Mexican population. They were attracted to the community by work opportunities for the Santa Fe Railroad. For a major part of this century Mexicans in the Newton area felt the sting of discrimination and the pain of being stigmatized as second-class citizens.

The fellowship hour following this ecumenical worship service was, therefore, an occasion of rejoicing that relations between serious-minded Christians of all faiths are eager to move away from the unworthy attitudes and behavior of the past. Everyone present seemed to sense that the occasion publicly symbolized that the old had passed away and a new day had arrived.

J. Winfield Fretz is a (technically) retired educator and churchman.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID WHICH IS JESUS CHRIST

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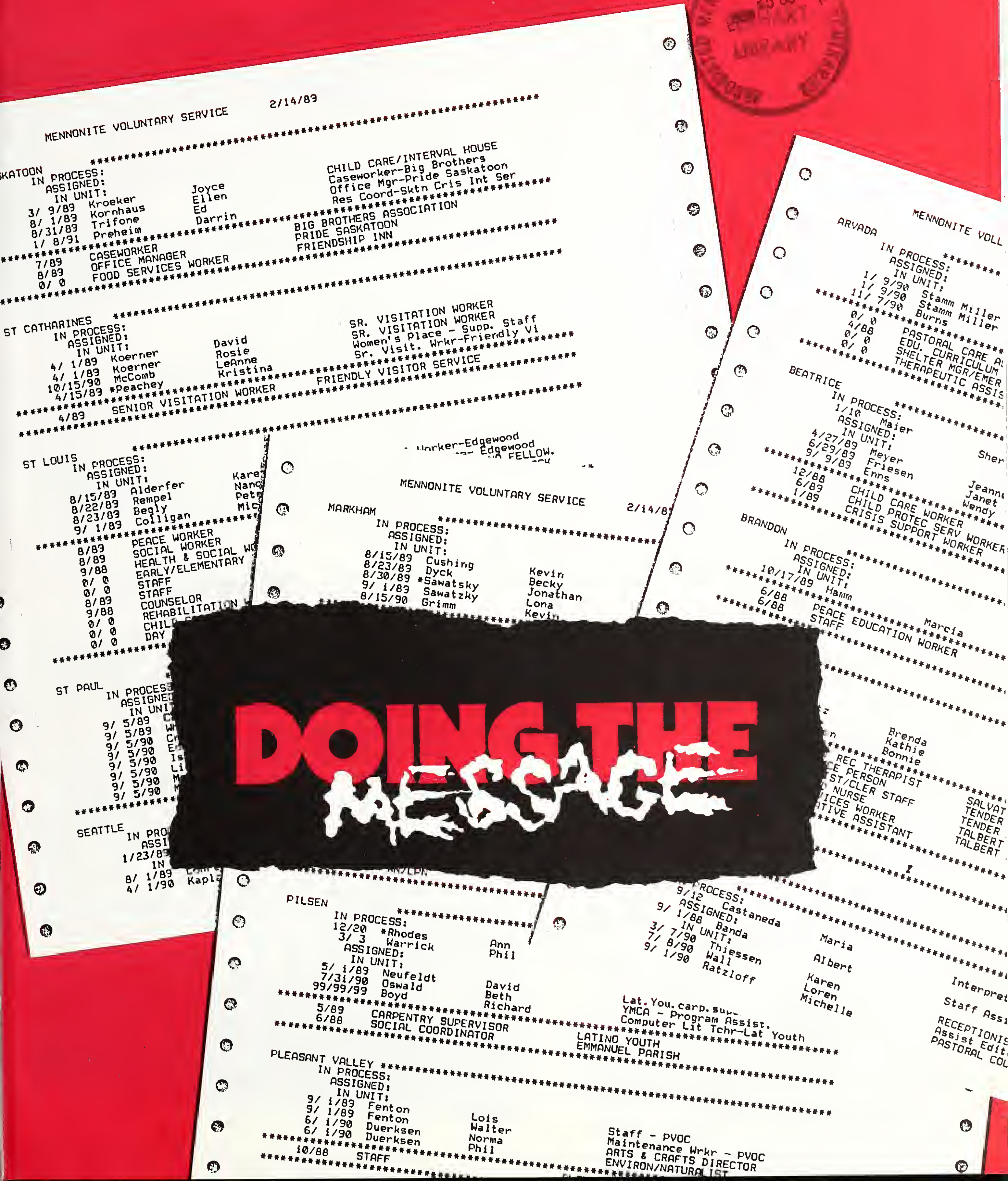

DOING THE MESSAGE

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MENNONITE VOLUNTARY SERVICE      2/14/89
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       IN UNIT:                             Office Mgr-Pride Saskatoon
 3/ 9/89  Kroeker        Joyce              Res Coord-Sktn Cris Int Ser
 8/ 1/89  Kornhaus       Ellen        ****************************
 8/31/89  Trifone        Ed                 BIG BROTHERS ASSOCIATION
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    8/89     OFFICE MANAGER
    0/ 0     FOOD SERVICES WORKER
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 ST CATHARINES  *****************************************
   IN PROCESS:                              SR. VISITATION WORKER
     ASSIGNED:                              SR. VISITATION WORKER
       IN UNIT:                             Women's Place - Supp. Staff
  4/ 1/89  Koerner      David               Sr. Visit. Wrkr-Friendly Vi
  4/ 1/89  Koerner      Rosie         ****************************
 10/15/90  McComb       LeAnne              FRIENDLY VISITOR SERVICE
  4/15/89  *Peachey     Kristina      ****************************
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    4/89     SENIOR VISITATION WORKER
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 ST LOUIS  *****************
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     ASSIGNED:
       IN UNIT:
  8/15/89  Alderfer       Kare
  8/22/89  Rempel         Nanc
  8/23/89  Begly          Pet
  9/ 1/89  Colligan       Mic
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    8/89     SOCIAL WORKER
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  8/15/89  Cushing          Kevin
  8/23/89  Dyck             Becky
  8/30/89  *Sawatsky        Jonathan
  9/ 1/89  Sawatzky         Lona
  8/15/90  Grimm            Kevin

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  PILSEN               ****************
     IN PROCESS:
       12/20  *Rhodes              Ann
        3/ 3  Warrick              Phil
     ASSIGNED:
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  5/ 1/89  Neufeldt         David              Lat. You. carp. sup
  7/31/90  Oswald           Beth               YMCA - Program Assist.
 99/99/99  Boyd             Richard            Computer Lit Tchr-Lat Youth
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    5/89     CARPENTRY SUPERVISOR              LATINO YOUTH
    6/88     SOCIAL COORDINATOR                EMMANUEL PARISH
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  PLEASANT VALLEY  ***************************************************
     IN PROCESS:
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  9/ 1/89  Fenton           Lois               Staff - PVOC
  9/ 1/89  Fenton           Walter             Maintenance Wrkr - PVOC
  6/ 1/90  Duerksen         Norma              ARTS & CRAFTS DIRECTOR
  6/ 1/90  Duerksen         Phil               ENVIRON/NATURALIST
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    10/88    STAFF
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        1/10  Maier                      Sher
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  4/27/89  Meyer                         Jeann
  6/29/89  Friesen                       Janet
  9/ 9/89  Enns                          Wendy
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    12/88    CHILD CARE WORKER
     6/89    CHILD PROTEC SERV WORKER
     1/89    CRISIS SUPPORT WORKER
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prologue

Mennonite Voluntary Service, a program under the Commission on Home Ministries, has become a household term. In every pocket of our conference someone will say, "I've been in MVS" or, "I'd like to be in MVS."

Each year *The Mennonite* devotes major space in a February issue to Mennonite Voluntary Service. Here you have Charlotte Siemens, seasoned associate director (Canada) for MVS; Susan Ortman Goering, on staff since 1988, associate director for the western United States; and David Orr, personnel director. And when you administrate over 100 folks you can count on the necessity and goodness of direction. As a person who happens into these offices at 722 Main after official business hours, I can tell you that Dave is often at his desk (you guessed it), directing.

My personal joy this past year has been to worship with (MVS director) Chuck Neufeld and his family. Bonnie Neufeld is usually at the piano these days at New Creation Fellowship here in Newton, and Chuck on guitar. Son Jonathan has been known to bring his drums. That makes for some lively music.

So the song for this issue is MVS. Join in, and hear the words of Susan's predecessor Wendy Kroeker: "When I visit the MVS units I have hope for the world." *mts*

THE MENNONITE
DOING THE MESSAGE

Tym Elias, youth pastor at Bergthaler Mennonite Church, Morden, Man., organized the youth conference at the 1988 Conference of Mennonites in Canada sessions in Winkler, Man., and developed the theme "Doing the Message." MVS director Chuck Neufeld was the featured speaker for the youth conference.

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Credit: Cover design by Chuck Neufeld

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Charlotte Siemens

DOING THE MESSAGE

What do Scott Bergen, Pauline Goertz, Phil and Norma Duerksen, Ed Trifone and George and Tina Neufeld have in common? They come from various places and are involved in a variety of work placements, but they are all doing the message of Jesus. They are being the hands and feet of Jesus in various impoverished communities in North America. They are a few of the 100 volunteers serving in Mennonite Voluntary Service.

Pauline Goertz, 24, is a recent graduate in physical education from the University of British Columbia and comes from Richmond, B.C. She now lives in Fresno, Calif., where she has committed herself to a two-year assignment as recreation director with the Boys and Girls' Clubs of Fresno, a juvenile delinquency prevention program.

Pauline is energetic. Her smile and laughter are contagious. She could have easily found a job in her hometown. What prompted her to go to Fresno? "I didn't want to work in a fitness club or a health spa," she says. "I wanted to go where I was needed. The kids I work with have a lot of potential. They just need someone to bring that out." Pauline feels she can be that someone.

In the summer of 1987 Pauline worked in Los Angeles with another mission program. She became sensitized to the needs of inner-city children and realized that she enjoyed and was good at working with them. "During that summer I developed a burden for inner-city kids. What I'm doing is a ministry, and Fresno Boys and Girls' Clubs is a place where I can use my gifts."

But Pauline wonders at times if she has the energy to work at the club's program or if she is even making a difference. Working with people like Jason helps. Jason is 16 and a regular at her club. He has appointed himself Pauline's protector. He locks up with her and makes sure she gets home safely. Pauline has discovered beneath his rough exterior a sensitive and caring individual. "I want him to make it. I believe I'm making a difference in his life."

Tina and **George Neufeld** are making a difference in Reedley, Calif. Both work at Community Care Services, which offers support services to elderly community residents. George does yard work and maintenance, while Tina provides homemaker skills. They left five children and six grandchildren behind in Winnipeg.

"Looking back now, we see how step by step the Lord opened the way for us to become involved in voluntary service," Tina says. "George and I have always had a desire to serve God. An opportunity for service in Reedley looked exciting. We received much love and support from our family, friends and relatives and from our church family."

The work at Community Care Services is hard. Providing services for the elderly can be physically and emotionally draining and at times unrewarding. It can also hold many surprises. "I got quite a shock recently," Tina says, "when one of the clients asked me to clean out her closet and suddenly underneath a bunch of clothes there stood this man's leg complete with shoe and stocking. I froze for a moment. After my heart began to beat more regularly again, I pinched the leg. It was artificial."

George and Tina have only been in Reedley for six months, but already they feel as if their lives have been enriched in many ways. "Our deepest

desire and prayer is that our lives will be a witness to the honor and glory of God, and it is to this end that we commit our future."

Another fellow-worker doing the message is a Catholic from Chicago, **Ed Trifone**. He arrived in Saskatoon in November 1988. He is program director for PRIDE (Parents Resource Information on Drug Education), a non-profit organization that attempts to create public awareness about the effects of alcohol on youth. Only months ago, Saskatoon was the last place in the world he thought he would be. How did Ed land there?

"Prior to my graduation in American studies from the University of Notre Dame in South bend, Ind., last May, I was deciding between attending graduate school, accepting a job offer or committing myself to a year of volunteer service. After a few months of deliberation, research interviews and prayer, I realized I can always return to school and have the rest of my life to work full time but can never be as free of personal responsibilities as I am now. This permitted me to pursue a year of volunteer service in Saskatoon."

Ed hopes that as program director for PRIDE he can bring change in young people regarding alcohol and drug abuse. "I want kids to realize that they don't have to drink or take drugs in order to have a good time." He sees PRIDE as a place he can use his gifts.

Scott Bergen, originally from Calgary, is one of Mennonite Voluntary Service's youngest volunteers. A recent high school graduate, Scott joined MVS because he "wanted to try something new" and saw this as a good time to sort out career goals. His love for children made him a good candidate for Friendship Day Care in Hutchinson, Kan.

He cares for 18 rambunctious preschoolers. His day may include watching Shawn pour fruit cocktail over his head or trying to calm Dieter, who has behavioral problems. Scott strives to be a positive influence in the lives of these children.

Scott also talks about the frustration of having kids beat up on you or addressing issues like child abuse and neglect for the first time. His experience in MVS has shown him what is out there. For Scott, working in the day care has proved to be "tougher than I thought" but has also "shown me what's out there, broadened my horizons."

Phil and **Norma Duerksen**, originally from Kansas, arrived at the Pleasant Valley Outdoor Centre in Woodstock, Ill., on June 1, 1988. For two years, while in graduate school, Phil and Norma had prayed for a meaningful job opportunity for Phil. He was graduating with a master's degree in botany. The MVS opening at PVOC seemed to fit Phil's interests precisely. "We prayed for God's guidance. The doors opened at each turn," he says.

Pleasant Valley Outdoor Centre is a setting where the economically disadvantaged can enjoy life, where scars can heal and where issues can be discussed in safety. Located on 460 acres of woodlands, ponds, prairies and marshes, PVOC is the perfect place to develop a better understanding of yourself, others and your environment.

During the summer, busloads of 80 children come from the inner city of Chicago to stay for 12 days. Phil leads them in nature awareness activities—hikes, games that require awareness of nature through the use of all their senses, and nighttime hikes and star gazing. His reward has been the acceptance of children of all races and their expression of love. Norma helps the children express themselves through arts and crafts. She has seen children come reluctantly to her program and leave with pride in what they could make.

During the fall and spring, school groups from the suburbs come to use PVOC for their environmental education classes. These children are deprived in a different sense. They have no chance to be out in nature. They are deprived of silence, of space, of the colors of nature. They feel the openness of the prairie, listen to the silence of the pine forest, sense the stillness of a starlit night void of streetlights and cars.

For Phil and Norma, working at Pleasant Valley has been an avenue for them to use their gifts. In giving so

freely of themselves they too are growing and learning. "VS has been a growing, stretching experience for us," they say, "to leave the things we thought we were good at and reshape them to develop a part of us that we never knew was there. It has also provided an avenue to build our faith, to have time to study and pray, to see Scripture through the eyes of the poor with whom we work. VS has challenged the abilities we thought we had by putting us in a position where we are not the leaders but the followers, not the teachers but the learners. This is humbling and renewing. MVS has provided us the opportunity to see a different world and to become all that we can be."

It is people like Pauline, George and Tina, Ed, Scott, Phil and Norma that make our program so exciting. People who are willing to walk the path that Jesus walked. We hear much about the Sermon on the Mount, about loving our enemies, about being salt and light. Having heard the message these people now are doing the message.

Charlotte Siemens, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, is associate director/ Canada for Mennonite Voluntary Service.

The Lord works in *mysterious ways*

Susan Ortman Goering

For almost 30 years a house on 16th Street, just three blocks south of the Oklahoma state capitol in Oklahoma City, has been the seat of the mysterious workings of the Lord. This house has been home to well over 100 people who have been involved in a variety of volunteer efforts in the city. They stay a month or a year or two years or more. They are voluntary service workers.

Now that house buzzes with activity. But it didn't always. For five months of 1988, Peter Janzen was the lone resident of this lovely 60-year-old house. Peter, 25, from Vancouver, came to Oklahoma City to work at Skyline, a United Methodist urban ministry. Peter provides direct services, picking up food or clothing for distribution to folks in the neighborhood or transporting senior citizens to a shopping mall.

He is excited about his work, especially about opening the facility for use as a chapel a couple of days a week. Soon they will begin worship services for the neighborhood, services that Peter will plan. It is, he says, sharing the whole gospel, providing food and spiritual nurture.

On Peter's desk is an application to Associated Mennonite Biblical Seminaries, Elkhart, Ind. He doesn't know whether his place is pastoral ministry or urban ministry, but he trusts that God will answer his questions.

Peter closed off part of the house when he lived there alone, but those days are past. He was joined first by Karin Krahn, 20, from Stranraer, Sask. Karin brings a bright, bubbly spirit to the house. Without hesitating for a moment she will tell you that the best thing about Mennonite Voluntary Service is that she has learned what she wants to do with her life. She came to Oklahoma City thinking she wanted a break from school before she completed university and law school. Reluctantly she accepted a work assignment at Dale Rogers, a training center for mentally handicapped children and adults. To her surprise she loves working with these adults, teaching simple job skills.

Voluntary service tends to be a transitory life. People come, live and work intensely, then leave. Karin wonders, "Should I get invested and be sad when I leave or not get involved and be sad when I'm here?" She has made her choice. She will be sad next May.

Peter and Karin were joined by Curt Warkentin, who is affectionately

Left to right: Peter Janzen, Curt Warkentin, Ted Zerger, Vera Zerger and Karin Krahn

known as a short timer. Curt joined the unit for five months. This 21-year-old volunteer from Winnipeg provides comic relief to the unit. His work at Menno House Repair may not sound funny, but Curt manages to find humor everywhere. Ask him about the woman who thought he was an ex-con or about being sprayed by a skunk.

He says he has learned much about carpentry and home repair, but more important, he says, he has learned about people. "I will do service again—it is so eye-opening. It makes me rethink my Manitoba assumptions, makes me test what I took for granted." He dreams about teaching, perhaps overseas. "It's a big world," he says, "and VS is a good way to jump into it."

Vera Zerger worked as a school nurse for 10 years. She loved her job. Her husband, Ted, was a tenured professor, teaching math at Kansas Wesleyan University in Salina, Kan., for 26 years. Their youngest child graduated from college last spring. They accepted a call to service in August because they wanted to pursue a simpler lifestyle and take some time away from their routine.

Vera works at Healing Hands, a clinic for homeless people. She struggles daily with all the hurt she sees, especially women; young single mothers, elderly women, battered women. She wonders how to do more, how to understand better. She cares. Her caring comes from deep faith and desire to serve and follow the example of Jesus.

Ted and Curt are the only employees of Menno House Repair. Their days are spent roofing and painting and plumbing. They receive payment on a sliding scale. Ted says he's learning as he goes. It is different than teaching math, but he is clear that VS was a wonderful idea, a way to practice what he had preached. Ted doesn't know what is in store after their year in VS. "We are freer every day," he says. "I spent 15 years getting my garden just right, and now I have it in perspective. It's just a garden."

Vera and Ted report that MVS has strengthened their marriage; they say it has been freeing. The freedom has allowed them to make new commitments to each other and to their common goal of service. "Besides," says Vera with a laugh, "our kids send us care packages this year. That is kind of fun."

Part of the coming together is a glorious mystery. Part is plain hard work. It is not always easy for this group to live together. Ted and Vera are clear that they do not want to be parents. Peter, Karin and Curt are clear that they do not want parenting. They all report that it is a challenge, and they agree they are learning from the challenge. They work at being direct and putting their feelings on the table so they can be processed.

They work at building a more intentional community and at developing a shared worship life. They had services each Sunday in Advent and have plans to begin a Bible study group. They are committed to each other and to the God they love and seek to serve.

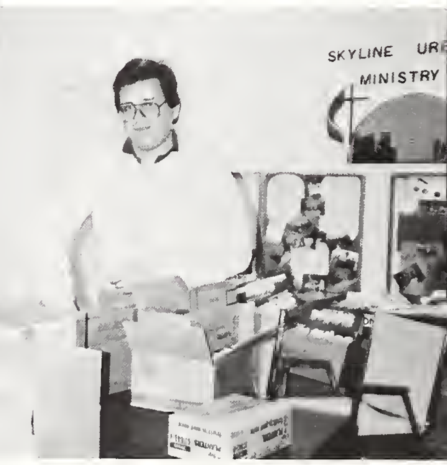
They face the problems of any group living together. The car breaks down. The plumbing needs repair. They disagree. They experience differences in values, misunderstanding and miscommunication.

A local support committee meets with them monthly to process issues, to provide support, to grieve when things are hard, to confront when necessary, but also to celebrate the mysterious ways things come together. They enjoy potlucks, Christmas caroling, campouts and picnics. The committee consists of people from a number of churches and includes Ralph Ediger, who has faithfully served on this committee since he was in the unit in the early 1960s. He says, "I've seen units and I've seen units. This is a good one."

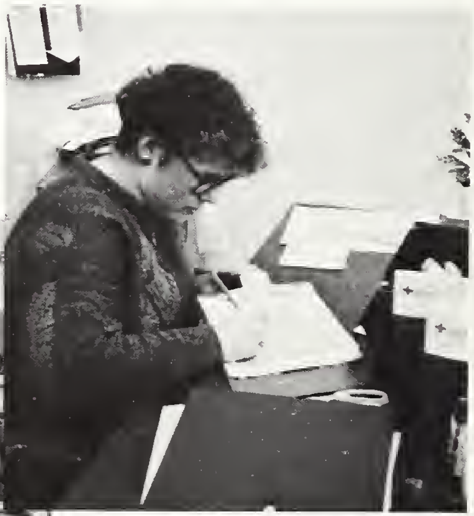
Curt says, "Service is a gamble, but you have to take the chance. People come for different reasons. They have different personalities. It is amazing how often it works." In a mysterious way it does work. It works on 16th Street as it has for almost 30 years.

Susan Ortman Goering, 5977 Miller Ave., Arvada, CO 80004, is associate director/West for Mennonite Voluntary Service.

Vera Zerger and patient at Healing Hands, a clinic for the homeless



Peter Janzen



Karin Krahn, prevocation trainer at Dale Rogers Prevocational Center

The doors to serve are open

David Orr

Have you ever tried to reach out to people in need but ran into closed doors? Have you wanted to put your faith into action but found the way blocked?

Christians know Christ's call to service. It is impossible to read the Bible without being confronted with Jesus' words: "I am among you as one who serves." "The greatest in the kingdom of God will be servant of all." "Take up your cross and follow me."

Most of us hear these words and know they call us to *do* something. But it is hard for an individual to get involved in a meaningful way. When we try to serve we run into closed doors.

During college a friend and I would often study the Bible and pray together. We fervently wanted to be faithful followers of Christ. We talked about opening ourselves to God's call and even discussed taking time off from our studies to see what ministries we might find. But the plan never seemed to come together.

Over the years Mennonites have recognized the obstacles to service that individuals face and have established a variety of programs to help mobilize and support people ready to get involved. Mennonite Voluntary Service is a good example. It works to open doors for those who want to serve. It can help people go beyond good intentions. MVS offers an opportunity to touch the lives of people who really need someone. It offers a chance to make a difference. In my work as personnel director with MVS I see three concerns most people have before entering service.

What can I do?

Have you ever said, "I wish I could serve but. . ."? The sentence has many endings and I hear all of them: "You don't need me." "I'm too old now." "I don't have enough education." The first door most people need help opening when they set out to serve is discovering what to do and where to get involved. Unless they are personally confronted by an urgent need, the options are almost overwhelming. Sometimes people become discouraged. They try to find a place to serve but are told they are too young or too old. Or they learn that they do not have enough education or that they did not study the right subjects.

MVS wants the door to service open to everyone, to people of all ages, in many different fields, with much education or little. We work to see that the gifts of each person seeking to serve are put to good use. Many find challenging opportunities among the positions MVS is seeking to fill. Others, because of special skills or situations, may not find a place immediately, so our staff also works to tailor assignments to suit individuals. We also help applicants explore options in their home congregations and communities and with other programs, including Mennonite Central Committee and the Commission on Overseas Mission.

How will I live?

For some people financial and practical realities are serious concerns. Raising support from family and friends may not be possible. For many without means, the door to service seems to slam shut.

MVS tries to make service a realistic option. One former volunteer said, "MVS encourages a simple style of living without making meeting expenses overburdensome or oppressive." All longer-term volunteers are provided with transportation, room and board, comprehensive health care and a small monthly allowance for incidental expenses. Raising support or paying your own way are not required.

Will I be alone?

It is hard to serve in isolation. People following Christ are going against the stream in our society. Without support and encouragement many are turned back or become involved in more conventional pursuits.

The entire MVS program works to open the door of community for those seeking to serve. Volunteers live in shared households. Being together with others who have made similar commitments is a tremendous encouragement and offers opportunities for mutual support. A volunteer at the end of his assignment recently commented, "I enjoyed and am thankful for my contact with each unit member. We are different people, yet we worked hard at being honest and open. I enjoyed the challenge. Everyone has strengths and weaknesses. In living together with four or five others, one is forced to use both."

In addition, each household is sponsored by a congregation that guides the unit's work and helps deal with struggles volunteers may face. The MVS staff visits each project regularly and leads orientations and retreats for all members. This community offers individuals the help and encouragement that those seeking to serve require to overcome discouragement and difficulties.

At Mennonite Voluntary Service we know that each person is needed and important in the work of Christ's kingdom. We believe that each has something to offer. We are committed to working with people to open doors and remove obstacles so that no one is held back. We are determined to do our part to keep Christian service strong and healthy among Mennonite people and Mennonite churches.

David Orr is personnel director for Mennonite Voluntary Service.

MENNONITE VOLUNTARY SERVICE UPDATE

1988

Volunteers in service	up 5 percent
Applications	up 19 percent
Inquiries	up 77 percent

1989

Volunteers needed	97
New units planned	Fort Collins, Colo. Winnipeg

Urgent openings:

Shelter manager/emergency service coordinator	Arvada, Colo.
Housing rehabilitation worker	Fort Collins, Colo.
Senior visitation worker	St. Catharines, Ont.
Crisis intervention worker	Winnipeg
Death penalty focus coordinator	San Francisco

TOGETHER

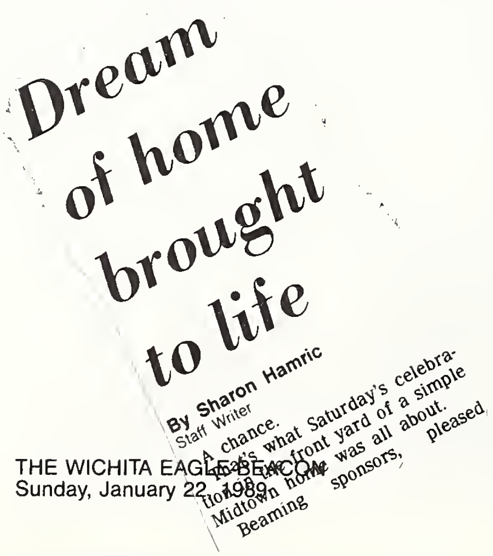
What it means to be the church now

Laureen Harder

The concept seemed fairly simple—build a house for and with a low-income family. However, for the youth who lived and worked together in Wichita, Kan., last July, the time was filled not only with the challenge of physical labor, but dialogue, fellowship and questions.

This gathering was more-than-a-little extraordinary. The eight youth and two leaders came to Wichita from Manitoba, Saskatchewan, Oregon, Michigan, Arizona and Ohio. They had never met but were to spend two weeks together in Youth Venture—a program designed to introduce young people to voluntary service. They would be working with Mennonite Housing Rehabilitation Services, a non-profit home repair, rehabilitation and construction company operating in Wichita and the surrounding area.

One of Mennonite Housing's recent programs is SWEAT (Serving Wichita: Experiencing Action Together), which provides church youth groups with the opportunity to volunteer their time and energy in an urban workcamp setting. The groups live in a rundown house, cook their own meals and work with Mennonite Housing employees and Mennonite Voluntary Service workers on various construction projects. Typically, each group stays a week and takes part in various recreational, educational and worship experiences. The groups are challenged to deepen personal faith, become aware of the issues surrounding urban poverty and to adopt a lifestyle of service.



Dream of home brought to life

By Sharon Hamric
Staff Writer

A chance.

That's what Saturday's celebration in the front yard of a simple Midtown home was all about.

Beaming sponsors, pleased

THE WICHITA EAGLE-BEACON
Sunday, January 22, 1989

Members of the youth fellowships also find their unity strengthened as they learn to live and work together.

Enter Youth Venture—10 individuals who had volunteered for service in Wichita July 10-24, 1988. Although possessing its own unique dynamics, the group fit well into the SWEAT program. Their main task was tar papering and shingling the roof of a new home that Mennonite Housing was building for and with a low-income family. This home is part of Mennonite Housing's larger vision for Wichita—the Jubilee Homes project, which builds homes with donations, volunteers and the "sweat equity" of the family. The Venture group also worked down the street at 1249 St. Francis, putting the finishing touches on a newly rehabilitated house—Mennonite Housing's first completed step in the revitalization of the St. Francis neighborhood.

After two days of oven-like temperatures, some of the group concluded that the advantages of starting work at 6 a.m. far outweighed the disadvantages. So for several mornings the St. Francis Street neighborhood was awakened by an unusual sound for midtown Wichita—the sound of a new home being built and an older one being rehabilitated.

In the evenings, SWEAT coordinators led the group in many directions—giving them the opportunity to observe, reflect and discuss. "I hope we can dialogue about what it means to be the church *now*," prompted one discussion leader. "Don't stop seeking the answers because you don't hear them or because the questions are too difficult."

That encouragement proved appropriate from day one. The first evening's activities included a session on poverty. Who is poor? Why? How can we understand what it means to be poor? During the next few days, the youth got a chance to attach experiences to their ideas when they ate with the residents of a shelter for the homeless and went on a tour of Wichita's wealthier and poorer areas. The conversation expanded. What exactly does "Blessed are the poor" mean? Is it sinful to be wealthy? What are the obstacles we face to seeking first God's kingdom for our lives? How possible is it for "middle-class" churches to identify with the poor in their communities?

Youth Venture volunteers shingle a roof.

Worship with a black Baptist congregation fueled more discussion on the life of the church. Some of the youth were impressed with the openness of the worship and the warm response of the congregation toward them. For one, the service brought home the reality of Christian unity. Another wondered aloud if such openness in his own congregation would have prevented some painful inner-church conflicts.

By the end of their time here, the 10 individuals had developed their own sense of unity and openness. They left urging one another to remember this Wichita Youth Venture and the spiritual strength it had encouraged. Many of their questions left with them, though one was slightly altered. The question on July 10 had been, "What am I willing to do to help others whose basic needs are not being met?" The challenge on July 24 was, "What am I willing to do *now*?"

Laureen Harder, Conrad Grebel College, Waterloo, ON N2L 3G6, spent her summer in Mennonite Voluntary Service doing grant research and writing for Mennonite Housing. And yes, she now knows how to shingle a roof.

PERSONAL

A day with Arthur

Ed Stamm Miller

The following is a firsthand account of a workday organized by Denver-area Mennonite churches in cooperation with Denver Opportunity for Outreach and Reflection, a jointly sponsored program of Mennonite Central Committee and Mennonite Urban Ministry.

9:30 a.m.—As we enter apartment #268, the home of Arthur Chavez, he looks confused. All of his belongings have been pushed to the center of the room and half of them are covered with plastic. There isn't much, but it fills the room.

Arthur is 84 and has lived in apartment #268 for 12 years. The apartment hasn't been painted for at least that long, and from the looks of the walls it hasn't been cleaned for that long either. The five of us in his apartment make him nervous. He decides to leave as soon as we introduce ourselves. I feel bad and relieved at the same time. Arthur is independent and friendly, but also different from us. He mumbles a mixture of English and Spanish that is difficult to make out. In many ways I feel more comfortable tackling the dirty, cracked walls than relating to Arthur, though I know Arthur needs as much or more attention. But a wall doesn't demand patience or caring.

Noon—As we stop for lunch I'm happy with what we've accomplished. The walls have all been scrubbed. The cream paint we were able to get on made the rooms smell cleaner and look brighter and bigger.

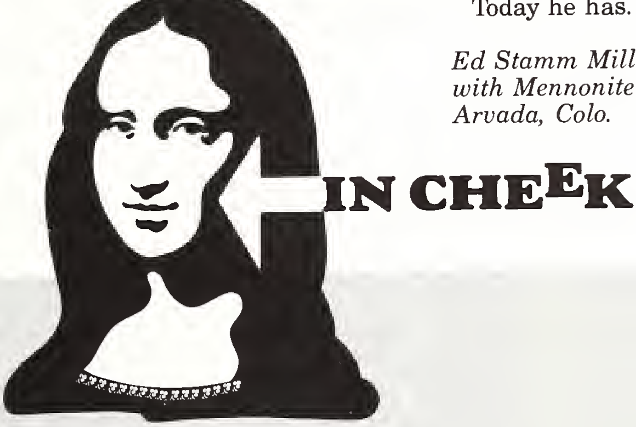
Our problems range from making complex ethical choices in the work place to finding ways to reach out to the growing number of hungry and homeless people on our streets. We have to deal with the nurture and growth of family and church and at the same time wrestle with growing gang violence and drugs in our neighborhoods. We struggle with keeping our lifestyle simple in a place where military dollars are pervasive and welcome. Service projects like this help keep those questions in front of us.

3:30 p.m.—We are beginning to wrap up work now. Arthur has returned, soaking wet from a sudden rainstorm. I glance in the bedroom and watch Cindy carefully paint around pictures Arthur had glued onto the wall. A city maintenance worker told us to tear them down and not paint around them. He was technically correct. A proper paint job requires that we tear the pictures down. But the prints of Jesus cut from magazines are obviously important to Arthur. He took the time to show us his pictures when we first arrived. "Technically correct" pales alongside respecting Arthur.

As we leave Arthur in his shiny, white apartment, we stumble through the good-byes. His grin is cheerful. "Thank you," Arthur says. "May God bless you."

Today he has.

Ed Stamm Miller is a peace educator with Mennonite Voluntary Service in Arvada, Colo.



Saving time and money

Each year, over the first full weekend of March, members of the three commissions of our beloved conference (Remember commissions—the ones with the three-letter acronyms that start with C?) come to Newton to drink coffee in Styrofoam cups and catch up on the latest gossip—I mean, discuss important matters of church business—at a thing called the Council of Commissions.

One of the favorite subjects to complain about—I mean, to discuss—is how much money they're giving to subsidize (you have to learn that word in order to be a commission member) the General Bored—I mean, Board—and the Division of Adjudication—I mean, Administration. One of those things being subsidized is this magazine you're reading. It just costs too much, they say. So, in order to save all the time they usually spend sitting in hard chairs for three days taking notes that will appear in the minutes later and that most of you never read, *The Mennonite* staff asked me to write the Council of Commissions article ahead of time.

So here's the article, short and sweet, without all those confusing details (I'll also leave out all those three-letter acronyms that look like chemical formulas):

The Council of Commissions met in Newton, Kan., in March. The conference received most of its budget after half of it came in during December when people think about taxes (and Christmas, of course). The Division of Administration asked to hire another person to raise money for the conference, and the General Board said, "Sure." The other commissions said, "That isn't fair." Then they voted almost unanimously to OK the action. Some employees were reappointed to three-year terms, and a couple were hired after a couple of others quit. The General Board passed a budget for next year of more money than most of you will ever see. Approximately 5.2 percent of the participants stayed awake throughout every meeting. Approximately 1,274 Styrofoam cups were thrown away.

Each commission passed a motion that said, "Isn't it nice not having any reporters around?" *Tim Matterssome*

"**It is only when poor people** are assured of their livelihoods that they will help us to safeguard their natural environments," says M.S. Swaminathan, president of the International Union for Conservation, Nature and Natural Resources. "So long as people remain hungry it is very difficult to talk to them about conservation. Only when conservation takes on a dimension of helping the poor, the downtrodden and the destitute will it have an enduring impact."

Lawyers have taken a lot of flak for alleged greed and for "rationing justice." Now some are making moves to change the image. One of the richest law firms in the United States, Skadden, Arps, Meager and Flomm, recently announced a $10 million fellowship program to support young attorneys who agree to spend two years providing free legal service to the poor. "This is one way of furthering the gospel," an official of the 850-lawyer firm told *Initiatives*, a newsletter for Christians in the marketplace. Last year the *ABA Journal* urged lawyers to donate 50 hours each year to the poor.

NEWS

At 20th Anniversary Consultation

MCC Washington Office seen as witness

Washington (Meetinghouse)—Mennonite Central Committee's office here—criticized by conservatives ever since it opened in 1968—got a strong vote of confidence at a 20th Anniversary Consultation Jan. 12-14. The 55 participants agreed in the closing session that "the Washington Office is indispensable to the Mennonite and Brethren in Christ churches." They also agreed that the office is rooted in Anabaptist tradition and theology and that one of its unique contributions to the political scene is the direct witness that returned MCC workers bring.

The consultation was held across the street from the U.S. Capitol in the United Methodist Building, where MCC's four-person office is located. The participants were mostly MCC-related people—board members, administrators, denominational leaders and interested observers. The consultation was part of an extensive review of MCC U.S. Peace Section—the agency that operates the Washington Office—currently under way.

Adding their voices of praise for the office were three panels of "experts": three leaders of other church advocacy groups in Washington, three Mennonites who are congressional staff members and four Mennonites with "views from the pews." "Mennonites are well-served in D.C. by the Washington Office," said Cynthia Sprunger, a consultant with the Asian/Pacific Affairs Subcommittee in the House of Representatives.

"Delton Franz and his colleagues have developed a unique and faithful ministry," said MCC executive secretary John Lapp. Franz, who has directed the office for its entire 20 years, told how his preparation for the job included a childhood in rural Kansas and a pastorate in a black area of Chicago.

Franz said his office currently spends about 70 percent of its time as a "listening post"—monitoring what's going on in Washington and informing its constituency about various issues. The rest of the time is spent in advocacy of specific causes. Secular groups would call this "lobbying"; the consultation participants encouraged the MCC office to see this as "witnessing."

The participants urged the office to "witness to our constituency" as well as to government. They said Mennonites and Brethren in Christ would understand and appreciate the work of the office more if they knew more about it. They would also be more supportive of the office's advocacy positions if they understood the issues better. The participants noted an "awareness gap" between the constituency and MCC workers who have lived among suffering people around the world. The experience tends to "radicalize" the MCCers.

Two major presentations by Mennonite professors helped the consultation focus on the underlying assumptions of the Washington Office.

Harry Huebner of Canadian Mennonite Bible College, Winnipeg, spoke on the biblical and theological implications for the office. He discussed the Anabaptist views of the state and of God and the contemporary Mennonite rethinking of those views. He concluded that the Washington Office "should offer the power of the Christian message as a new way of structuring society" and that the office "should speak words of hope no matter what."

Respondent Elmer Neufeld, chair of the MCC board and president of Bluffton (Ohio) College, said that Mennonites' concern for social justice comes out of their experience in mission and service. Other participants agreed that Mennonites tend to approach problems "experientially" but that a biblical/theological framework for what they do is also needed.

Steve Shank

Delton Franz

Duane Friesen of Bethel College, North Newton, Kan., in the next major address, talked about how Christians should communicate to government. He called for an activist "evangelical pacifism," as he did in his 1986 Herald Press book *Christian Peacemaking and International Conflict*. "We must live out the shalom vision in a broad arena of life," he said. "This includes seeking to influence and shape public policy." He said that ideally the Washington Office represents "the

A U.S.-based Christian drama group, invited by the Soviet Union to perform there in a cultural exchange last fall, reported on their return to the United States that their message of Christ's earthly visit and death and resurrection was warmly received. Both sold-out crowds, totaling more than 75,000, and Soviet officials expressed this sentiment. The group, Impact Productions, which performed "Toymaker's Dream," has been invited to return to the Soviet Union.

U.S. policy now favors covert operations and "low-intensity conflict" (LIC), which has been described by the Pentagon as "total war on the grass-roots level," according to the Friends Committee on National Legislation's *Washington Newsletter*. Although LIC is less likely to produce a confrontation between major powers, it causes untold harm to the people in developing countries. U.S. military bases, arms sales and economic "security" aid are being directed increasingly toward the support of strategically placed U.S. allies, suppression of what is considered undesirable revolutionary movements and even the overthrow of unacceptable governments.

The Hungarian government recently introduced civilian service for those who refuse military service on grounds of conscience. To be operated under the jurisdiction of the Department of Employment, the civilian service will last 36 months—twice as long as military service—and the work will be mainly manual.

NEWS

European peace committees oppose low-level flying in Labrador

Neuwied, West Germany (MCC)—"We are ashamed that our governments misuse your country in this damaging way," Wolfgang Krauss said on behalf of the German Mennonite Peace Committee in a Dec. 13, 1988, letter to the Innuit people of Labrador, Newfoundland. "We are sorry for all they do to the plants, the animals and the people."

Krauss, executive secretary of the peace committee, conveyed the sentiments of a growing number of Europeans who see the transfer of military flight training exercises to Canada from Europe as a shameful abuse of one of the world's last unspoiled frontiers.

Since 1987, pilots from NATO (North Atlantic Treaty Organization) countries have been simulating attacks on the Soviet Union in Labrador by flying at speeds of up to 550 miles (900 kilometers) per hour as low as 70 feet (20 meters) above the ground. The aircraft scare away caribou and affect other wildlife on which the Innu people depend, traumatize children and violate the Innu desire that their homeland not be used for military purposes.

Through the work of Maarten van der Werf of the European Mennonite Peace Committee, in consultation with other European Mennonites and Mennonite Central Committee personnel, low-level flying in Labrador has become an important theme for Mennonites in Europe. Krauss notes that "now is the time to act," emphasizing outcry against low-level flying in Europe after recent military plane crashes in Germany that killed more than 70 people.

Krauss and others recognize, however, that a probable consequence of renewed pressure in Germany to curtail military training flights will be NATO attempts to increase export of low-level training to Labrador and/or Turkey. The Turkish and Canadian governments are vying for this concession, since such a move by NATO would bring their countries millions of dollars. Dutch pilots are already being trained over Labrador.

The German Mennonite Peace Committee has begun a letter-writing campaign to help the Innu in their struggle "for justice and integrity as a people." Appeals for support have gone to the German government, to each of the parties in parliament and to numerous groups and organizations working against low-level flights in Germany.

"We hope many people will answer our letters and support your efforts," Krauss concludes, then adds as a promise of future solidarity with the Innu, "Maybe in spring some European and North American friends could join your . . . resistance. *George Epp, MCC West Germany*

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truth" without siding with a political philosophy, but he worried that the office is often perceived as leftist.

Respondent Paul Peachey, a retired Washington sociology professor, marveled at the Washington Office's accomplishments but warned of the pitfalls of success. "At what point do we launder our gospel when we go to people on Capitol Hill?" he asked. Vigorous discussion followed on the importance of holding up the ideal (the gospel) to government while also pushing for small steps toward the distant ideal. The world is mostly gray, not black or white, they agreed. And Christians can operate in the gray area as long as they know where they came from and how they got there.

The ideal vs. small steps was best illustrated by Earl Martin, an MCC administrator who took a returned MCC worker to the Pentagon to talk about the harmful effects of U.S. military bases in the Philippines. Jan Lugibihl, who worked with prostitutes near the Subic Naval Base, was torn between the ideal (demanding the removal of all U.S. bases) and the small steps (urging military personnel to treat local women with more respect). The other question, said Martin, is whether Mennonites should even go to the Pentagon at all.

The ultimate question in what the Washington Office does, said Franz, is, "Will there be less suffering in the world because of this specific action?" *Steve Shenk*

Canadian Mennonite Bible College invites applications for the position of **admissions counselor**. Responsibilities include admissions counseling, recruiting and public relations. The applicants are expected to have skills in the areas of organizing, initiating, communications and public relations. The position becomes available **July 1**.

Contact John H. Neufeld, President, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

Agent caps spring for clean water

Mombin Crochu, Haiti (MCC)—Joseph Milieu, a Mennonite Central Committee health agent in the village of Conga, uses cement to "cap" a spring. As part of MCC's health programs in Haiti, rural group health agents learn to cap springs to protect water from becoming contaminated as it leaves the ground. A plastic pipe is then set into the cement cap so that people can easily collect the water. Capped springs provide potable drinking water.

Laura Quass (MCC)

The seventh MCC Central States annual meeting will be held Feb. 25 at Mountain Lake (Minn.) Christian School, 9 a.m.-3:30 p.m. Walter Sawatsky, MCC Canada director of East/West concerns, will speak about the church in the Soviet Union and address the theme "MCC: Responding to God's Faithfulness." Central States promotes the ministries of Mennonite Central Committee in 16 midwestern states.

Copies of the registration forms for Normal '89, the joint conference of the General Conference Mennonite Church and the Mennonite Church, were sent recently to all GC and MC congregations. The registration forms for this event, to take place at Illinois State University, Normal, Aug. 1-6, include detailed information about lodging, meals, transportation, tours and other activities for children and adults. At least 8,000 people are expected to attend Normal '89. Registration fees are $10 less for those who return the forms by June 5. There are separate registration forms for the Normal '89 Youth Gathering. Contact Normal '89, Box 347, Newton, KS 67114.

The German-speaking General Conference Mennonites of Brazil had a special gathering in October 1988, when Peter Dyck of the United States spoke on "The Peace Testimony of the Church of Jesus Christ." This started a debate among participants, writes R. Arno Heinrichs, secretary of the Association of Mennonite Churches of Brazil. "We are at the very beginning on the way of a peace testimony. Young and old need to be taught continually this 'forgotten' way of life for us Mennonites in Brazil."

NEWS

MCC workers sleep on streets to protest proposed cuts in programs for homeless

New Orleans (MCC U.S.)—Six Mennonite Central Committee U.S. workers joined homeless people and their advocates recently sleeping on the street in front of City Hall here.

This two-week, pre-Christmas sleep-out was organized to call attention to the city's proposed budget, which called for dramatic cutbacks in programs for the homeless and for housing agencies.

Bill Gingerich, an MCC worker involved in housing concerns, and other advocates for homeless people estimate that more than $26 billion needs to be appropriated for housing concerns within the United States in the next budget year if the present situation is to improve.

During the sleep-out, Gingerich, from Mt. Crawford, Va., made friends with Jack, who lives in a box and plans to write a book. "It is hard to imagine what it must be like, living in a box. Yet Jack was better off than some others who didn't even have a box to sleep in," Gingerich said.

The six MCC workers who slept on the street—Gingerich and his wife, Karla, from Northfield, Ohio, Joe Mazzone of Cumberland, R.I., Allyn Meredith of Coatesville, Pa., and Jody and Cheryl Miller Shearer of Wilkes Barre, Pa.—were able to return to warm beds and showers after a night under the bright lights of City Hall. The homeless people could not. But the workers did gain a glimpse of the incredible stamina needed to live on the streets.

The homeless await final budget approval at City Hall in New Orleans while continuing to work with their advocates to gain the right of shelter.

MCC New Orleans workers encourage those concerned about the lack of adequate housing in the United States to write their congressional representatives and ask that housing concerns be a top priority in 1989. *Jody Miller Shearer*

Mennonite Central Committee Canada

MCC invites applicants for **regional representative in Labrador**.

Qualifications:
- previous MCC experience
- strong relational and organizational skills
- commitment to peace and justice issues.

Responsibilities include:
- support and administration for VS workers
- monitoring and developing programs
- maintain relations with Native leaders, and interpret justice concerns to churches and government.

Needed for July '89. VS support arrangement preferred.

Contact Joan Barkman or Personnel Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

Food service director. Primary duties: menuing, food ordering and cooking. Secondary duties: oversee dining hall appearance and cleanliness, some housekeeping responsibilities. Full-time salaried position. Starting time negotiable (by May 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Facilities director. Responsibilities include supervising and working in support services (maintenance, food service, housekeeping, etc.). Full-time salaried position. Starting time negotiable (by June 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

MCC U.S. worker Marit Fellman, right, talks with children at The Family Place, a day-care/family center that opened this summer in Atlanta. The center is a joint effort of MCC U.S., Family Consultation Urban Ministry and Georgia Avenue Church. Fellman is from Lowenstein, West Germany, and is a member of the Mennonite Church in Heilbronn, West Germany.

Nancy Peters (MCC)

Projects of the Honduras Mennonite Church will be the beneficiaries of a special Christmas fund-raising appeal in Switzerland organized by the Swiss Mennonite Organization for Relief Work (SMO). According to Elsbeth Zuercher of SMO, the organization "has chosen Honduras because there the local Mennonite churches are helping themselves actively." The funds will be used for such purposes as building houses, peace seminars, small animal husbandry, soil conservation, health promotion and education. (From *Der Zionspilger*)

Black church leaders from the United States and South Africa met in Washington Jan. 10-11 in a historic first "summit" to devise strategies to end the "heresy" of apartheid. Representatives of the nation's seven black denominations pronounced the U.S. black church a "sleeping giant" finally roused. South African antiapartheid leader Allan Boesak, who attended the summit, said, "If a country like the United States will stop dilly-dallying and apply the sanctions that will bring the South African government to its knees in six months, then nobody needs to pick up a single stone, fire a single bullet or plant a single bomb."

Two U.S. missionaries were kidnapped Jan. 3 in Colombia and are reportedly being held by drug traffickers threatening to kill one of them for every Colombian extradited to the United States to face drug charges. The two are Richard Grover, 43, of Warroad, Minn., and Roy Libby, 50, of Atlanta, both members of the Gospel Missionary Union, based in Kansas City, Mo.

NEWS

MCC supports recycling, provides jobs in Edmonton

Edmonton (MCCC)—"The city has asked us [with a $6.4 million, four-year contract] to help with the important work of reducing the amount of waste that flows into our landfills and pollutes our environment," says Dave Hubert (pictured below), who chairs the board of the new Edmonton Recycling Society. He also directs Mennonite Central Committee's Employment Concerns Program. MCC supports the society, which will pick up recyclable materials at 60,000 (or half of) Edmonton homes. A private waste-removal company does the other half.

ERS employees began distributing the distinctive blue pick-up boxes with the motto "Think Recycle!" in October 1988. First pick-up of materials occurred Oct. 31; residents place metal, glass and paper in the blue boxes and leave them at curbside for pick up by one of nine specially designed ERS trucks. The recyclable materials are sorted as they are placed in the truck, then hand-sorted further at the depot before being sold to recyclers. Over 250 tons of waste have been collected.

ERS, also supported by the Alberta chapter of Citizens for Public Justice and other church and community groups, provides employment for mentally handicapped and other disadvantaged people while conserving creation. Thirty people are employed by ERS; up to 25 disabled people will be hired once an application for federal funds for a training program receives final approval. In addition to creating as many as 55 jobs through recycling, ERS has already indirectly created other jobs for Albertans. When ERS discovered that the only place in Canada to buy the blue pick-up boxes was in Ontario, a local company was asked to make the boxes; that company now also supplies the boxes to Victoria, B.C., and is looking to international markets. ERS also helped a local farm implement company hard-hit by the recent prairie drought by purchasing two specially designed conveyer systems from them.

The ERS project is not the first time MCC has been involved in recycling in Canada. In 1976 MCC's Ontario office held its first recycling drive in Kitchener/Waterloo; a similar project began in St. Catharines in 1979. The purpose of the projects was to encourage city councils to become involved in large-scale recycling. It worked. *John Longhurst*

Think
Recycle!

Bruce Hildebrand

Fresno Pacific College is seeking applicants for the following **teaching positions** beginning August 1989.

Psychology—All course work and examinations for doctorate required. Ph.D., ability to teach counseling, social psychology, experimental psychology, statistics, history and systems or learning preferred.

Education (in-service education/administration)—Master's degree, teaching and administrative experience and ability to develop and market in-service education courses required. Doctorate preferred.

Director of special education program (graduate)—Master's degree, teaching experience and experience with exceptional students required. Doctorate, special education credential, administrative or supervisorial experience preferred.

Accounting—Master's degree in accounting or related field and computer skills required. CPA, teaching or business experience preferred.

Economics and business—Master's degree in appropriate field and computer skills required. Doctorate, business or teaching experience preferred.

Spanish—Master's degree, native or near-native fluency, ability to teach language, literature and culture required. Doctorate and teaching experience preferred.

Faculty are expected to be in agreement with the doctrinal position of the college, to evidence an active Christian faith and to actively support the mission of the college. They should be able to relate their Christian faith to their discipline in their teaching.

For full position descriptions or to apply, write or call William Henning, Academic Vice President, Fresno Pacific College, 1717 S. Chestnut, Fresno, CA 93702, (209) 453-2023.

Applications should include a letter, resume and placement file or transcripts.

The ninth annual Benjamin Eby Lecture will be held Feb. 26 in the Conrad Grebel College chapel. This year's speaker is Helen Martens, professor of music at Conrad Grebel College. Her topic is "Felix Mendelssohn: Faith and Works." Admission is free. For more information contact Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220.

Three Evangelism and Church Development seminars are planned during March. Don Yoder will lead Friendship Evangelism seminars at First Mennonite Church, Urbana, Ill., March 10-11 and at Alamosa (Colo.) Christian Reformed Church March 17-18. Yoder is secretary for evangelism and church development for the Commission on Home Ministries of the General Conference. Dale Stoll, pastor at Tri Lakes Community Church, Bristol, Ind., will lead an Extending the Kingdom seminar at Valley View Mennonite Church, Spartansburg, Pa., March 31-April 1.

"**Beyond Pluralism:** Communicating the Faith" is the focus of a weekend retreat planned at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., March 10-12. While designed particularly for urban young adults and baby boomers, the retreat is open to anyone. Presentations will be made by Mim Cruz, Ted Johnson and Brent Foster. For more information contact Student and Young Adult Services, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

NEWS

GC general secretary reflects on past, present and future

Newton, Kan. (GCMC)—Integration of the General Conference Mennonite Church (GC) and Mennonite Church (MC) has been a priority of Vern Preheim's since he began as GC general secretary in 1980.

"I came to this position after 17 years with Mennonite Central Committee, which is a good example of inter-Mennonite cooperation," he said in an interview here.

Muriel T. Stackley

Preheim

But it is more than his years at Mennonite Central Committee that led Preheim to believe that the two denominations should integrate. "It is my conviction that it is the will of Jesus. Our unity can be more complete if we are together than if we are separate," he said.

"I think integration is more likely to happen now than three years ago. It's a matter of timing. I don't know whether it will happen in this century or the next," he said.

His optimism is founded in part on the recent approval the two denominational boards gave to a preliminary recommendation on integration. The statement reads, in part, "that by 1995 we will discern whether or not to enter a period of actual integration."

Of course, Preheim doesn't deny that there are a few more hurdles that need to be jumped before integration can occur. "We need to have a clearer articulation of the rationale for integration, including a look at the costs and benefits," he said. "We also need to get better acquainted with each other at all levels of the conference. We need to update our images of each other."

Integration hasn't been the only topic on Preheim's mind during his last eight years at the General Conference. He's also been concerned about the changing attitudes among GC constituents: "One of the phenomena of our times is that big structures, whether you're the government or the church, are experiencing loss of loyalty. People are getting more involved at the local level."

The purpose of A Call to Kingdom Commitments, the first-ever GC development plan, was to help regain some of that commitment, said Preheim. And even though the financial part of the plan fell short of expectations, he felt it was a success simply because "it created a greater awareness about the interrelatedness of the General Conference and member churches.

"There is an inaccurate perception of the General Conference in terms of our theology. People perceive us to be more liberal than we really are. They underestimate our role in helping churches struggle with tough things," he said.

As Preheim looks to another three-year term as general secretary, he hopes the conference will keep sight of its mission. "We are in a time of rapid change. We take more for granted than we should. We falter at times because we don't have a clear purpose. We have to keep hungry and thirsty for what is right," he said. *Carla Reimer*

Position available—director of China Educational Exchange, an inter-Mennonite educational exchange program between Chinese and North American Mennonite colleges and universities. A full-time position is to be filled **by July 31**.

Send resume to Ronald E. Yoder, Chairperson, Search Committee, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Religious leaders protest elections

David Whitermore (second from left), former Mennonite pastor who is currently executive director of Church Federation of Chicago, joins 11 religious leaders at a Standing for the Truth press conference and vigil in front of the South African consulate offices in Chicago. Called on the eve of South Africa's Oct. 26, 1988, elections, the event supported church leaders there who endorsed a boycott of the segregated elections. Holding Standing for the Truth signs in nine South African languages, 150 church people participated in the six-hour vigil.

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Carlock (Ill.) Mennonite Church will celebrate its 75th anniversary April 8-9. On Saturday events will begin at 4 p.m. Gary Stenson, Washington, Ill., will be guest speaker for the Sunday worship. A potluck meal and a program of music and reminiscing will follow.

The Anti-Defamation League of B'nai B'rith has asked the U.S. Supreme Court to rule in favor of an Illinois man who was denied unemployment benefits after he was fired for refusing to work on Sunday because he does not belong to an established religious group. In asking the high court to overturn a ruling by the Appellate Court of Illinois in the case brought by William Frazee, the Jewish organization said the ruling "threatens the religious liberty of Jews and others" who want to practice their religion even though they do not belong to an organized religious group.

In dismissing what has been described as America's first clergy malpractice suit, the California Supreme Court ruled recently that people who are not licensed as counselors or therapists cannot be held legally liable for failing to provide proper care or advice. The court voted unanimously to dismiss the case against Grace Community Church of Sun Valley. The church was sued by Walter and Maria Nally, whose son Kenneth committed suicide in 1979 after receiving counseling by pastors there.

RECORD

workers

H. Epp

Goering

Moyer

Preheim

Rose

Vandenberg

Ortmans

Shantzes

Lori Bohn, Southside Fellowship, Birmingham, Ala., has begun a three-year Mennonite Central Committee term in Gedaref, Sudan, as a nutrition consultant for the Sudan Council of Churches. Her parents are Anita and Stanley Bohn of Newton, Kan.

Paul Bontrager, Canton, Ohio; *Jeffrey A. Shank*, North Lima, Ohio; and *Thomas Sly*, Kent, Ohio, are new mutual aid counselors representing the health, life, retirement and auto aid plans of Mennonite Mutual Aid, Goshen, Ind.

Arlene and *Walter Epp*, Killarney (Man.) Church, began six-week Mennonite Voluntary Service terms Jan. 16 assisting with the programs of the Kansas City, Kan., MVS unit. His mother is Susie Epp; her parents are Clara and Pete Penner, all of Winkler, Man.

Helen L. Epp, Rockway Church, Kitchener, Ont., has begun a two-year MCC term in Kitchener as store manager of the Self-Help Crafts Gift Shop. Her children are Marianne Coleman, Esther Epp-Thiessen and Marlene Epp.

Albert and *Luisa Friesen*, Charleswood Church, Winnipeg, have begun two-year MCC terms in Akron, Pa. He is a stock clerk and trucker with Self-Help Crafts, and she is a homemaker. They have one daughter, Tatiana. His parents are John and Mary Friesen of Winnipeg. Hers are Helen and Henry Dueck of Bolivia.

Melvin M. Goering will begin July 1 as administrative vice president and chief operating officer of Bethel College in North Newton, Kan.

Michael L. Hieronimus will begin Aug. 1 as admissions director at Bluffton (Ohio) College. Current director *Fred Amstutz* will become associate director of development.

Gregg Luginbuhl, Bluffton (Ohio) College associate professor of art, was recently awarded a second prize of $700 at the 54th Annual Tri Kappa Regional Artists Exhibition at the Fort Wayne (Ind.) Museum of Art.

Gladys L. Moyer, Zion Church, Souderton, Pa., has begun a two-year MCC term in Ephrata, Pa., as a clerk at the Self-Help Crafts store.

Lori and *Mark Ortman*, Salem-Zion Church and Hutterthal Church, both in Freeman, S.D., have begun three-year MCC terms in Kathmandu, Nepal. They are working with United Mission to Nepal, Lori in the business office and Mark in the training and scholarship office. Her parents are Darlene and Norman Hofer; his are Marlo and Mavis Ortman, all of Freeman.

Darrin Preheim, Bethesda Church, Henderson, Neb., began a two-year MVS term Jan. 8 as resource coordinator for Saskatoon Crisis Intervention Service. His parents are Lois and Ronald Preheim of Aurora, Neb.

Carol Rose, former interim pastor at Seattle Church, has begun a three-year MCC term in Na Lao, Thailand, working in education with a "village university" of the Youth for Self-Reliance Project. Her parents are Dotty and John Rose of Hollister, Calif.

Hedy Sawadsky, First Church, Vineland, Ont., has begun a two-year MCC term in the Niagara Peninsula, Ont., working in justice and peace concerns with MCC Ontario. Her parents are Anne and Herman Sawadsky of Vineland.

Irene Schultz, Milverton (Ont.) Fellowship, has begun a one-year MCC term in New Hamburg, Ont., as an order picker with Self-Help Crafts.

Grace and *Raymond Schwartzentruber*, Tavistock (Ont.) Church, have begun one-year MCC terms in New Hamburg, Ont., she as a packer and he as a receiver and shipper for Self-Help Crafts.

Lorna Schwartzentruber, Wanner Church, Cambridge, Ont., has begun a one-year MCC term in Kitchener, Ont., as special projects coordinator with Network for Community Justice and Conflict Resolution. Her father is Hubert Schwartzentruber of Toronto.

Elaine and *Roy Shantz*,

Eternity, a Philadelphia-based evangelical monthly magazine that over the years often criticized conservative attitudes on social affairs, ended almost four decades of publishing with its January issue. Founded in 1950 by Donald Grey Barnhouse, the magazine was published by Evangelical Ministries, Inc. Last spring it was acquired by the Foundation for Christian Living. "A shortfall in advertising revenue, weak circulation growth and declining renewal rates contributed to the decision to cease publication," the magazine said.

As about 60 supporters watched in a biting, prairie wind, four peace activists walked onto a nuclear missile launch site Jan. 15 near Hope, N.D., and were arrested by Air Force guards. Six Mennonites and Brethren were among the people who protested the presence of 150 Minuteman III missiles in North Dakota on the day before the United States observed the birthday of Martin Luther King Jr. Beth Preheim, a Mennonite, was a key organizer of the event. Her husband, Mike Sprong, originally from Elkhart, Ind., was among the four who entered the base. He was charged with criminal trespassing and faces a jail sentence.

Snacking? You would have to eat about 32 cups of air-popped popcorn (unbuttered) to get the 840 calories in a cup of peanuts, according to Joanne Lehman in *Christian Living*. Another plus for popcorn: only about 3 percent of its calories come from fat, compared to 76 percent of the peanuts' calories—and it's high in fiber. Or can you live without fudge sauce? Just two tablespoons of chocolate fudge topping turn a 300-calorie cup of chocolate ice cream into a 400-calorie cup.

RECORD

Stirling Avenue Church, Kitchener, Ont., have begun two-year MCC terms at House of Friendship in Kitchener. Their children are Mark, Carolyn, Philip and Brenda.

Bob and *Nelda Thelin*, Southside Fellowship, Elkhart, Ind., have begun three-year MCC terms in Transkei, South Africa. He is an agricultural consultant, and she is an MCC unit leader and program administrator. Their children are Rachel and Ruth. Her parents are Hazel and Marvin Rhodes of La Junta, Colo.

John Vandenberg, Cornerstone Church, Saskatoon, has begun a three-year MCC term in Kathmandu, Nepal, working with cottage industry and income generation with United Mission to Nepal. His parents are Han and Martha Vandenberg of Taipei, Taiwan.

First United Mennonite Church, Vancouver, is accepting applications for the position of senior pastor. The person should have strong expository preaching skills and show administrative leadership within a team concept. Knowledge of the German language would be an asset. This position becomes available as of Feb. 15, 1989.

Send resumes or inquiries to Hans Krueger, FUMC Search Committee, 659 E. 52nd Ave., Vancouver, BC V5X 1G8, or call (604) 325-5856 (evenings).

Sarasota Christian School, a 430-student K-12 institution operated by local Mennonite churches, is seeking a **chief administrator** beginning in the summer of 1989. A master's degree, knowledge in elementary and secondary education, with financial management skills required.

Call or write for job description to David Ray Miller, (813) 371-2750 (days), 377-6721 (evenings). Send resume to 1203 Cornish Court, Sarasota, FL 34232.

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MCC may not be able to place every applicant, but we do need many people. In 1989 MCC needs volunteers to serve in more than 50 countries, including Canada and the United States. Twenty people are urgently needed to volunteer as secretaries, administrative assistants, receptionists and warehouse workers in MCC offices in North America. Offices are in five provinces and four states. Volunteers receive all living expenses and an allowance. For information on service in MCC offices, as well as other service needs, write or call MCC.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
Personnel Services
21 South 12th Street
Box M
Akron, PA 17501
717-859-1151

MCC Canada
Personnel Services
134 Plaza Drive
Winnipeg, MB R3T 5K9
204-261-6381

Author Katie Funk Wiebe and tour leader Arnold Cressman will head up a storytelling retreat March 17-19 at the Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Planned as a retreat for storytellers in the family, church and community, the retreat will include sessions on the art and components of storytelling. Other sessions will give opportunities for people to tell their own stories. For more information contact the center at Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

Two young women from Kenya are involved in the rural life of Prince Edward Island, Canada's smallest province. Rhoda Ole Sien, 30, and Edinah Ngok, 21, are farmers who are sharing their skills and learning new ones during a year-long stay sponsored by Mennonite Central Committee's exchange program and a group called Farmers Helping Farmers, reports *Mennonite Reporter*. "I haven't tried lobster," Sien said. "It's too ugly. But I love apple crisp." She has been caring for pigs and learning about beekeeping. She has taught her host some tricks for handling cattle, such as herding with a long stick. Both women are active in community and church.

The European Mennonite Bible School in Liestal, Switzerland, has announced a new training program designed to meet the needs of people already active in church service. Called "Biblical Training for Service in the Congregation," the five-year program will offer pastors and Christian education workers the chance to pursue serious biblical and theological study while remaining in their positions of employment. (From *Christ Seul*)

RESOURCES

books

Medical Ethics, Human Choices, edited by John Rogers (Herald Press, 1988, $9.95, $13.95 in Canada), addresses hard questions related to medical care from a Christian perspective.

Theology begins with Christology, says C. Norman Kraus in **Jesus Christ Our Lord** (Herald Press, 1987, $19.95, $27.95 in Canada). Jesus himself is the normative criterion for theology.

The Beginnings of the Church by Frederick J. Cwiekowski (Paulist Press, 1988, $9.95) tells the story of the beginning of the church from its origins in the ministry of Jesus to the end of the New Testament period.

A major 17-year research effort of the Institute of Mennonite Studies has culminated in the **Annotated Bibliography of Mennonite Writings on War and Peace: 1930-1980**, edited by Willard M. Swartley and Cornelius J. Dyck (Herald Press, 1987, $59.95, $79.95 in Canada).

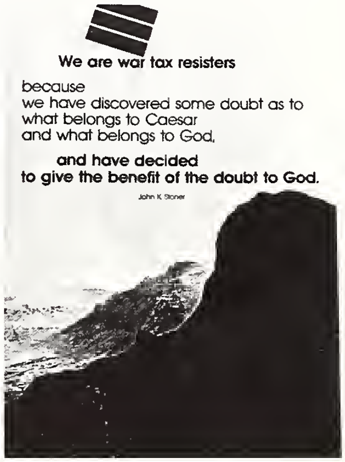
Nurses' Notes to God by Marian Wilcox (Herald Press, 1988, $3.95, $5.50 in Canada) captures the frustrations and satisfactions of the personal life of a registered nurse.

Through 65 in-depth interviews and over 200 questionnaires, Barbara Gilbert in **Who Ministers to Ministers?** (Alban Institute, 1987, $11.25) probes the experience of clergy and spouses in the United Church of Christ and an ecumenical sample.

The Inviting Church: *a Study of New Member Assimilation* by Roy M. Oswald and Speed B. Leas (Alban Institute, 1987, $8.25) indicates that the most important qualities of growing churches are energy, belief in inclusion and a positive identity.

The 1988 MCC cash projects poster, "**Sharing our loaves and fishes,**" is available from Mennonite Central Committee, Box M, Akron, PA 17501.

"**We are war tax resisters** because we have discovered some doubt as to what belongs to Caesar and what belongs to God, and have decided to give the benefit of the doubt to God," reads a new Mennonite Central Committee poster penned by John K. Stoner. It is available from MCC, Box M, Akron, PA 17501.


We are war tax resisters
because
we have discovered some doubt as to
what belongs to Caesar
and what belongs to God,
and have decided
to give the benefit of the doubt to God.
John K Stoner

The Hebrew Bible can help us understand the issues facing an aged society such as ours, says Rachel Zohar Dulin in **A Crown of Glory:** *a Biblical View of Aging* (Paulist Press, 1988, $8.95).

The Politics of Conscience by Albert N. Keim and Grant M. Stoltzfus (Herald Press, 1988, $14.95, $19.95 in Canada) details the attempts of the historic peace churches to gain alternative service for conscientious objectors to war from 1917 to 1955 in the United States.

A new series that explores the relationship between religion and American culture is introduced with **God's Federal Republic:** *Reconstructing Our Governing Symbol* by William Johnson Everett (Paulist Press, 1988, $9.95).

Bonding & Breaking Free: *What Good Parents Should Know* by John Q. Baucom (Zondervan, 1988, $7.95) encourages readers to "love and accept your children as being imperfect and unique. They are separate individuals and will make their own choices."

"The beliefs of American civil religion are not those of Christianity but of another faith," write Richard V. Pierard and Robert D. Linder in **Civil Religion and the Presidency** (Zondervan, 1988, $14.95).

The Religion of Power by Cheryl Forbes (Zondervan, 1988, $6.95) points out that "it is a short step from using power in a secular, perhaps political, setting to employing the same methods in Christian organizations, in the church or in the family."

General-interest artwork designed to illustrate church bulletins, newsletters, posters, flyers and more is collected in **The Church Clip Art Book** by Steve Hunt and Dave Adamson (Zondervan, 1988, $15.95).

Death and Grief: *a Guide for Clergy* by Alan D. Wolfelt (Center for Loss and Life Transition, 3735 Broken Bow Road, Fort Collins, CO 80526) will assist clergy in becoming more effective in the care of the bereaved.

films

Focusing the Vision: Unreached People Groups (19-minute, VHS) and **Focusing the Vision: Zaire** (15-minute, VHS) are available for free loan from the Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100.

The Alban Institute's first videotape, **So Your Pastor Is Leaving** (50-minute, $99.95), is for use in parishes undergoing a change of pastors.

—compiled by Gordon Houser

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SPEAKING OUT

Uganda: a land beyond sorrow?

Ruth Rempel

The article "Uganda: Land Beyond Sorrow" in the April 1988 *National Geographic* made me uncomfortable.

Some of the stories from Nakaseke are echoes of stories I have often heard and prefer not to dwell on. But most of my discomfort stemmed from my belief that Robert Caputo, who wrote the article, left out important parts of Uganda's story.

In one sense Caputo has done well. The visual and verbal images he creates are powerful; most would say fairly accurate. But more needs to be said, particularly for those for whom it is a first exposure to Uganda.

Caputo says that Uganda is a beautiful land whose fertility promises prosperity to its hard-working, generous people. He suggests, though, that underneath this surface lies corruption, hatred, poverty, war, horrifying death and incurable disease.

Caputo's descriptions of Uganda reinforce this impression.

Words like "abysmal," "doomsday," "anarchy" and "nightmare" and blanket statements like, "Nothing is the way it should be in Uganda," leave little room for optimism.

Uganda is, we are told, beyond sorrow. What does this mean? That Uganda is beyond hope? Does it mean death might be better than starting over again, as two old women of Nakaseke town say?

Having lived and worked in the so-called "Luwero triangle" now for almost two years, I have heard similar stories. But I have also seen and heard other things.

I have seen a widow with several children tenaciously clear her family's fields of bush and slowly, single-handedly rebuild the hut where they lived. I have seen the Ndejje bus-stop sign go up, marking the return of public transport to roads once closed for security reasons. I have seen the local resistance committee, the village-level organization started by the NRA government, organize local people to repair roads nearly impassable due to neglect.

I have seen enrollment at the nearby Senior Secondary School rise to 1,000 after its looted and damaged buildings were rehabilitated by the British American Tobacco Corporation. I heard a neighbor woman, in a sermon preached at Ndejje's church, call on everyone to forgive those who looted from them during the war.

I have heard a close friend, who earlier fiercely condemned northerners for what they did to her people during the war, say that she now gets along well with classmates, many of whom are from the north.

Ugandans rebuild, plant, teach and study. They marry, have children, laugh, sing as they work. I like to think they live on faith, not hope. Faith, like Uganda, leaves my rational, Western mind groping.

Rarely a week has gone by that I have not noticed some change for the better around Ndejje. Another family returns, another section of former field is cleared of bush, a house is rebuilt or repaired. I have seen the remultiplication of livestock, the reopening of a shop.

I look in vain for such things in Caputo's article. He does not mention the peace accord the government signed with one of the northern opposition groups. He does not quote the second-in-command of the army who describes himself as obsessed with peace.

Why doesn't he talk of the incredible reduction in the number of roadblocks in most parts of the country or the frequent checks to see that military personnel and vehicles are on authorized business?

By focusing on the "Luwero triangle" Caputo has chosen to dwell on the past rather than the present and to concentrate on war's horrors rather than on the less dramatic but equally significant work of rehabilitation.

This focus on Luwero also gives the false impression that the entire country was affected by the war to the same degree. Even the choice of Nakaseke can be misleading since it suffered more than towns like Luwero and Wobulenzi only a few kilometers away.

Caputo's concentration on Rakai District, the area of Uganda hardest hit by AIDS, may lead readers to think the situation is the same throughout the country. The number of recognized AIDS cases is increasing rapidly, and more people outside of Rakai District are showing symptoms. But it is impossible to know now whether the country will become the AIDs catastrophe some predict.

The extent of AIDs in Uganda, and more importantly the effects of educational programs put in place to halt its spread, will not be known for several more years. As Dr. Okware, the chairman of the National Committee for the Prevention of AIDS, points out in the June 13, 1988, issue of *The New Vision*, "Even if we completely stopped transmission [of AIDS] today, the number of cases will not drop drastically."

As AIDS carriers become full-blown AIDS cases, the situation may get worse before it gets better. But hopeless? Hopeless is a strong word.

Caputo's depression, withdrawal, fear and helplessness are legitimate. Every visitor to Uganda must feel that way to some extent. But the longer one stays the more important it is to examine those feelings.

I admit that the Luwero area where I live still upsets me. But it is not so much the destruction, the large numbers of civilians killed or the terrible ways they died that disturb me. Rather it is the ruins and heaps of skulls that keep those facts continually before the public. Death and the potential for evil in people and institutions cannot slip quietly and comfortably to the back of my consciousness.

AIDS, too, violates my sense of reason, of justice, and my belief in medicine's ability to put things right.

Sometimes Uganda does seem like a place where the forces of creative order are giving way to primordial chaos. But that is because I grew up believing in Western economic, technical and medical powers. When these powers have no solutions, I hardly know where to turn. Uganda forces me to ask: What is the basis of my hope?

Uganda reminds me that I cannot remake the world in the image of my own security and that eventually I, like every other human being, will die. Uganda leaves my rational, Western mind groping.

Uganda has disease, death, war, hatred, greed and poverty, all ingredients of Caputo's land beyond sorrow. But daily I am also inescapably reminded that Uganda is, as Caputo mentions but chooses not to reflect on, beautiful and fertile. Its people work hard and are generous.

Some Ugandan friends, when I ask, tell me they have no hope for the future. But that is not how they live. They rebuild, they plant, they teach and study. They marry, they have children, they laugh, they sing as they work. I like to think they live on faith, not hope. Faith, like Uganda, leaves my rational, Western mind groping.

Ruth Rempel works with Mennonite Central Committee in Uganda.

LETTERS

Lean toward grace

Ed Mooney (Sept. 13, 1988, issue) called for the expulsion of Ames (Iowa) Mennonite Church from the conference because of its views on homosexuality. Such action would follow that taken by the Iowa-Nebraska Conference. The Central District ministerial committee met with the previous pastor of Ames in May 1987, which led to a termination of his ordination later that month. A meeting with the small congregation in Ames in December 1987 revealed diverse and uncertain views among the group on homosexuality. It also revealed a strong desire to be Christian and Mennonite as they looked toward a new pastor with proven church-planting experience. In January 1988 the ministerial committee met with the new Ames pastor, Eldon Epp, and affirmed his call to minister at Ames while also realizing the challenge he faced. Later in the month, at a regular meeting of the Central District board, Ames was discussed and no action was deemed necessary.

Matters of church discipline are usually not simple. While the Central District respected the action of the Iowa-Nebraska Conference, we were not moved to discipline the whole congregation, as they did not appear to be clearly of one mind on the homosexual question. The church was challenged with the Saskatoon '86 statement as our best understanding of the Scriptures at this time regarding sexuality.

In matters of church discipline we can easily slip into a law-and-order mentality and lose sight of the redemptive message of the gospel. While the church cannot "wink at sin," neither can it discipline out of fear or retribution. Should we not lean toward the side of grace rather than the side of judgment, realizing that all of us who are called to carry the treasure carry it in jars of clay? *Mark Weidner, Central District Conference minister on behalf of the Central District Conference board, 103 W. Elm St., Bluffton, OH 45817-1243*

Oct. 10, 1988

Editor's note: This letter was inadvertently misplaced. We regret it not being printed until now.

Provocative issue

I enjoy *The Mennonite*, though it frequently pricks my conscience. The Dec. 27, 1988, issue was especially provocative.

I agree with your general characterization of the continued direction expressed by the American electorate in 1988. But the editorial's facile stereotype of "welfare for the wealthy, advantage for the powerful rather than care of the powerless, corporation farms at the expense of family farms, big bucks spent for media, manipulation of public opinion" could use more discriminatory or analytic exposition. It sounds like the campaign itself—saying everything, yet saying nothing. The editorial may be correct in its assumption that Mennonite theology and the Dukakis program are natural allies, but even high schools and colleges provide more thoughtful analysis than the editorial's blanket judgments.

At some time in the future, could you have someone (perhaps Steelberg and someone who disagrees) unpack the sentence on p. 559: "Christian culture, and I am skeptical if it can be separated from Christian religion, has no place at all in the public school." What is "Christian culture"? Or "Christian music"? What is "Christian religion"? Can "culture" and "Christian religion" be separated? United? Should they be separated or united? If so, how is this separation or unification effected? In the home? In the public schools? In higher education? In the public marketplace? Should the individual attempt to separate or unite culture and Christian religion in his life?

It should be apparent that *The Mennonite* is a provocative paper; the above comments would not have been written if it were not. So keep up the work, but let's also explore or unpack some of the statements and assumptions in those provocative articles and editorials. *Orville D. Schmidt, 29149 CR 36, Wakarusa, IN 46573*

Jan. 6

Good reminders

After reading the Dec. 27, 1988, issue, I am moved to write and express my sincere thanks for including the article "What Does a Drought Mean?" by Melvin D. Schmidt. Melvin did a superb job of reminding us that drought is not death but creative inactivity, and that drought dramatically reminds us that we are not in control. He also forcefully reminded us that a spiritual drought brings receptivity, and if we are unwilling to experience droughts then we will also miss the times of receptivity. This is one of the best articles I have read on the subject.

We have come through a severe drought in 1988, and it is hard to see the positive side of a drought when one is so intensely involved himself.

The rest of this issue of *The Mennonite* was also good—informative and challenging. The editorial was great. Thank you for reminding us how we can handle the trials we go through by recognizing them, facing them, letting go of them and offering them to God for cleansing and healing. We need to be reminded again and again of our conference's four goals, since they are our goals as individuals and as members of the General Conference Mennonite Church. Keep up the good work. *Myron Schultz, Route 1, Box 15, Bloomfield, MT 59315*

Jan. 9

REVIEWS

films

Retribution

Mississippi Burning, *written by Chris Gerolmo, produced by Frederick Zollo and Robert F. Colesberry, directed by Alan Parker*

Reviewed by Gordon Houser, assistant editor

This brutal, wrenching film, certain to be an Academy Award nominee, is arousing controversy. While its starting point is based in actual events—the murders of three civil rights workers in 1964 in Mississippi—the characters and most of the events in *Mississippi Burning* are fictitious.

FBI agents Anderson (Gene Hackman) and Ward (Willem Dafoe) come to a small Mississippi town to investigate the disappearance of the three young men—two Northern Jewish college students and one local black—and meet stony opposition. Like any good story, this one involves several conflicts. One is between the local residents and the "outsiders," the myriad FBI agents who descend on the town. A more central conflict occurs between the two agents, the Harvard-educated, idealistic Ward, who wants to go by the book, and Anderson, a former small-town Mississippi sheriff who takes a different tack.

Against Anderson's advice, Ward calls in more agents, and violence against local blacks escalates. Anderson understands the populace better and is less insistent on following the rule book. He pursues the wife (Frances McDormand) of the deputy sheriff (Brad Dourif), and in her we see another conflict, the torn conscience of a person raised on racist teaching yet disgusted at the violence it breeds.

Stonewalled by the silence of local law enforcement and judges, Ward agrees to let Anderson use his own bag of dirty tricks to catch the murderers. This part of the film, not historical, is the most satisfying to many audiences yet most disturbing to me. After witnessing scene after scene of brutality against blacks, audiences are understandably filled with rage and eager for retribution. And the film provides it. But at what cost?

Although a powerful and realistic portrayal of racism in early '60s Mississippi (much like late '80s South Africa), *Burning* is flawed by what it omits. Blacks are primarily seen as helpless victims, yet it was largely the courage and long-suffering of blacks that turned the tide in the battle for civil rights. And while the movie provides some insight into the white racists, particularly through the McDormand character, they are generally seen as simply vicious and ignorant.

Mississippi Burning is a disturbing and well-crafted portrayal of a dark period in America's recent past. But it misrepresents history in that it was non-violence, not violence, that brought the greatest changes.

'Things happen'

The Accidental Tourist, *written by Frank Galati and Lawrence Kasdan, produced by Lawrence Kasdan, Charles Okun and Michael Grillo, directed by Lawrence Kasdan*

Reviewed by Gordon Houser

Sarah Leary (Kathleen Turner) leaves her husband, Macon (William Hurt), a year after their young son has been randomly murdered. A self-protective man who likes everything orderly, Macon writes travel guides for American businessmen who have to travel but hate to leave home. They are "accidental tourists."

Macon, nearly mute in his grief for his son, is unable to express his emotions. He is an accidental tourist, thrust into the wild winds of life when he'd rather stay home, secure in his own world. When he breaks his leg in an accident at home, he moves in with his quirky, stuck-in-the-mud siblings.

The catalyst for his salvation is the whacky Muriel Pritchett (Geena Davis), a talkative, uninhibited divorcée who works at the Meow-Bow Animal Hospital, where Macon lodges his pet corgi. Eventually, in a movingly understated scene, Macon opens himself to her, reveals his deep wound. He then must come to grips with a world in which "things happen" for no particular reason.

Tourist is a surprisingly moving film, since the dramatic action is more internal. Hurt's is the central character, and the role is difficult, since Macon's changing emotions are nuanced, only slightly visible. The problem is that Hurt often looks half asleep.

Having read the novel by Anne Tyler on which the film is based, I missed its richer texture. And the actors here, though they do a good job, seem miscast, especially Turner.

Nevertheless, *The Accidental Tourist*, which was named best film of 1988 by the New York Film Critics' Circle, is well worth seeing.

books

Christ's way

Discipling in the Church *by Marlin Jeschke (Herald Press, 1988, 177 pages)*

Reviewed by Roger Wyse, Wayland, IA 52654

Based on Matthew 8:15-18, this book attempts to define discipline in the church as a way "to keep people in Christ's way." Jeschke analogously parallels it with evangelism, baptism. In chapter 3 we read, "The really serious danger to the church's witness may not be the alleged seriousness of the person's sin but the failure of the church to do something about it."

Jeschke believes the church has over the years lost or avoided the issue of discipling, therefore weakening its witness. He advocates a return to church discipline.

Part 1 presents the ministry of church discipline and offers guidance on how to reach out with help to those in spiritual trouble in order to restore them to the way of discipleship. These chapters are most suitable to lay readers and study groups. Part 2 treats the history of church discipline and presents problems church discipline has encountered. It is of special interest to scholars and ministers.

There are questions for discussion listed by chapter at the end of the book; notes, a bibliography, Scripture index and general index also are included. It is a revised and expanded edition of *Discipling the Brother* (1973).

Urgent prayers for urgent help

Jim Egli

RNS

Does daily life often test your limits? Do pressures at work, deadlines at school or relationships at home have you struggling to find the patience, love and hope you need to live with confidence and joy? Maybe midmorning, just when you begin to feel on top of things, the unexpected hits; the car won't start or your coffee spills, your computer crashes or your teacher announces a pop quiz.

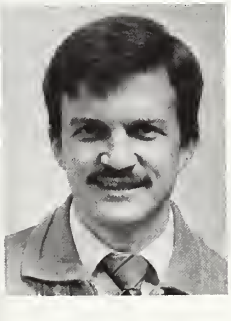
I found encouragement for these daily hassles recently in the story of Nehemiah. Nehemiah, a cabinet-level adviser for a Persian king, gave up his power and clout to return to his native Israel to help restore the devastated country. When he got there things were even worse than he imagined. Jerusalem was a pile of rubble. People were poor, and taxes were high. When he went about his work to restore Jerusalem, he faced serious obstacles, numerous enemies, slander and repeated setbacks. How did he go forward and succeed? He prayed.

The striking thing about Nehemiah's prayers is the way he shot short prayers to God throughout the day as he came against problems bigger than himself. He breathed a prayer to God when he had an unexpected opportunity to make a request of the most powerful person in the world at that time (Nehemiah 2:4). He prayed to God when others ridiculed him (4:4). He prayed when others joined to intimidate him (6:9, 14). In the midst of his work and in the midst of his days he reached out for God's help. And he found it.

God is always there, always ready to give us what we need. It helps to begin the day in prayer to place our hearts and minds in tune with God. But we should also remember to come to God in times of need throughout the day.

Our prayers don't have to be long or fancy. All they have to be are cries for help. That's what Nehemiah's were. Notice, too, the prayers of people in the Gospels. They are short and to the point, cries from the heart like "Jesus, help me" or, "Lord, have mercy on me." When people prayed like that Jesus responded with his power and love. You don't have to go to seminary to learn to pray like that. All you have to do is know you have a problem and call to God for help.

Do you come to the end of yourself in the midst of your daily life? Lift your prayers and your heart to God for hope, power, forgiveness and grace. When you've reached your limit, a limitless God stands ready to help you.



Jim Egli is pastor at Flanagan Mennonite Church, Box 217, Flanagan, IL 61740.

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EDITORIAL

Life with Lucy: one small step encircling the globe

As you read this, the 1988-89 crop of Mennonite Central Committee trainees are having their midyear get-together in Hesston, Kan. Their year on this continent goes from August to July. They come from all over the world and they are assigned to many locations. In the process the Mennonite global connections multiply like Jesus' loaves and fishes.

This year, for the second time, I am personally in touch with the goings-on by virtue of having housed a trainee. Two years ago it was Rosena from Hong Kong. This year it was Lucy from Bolivia. (Rosena worked at Bethel College's Kauffman Museum; Lucy worked at the local self-help store, where she was an asset also in communicating to Hispanic customers.)

Lucy entered my aging house and my aging personality last August with a whirlwind of graceful sociability. It seems that her large family back home has befriended the MCC and Mennonite missionary personnel for many years. That friendliness bore a bumper crop of phone calls and other contacts from the moment Lucy arrived in North America. Harriet Rutschman came along with me to meet Lucy when she first arrived. It had been a long time since I saw such a hug as Lucy gave Harriet. My neighbors, Jeanne and Lynn Loucks, who worked with MCC in Bolivia in the 1970s, remembered the family well, and their house became Lucy's second home.

Lucy carved a corner of Bolivia out of my guest bedroom: bright posters, decorations, stuffed-animal toys, streamers, flowers. She taught me to cook peanut soup. I expected it to taste like peanut butter. It does not, and a more nourishing and tasty soup I know not of.

She reminded me to greet and say farewell to people thoroughly—always with a handshake, if not a hug. She reminded me that one always has time for devoted friendship; what can possibly be more important? And when tears were appropriate, tears came freely.

Henry and Helen Dueck

Lucy Salas, second from right, with other members of the Bolivian Mennonite Church in 1987

Her prayers in Spanish at the meal table were long, inclusive. The other three of us (non-Spanish speakers) got the gist and felt prayed for. The words "Vaya con Dios" ("Go with God") accompanied many openings and closings of my front door.

Lucy's oft-repeated phrase for me was "for example," and she launched long descriptions in tentative English (which improved dramatically over the six months), determined that I should understand what was happening in her life. Cups of hot tea in the evening were something she and I came to count on.

Her staunch relationship with the church in Bolivia carried over to the United States. She nestled into a local church but also participated freely in several others. I have high hopes for the linkages that might result between congregations, back and forth between North and South America as a result of her coming.

Hosting, employing, housing, feeding, learning from, transporting, listening to, financing volunteers of all nationalities and of all ages—these are ways that any of us, of any age, can participate in the service programs of our conference. And when you do, take my word for it, you'll be glad you did. It may not be (as one honest volunteer stated) the best year of your life, but you'll never regret it.

In truth, from any address we can encircle the globe. In a myriad of situations we can join in the song of service. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:04 FEBRUARY 28, 1989

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Inside:

The task of evangelism

Compelled by Christ

Prepare for Easter

Borrowed time

prologue

Evangelism, like the infinite creativity of God, has many manifestations. For some of us the word evangelism calls to mind gatherings like the one pictured on the cover. For others it happens, as it did to Gary Isaac (see page 78), with one person at a bus stop. For others, like former U.S. president Jimmy Carter (author of our lead article), evangelism makes added sense when we pick up the tools of our trade and use them specifically for God's glory.

Whatever the form, the good news of Jesus Christ comes to us to enliven us and to be given away. World Mission Sunday is March 12. May it also be every day.

The next issue of *The Mennonite* will celebrate Easter.
mts

Our cover photo was taken in Amsterdam in 1986 when more than 8,000 evangelists from 173 countries and territories met for the second International Conference for Itinerant Evangelists.

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The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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The task of EVANGELISM

Jimmy Carter

This is my journey as a Christian layman, beginning in 1966, when I ran for governor and was defeated. This left me distressed, and I had a heart-to-heart talk with my sister that transformed my attitude toward Christianity.

As a result of that talk I volunteered for a few years as a Southern Baptist layman to go on what we call "pioneer mission field." We went to different places and ministered to families, none of whose members ever went to a church of any kind. Volunteers made telephone calls ahead of time to Lockhaven, Pa., and communities in Massachusetts, and to the southern part of Atlanta, and identified maybe 100 families who had no connection with a church. I went to those families and witnessed. I practiced and went with competent people. I was fairly successful with the help of my associates and with the presence of the Holy Spirit.

Later, when I was getting ready to run for governor again, I was invited to go to a nearby church to give a talk to the local brotherhood. I began to write my speech. I was proud of myself that they had recognized my sterling performance in the evangelical field. I was writing down my achievements. I computed that in all these visits I had been able to lead 140 people, previously not believers, to accept Christ. I wrote down 140. I guess the Lord must have been looking over my shoulder because I immediately had the memory of a 1966 political campaign when my wife and I went throughout the

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One of the aspects of successful or proper evangelism is the realization that no matter what we have done, no matter how esteemed we are, no matter what our achievements are, measured numerically, we fall far short of the expectations of God. The realization of this fallibility should precipitate prayer.

Whenever we dedicate a home anywhere in the world, the house is delivered along with a Bible in the language of the family.

state and personally shook hands with and asked 600,000 Georgians to vote for me. The difference between 600,000 efforts on my behalf in the political field and 140 over a lifetime for Christ was a startling realization of how little I had done compared to the potential of my life.

I think one aspect of successful or proper evangelism is the realization that no matter what we have done, no matter how esteemed we are, no matter what our achievements are, measured numerically, we fall far short of the expectations of God. The realization of this fallibility, this incomplete life as a Christian, ought to be a sobering thought for us all and precipitate prayer.

Building bridges. We have a tiny church at home, the Maranatha Baptist Church. A fine young missionary family from there, Jerome Ethridge and his family, have been in Togo now for eight years. Just to illustrate what I think evangelism ought to be (a presumptuous statement to me)—I think Jerome Ethridge and his wife fulfill that commitment. Jerome is a layman who specializes in agronomy. He worked on the Plains experiment station just a half-mile out of my hometown and volunteered to be a missionary because of his deep Christian faith. He has drilled almost 100 wells in the arid area of Togo. The region in which he lives was separated from the mainland and from all market capabilities, from medical care, etc., during the rainy season. So over a period of five years Jerome Ethridge, helped by some Christians from North Carolina, constructed a bridge over one of the largest rivers in Togo, and now there is unimpeded access between his people and the mainland. His wife teaches health care, prenatal and postnatal care to families there. She has organized the immunization program for that region of Togo.

The point I am trying to make is that the crucial skeleton of preaching to people is a foundation for the Ethridge's work. But what brings people to church, what gives them faith in Christianity, what forms an alliance or friendship and mutual confidence and support is the work that Jerome and his family do to give those people a better life. The visitation of those incarcerated in prison, the giving of bread to those who are hungry, the giving of water to those who thirst and the visiting and care for those who are ill, these demands of Christ, followed by him in a vivid and unforgettable way during his own lifetime, are an integral part of Christian evangelism. But too often we forget about that.

Sharing life. Too often we think about evangelism as only preaching the gospel. I think there has to be ministry for the alleviation of suffering, the reaching out in harmony and respect and partnership, and the sharing of life. There are many churches that can measure their achievements in numbers of baptisms, members and maybe the local budget during the year but that do not do anything of significance in ministering to the people in need in the community. I certainly would include in that need the need to know about Christ. But words are not that persuasive, and nice clothes and a beautiful church building are not that persuasive with people who are destitute or lonely or abandoned or hungry or who despair.

I will have a group of men my age in a Sunday school class and see them sit around, fervent Christians, dedicated Christians enjoying the harmony and the fellowship of a community of various though similar souls. Thanksgiving rolls around, and they say, Why don't we do something of a generous nature? Let's take up a collection and buy food, turkeys. We'll take this to some poor families and help them have a nice Thanksgiving. The next question is, Who knows a poor family? Generally the answer is, Nobody in this class knows a poor family. Well, we will call the welfare office and get the name and address of a poor family. I think ministers ought to demand, as a measure of character and achievement and status from their congregation, an active reaching out.

Rosalynn and I have cast our lot with Habitat for Humanity as a special program. Habitat is not a charity. It is an ecumenical group, with chapters in 205 American communities and 18 foreign nations. We form local committees, multidenominational, almost always Christian, both Protestants and Catholics, and a few Jews have helped as well. The local committee decides where homes might be built, where they are most needed, what families ought to get the first homes and that sort of thing. The families are called "homesteading families," and Habitat builds homes in partnership with them.

We have six Habitat projects in Nicaragua. The last time I went to Nicaragua, Daniel Ortega and I and his vice president and his foreign secretary along with Rosalynn and their wives traveled up to the northwestern corner.

Working for Habitat for Humanity on West Garfield in Chicago in 1986, these people are (left to right) Perry Miller, Paul Hiebert, Jake Pauls, Dennis Miller, Hugo Jantz, Ron J. Troyer, LeRoy Troyer and Jimmy Carter.

We made a few bricks and Spanish tiles and we laid the blocks and we hammered some nails. This is not an endorsement of the Sandinistas; Habitat for Humanity is an effort that transcends political boundaries. Quite often these families take on a new attitude toward life, and in a few years the families will say, What do you think about the house I built? Not "that Habitat built for me," but, "What do you think about the house I built?" Quite often families whose parents are illiterate and who had never dreamed of any higher educational achievement for their children will be talking to us about which college their child should attend.

In Habitat for Humanity we require that monthly payments be made because we use the monthly payments to build more homes. Families learn a trade. They learn how to make Spanish tile or concrete blocks, how to run a sawmill in the jungle areas, how to pour concrete, to erect a stud wall and build a roof truss. When Habitat moves on we leave skilled workers who have never before done anything of which they could be truly proud.

We do not require the families to be Christian. But to me this is one example of evangelism that works, because almost invariably the families do accept Christ. Whenever we dedicate a house anywhere in the world, the house is delivered along with a Bible in the language of the family involved. Everything that is done is done ostensibly, ostentatiously I should say, in the name of Christ.

Jimmy Carter was president of the United States from 1977-1981. This article is an edited transcription of an address he gave Oct. 8, 1987, as University Distinguished Professor at Emory University, Atlanta. In addition to members of the academy for Evangelism in Theological Education, the audience included faculty and students of the Candler School of Theology and participants in Evangelism 87, a seminar for church leaders sponsored by the school. It is reprinted by permission from the Journal of the Academy for Evangelism *and the Carter Center of Emory University. The photos were supplied by Jake I. Pauls of Winnipeg Habitat for Humanity.*

Kinshasa project raises more than houses

Ann Westman

Since 1979, Habitat for Humanity has been building houses in a river valley 16 miles from downtown Kinshasa, the capital of Zaire.

Seventy-five houses have been completed or are under construction in this project. The low-income families chosen for the project clear land for their house and dig sand from the river for concrete blocks. They often send one family member each day to assist Habitat workers.

With the housing needs now being met, these new homeowners are starting vegetable gardens and fish ponds and are planting trees to help with erosion control. Because food is expensive, gardens and fish ponds are important.

Just as I was beginning to think about gardens in 1986, the local homeowners committee decided to start a fishpond program and asked me to head the project. I knew nothing about fish.

This is when God helped me realize what my role is here and what true partnership involves. It is not one person having or finding all the answers but people searching together for solutions.

The homeowners and I started looking for groups and individuals who knew something about fish ponds. Our partnership has grown to include people at a Zairian/French agricultural cooperative program; a government agriculture school; a Jesuit monastery that provides advice, animal wastes to fertilize ponds and young fish to stock ponds; and the Zairian Protestant Church development program, with whom we are planning fish culture training sessions for farmers throughout the region. Heifer Project International has provided financial support and sent a consultant from Auburn University in Alabama to help us design our program and ponds.

Ironically, reaching out for others as partners and my refusal (or inability) to take charge were used by God to help develop a strong fishpond program with many outside contacts that can continue long after I leave.

At least 40 families at the Kinshasa project have their own fish ponds now. Implements are bought, then sold at reduced rates to residents who attend training seminars, learning to follow guidelines that Zairian fish experts help set. Later, at harvest, people who received fingerlings (young fish for "seeding" the ponds) from Heifer Project give some of their new fingerlings back to the neighborhood program to help other residents start fish ponds. Some homeowners have even volunteered to help dig new ponds for the neediest of families.

This unusual partnership of Habitat for Humanity, Mennonite Central Committee, Heifer Project and others has produced many blessings for the people of Kinshasa. *Ann Westman is a Mennonite Central Committee worker from Mentor, Ohio. From a report in the September 1988* Habitat World

Compelled by CHRIST at a South African bus depot

Gary Isaac

It was a chance encounter. He was leaning against a wall near the bus depot in Umtata. I was wandering about, looking for likely candidates with whom to practice speaking the Xhosa language.

"Molo, Tata." (Hello, Father.)

"Molo, Mhlekazi." (Hello, Sir.)

We exchanged extended greetings.

He was in his fifties, poorly dressed but with an alert look about him. I saw that he wasn't one of the many alcoholics lounging around the market and bus depot.

"I've been in Umtata three months now looking for work," he told me. "It is not to be found. This city is full of people looking for work. Some are hungry and steal. Others drink to forget their sorrows."

"Where do you live?" I asked.

"In the location."

I knew the location he meant. It is the part of Umtata reserved for blacks before Transkei received its "independence" from South Africa. The situation is little changed today, although there are no longer apartheid laws on the books in Transkei. However, it is a typical South African township with thousands of tiny houses crowded into a small area and all the attendant social problems.

"There's been so much rain that many of the mud houses have fallen down. The house I was sleeping in with some other people collapsed last week." He spoke matter-of-factly.

"Where are you sleeping now?" I asked after expressing sympathy.

At that moment we were interrupted by a fruit hawker calling out her wares.

"What would you like?" I asked. I bought him a banana, which he received gratefully in the customary two-handed manner.

"Kwisail," he replied to my earlier question. I didn't comprehend. He looked about for a translator. Not finding a likely person, he thought a bit and said, "Plastic." Then I understood that he had erected a tent-like protection from the weather.

"Where did you work before coming to Umtata?" I asked.

"I worked in the coal mines as a machine operator and driver near Johannesburg. I've had a license for 24 years. Now my contract is expired. We blacks from the homelands aren't permitted to stay around looking for work when our contracts expire. I've been going to the recruiting agencies every day but no one wants me."

I thought of the agencies operating in Umtata and other cities in Transkei recruiting migrant labor for the mines. I knew that normally one is hired on a contract of six months to a year, and when the contract is up one returns home, often to try for another contract. The men rarely return home during the time of the contract. Of course their families are not permitted to accompany them because accommodations are single-sex dormitories. In spite of the hardships there are dozens waiting for any expired contract. There are few job opportunities in Transkei, and those that exist pay little compared to wages in the mines. I understood why a high percentage of the able-bodied men leave the homelands to work in other parts of South Africa.

"What about your family? How are they getting food now? Did you have some savings from when you were working?"

"I have a wife and four children," he replied. "No, five," he added quickly. "My daughter, aged 20, gave birth to a child, and she has no husband. She has left the child with my wife, and we don't know where she is. They live at Engcobo (100 kilometers from Umtata). Our relatives are sharing food with them. I did have savings, but I've used it all."

I assured him that our family would be praying that he would get a job soon. I handed him some money for food for the day, said, "Sala kahle" (farewell) and went my way, pondering his situation. No doubt a majority of the hundreds of people I observed around the market and bus depot had similar stories to relate.

What does our faith in Christ compel us to do about these overwhelming problems of apartheid, poverty and migratory labor?

Gary Isaac is serving as a missionary in Transkei, one of the homelands designated by the government of South Africa, with the General Conference Mennonite Church and African Inter-Mennonite Mission.

Looking inside our community

Break the circle of violence

Wilma Derksen

As we settle down on the couch, she hands me a studio family picture. It is a typical picture in many ways. The family is all wearing its Sunday best and smiling at the camera. The mother is seated to the left, three lovely children in the middle. There is no father.

"Our situation defies the notion that this is a problem of poor people or badly educated or socially impoverished people," she says only after I've agreed to keep her identity a secret. A computer is set up in the corner of the living room, art on the walls and books scattered around.

"Like every other woman, when I decided to get married it was for life. No woman gets married expecting to get hit. I had to go through a tremendous crisis that smashed all my ideals and notions of what marriage was."

She outlines her experience. "I find it difficult emotionally to go back to the early years. I can only say that I was hit for the first time when we were trying to resolve issues around the ordination of my husband. But in some ways the abuse began right away. Right from the beginning there was a deprivation of love."

The abuse escalated with the arrival of the children. After 10 years she decided that it was intolerable and left for a week. The second time she planned things much better and left for a year. They tried again, this time in another city, but the physical abuse had now changed to emotional abuse. In 1987 she left for good.

"These last two years we've been through a difficult legal process," she says. "I have sole custody of the children, but he has liberal but carefully defined access to them."

I probe carefully about the abuse. "When he loses his temper there are no holds barred. He would throw things deliberately—break things. If he was angry at me, he would smash things that were important to me.

"He swore at me so much the words are burned in my brain, and this from a minister. In our house there were holes in the walls where he had punched his fist through the gyproc, a door that he had kicked in, a hole where he had taken a doweling from the closet and hurled it at my son. And he didn't fix things—I did. I covered the holes in the walls."

Why? What were you thinking when you covered the holes? "I can't let anyone see what is happening in my family."

She searches for a tissue. "I was so angry at what he was doing to my kids."

She tells me the details of a long drawn-out fight in the courts, the difficulty of proving something without a doubt. The children are out for the day with their father, and she is anxious.

"I'm afraid for them, but all I can do is wait until I can get another fact. I don't want that fact. I don't want my children at risk. I want to protect them."

She pauses, takes a deep breath, then describes the cycle of violence. "It belongs to the person. I don't call it a sickness. If I called it sickness I'd be giving him an excuse. I think this man is adult enough to make his own choices.

"He has a problem because he doesn't have the skills to control his anger or resolve problems. When he feels he's not getting his way or he feels as if someone is controlling him, he lashes out.

"It's like a volcano. It's a matter of timing. It doesn't make a difference which one of my kids is there when he explodes. It's not a matter of which one he hates the most or which one is most vulnerable. It's a matter of being in the wrong place at the wrong time.

"Sometimes I tried to be in the wrong place at the wrong time because I wanted to be the one who took it instead of the kids."

A small Christmas tree beside the living room window has presents under it. It seems a symbol of wanting to carry on.

"I've come to a place where I've personalized it. For a while I saw it as every man's problem. I saw every marriage as abusive and I was looking for the clues, the patches on the wall, the subtle put-downs, the woman's lack of choices. But I don't do that anymore."

"It is easier for the church to give refuge to refugees from Central America than to give refuge to hurting women and children in their own church."

Part of the healing process was to find people who believed her. When she found them she felt safe. "Finally I was allowed to be angry. There was a tremendous freedom in being able to say that anger is the only justifiable response to this kind of situation."

One of the biggest disappointments was that the church she had dedicated her life to, had spent years volunteering for, did not believe her.

"The men did not believe me. In their rational thinking they thought I must have asked for it. They overrode the voices of the women who wanted to support me."

She grieves the loss of this relationship. "Here is a church that preaches caring and peace, and this peace church can't handle the lack of peace in marriages. It's easier for the church to give refuge to refugees from Central America than to give refuge to hurting women and children in their own church."

Wilma Derksen is western regional editor for Mennonite Reporter. *This is the first in a series of articles on family violence.*

A great man has fallen

Esther Patkau

"Servant of God, well done!/ Rest from your loved employ:/ The battle fought, the victory won,/ Enter thy Master's joy" (James Montgomery).

Ferd Ediger, missionary, pastor, friend, husband, father, finished the earthly chapter of his life last Dec. 4. Just two months earlier, the North Star Mennonite congregation in Drake, Sask., reflected on God's graciousness by celebrating with Ferd Ediger and Abe Neufeld (Steinbach, Man.) the 40th anniversary of its ordination of these two men to ministry in December 1948. In June 1988, Grace Mennonite Church in Regina recalled the goodness of the Lord in the life of their pastor, Ferd Ediger, as he entered retirement. Both events testified of a man who lived his commitment to his Lord.

Ferd was an ordinary man with a deep love and concern for people, a desire to bring reconciliation. He was gifted with leadership abilities and pastoral insights, a humble faith and a commitment to the Lord.

Ferd's walk with his Lord began at Drake in the parental farm home, surrounded by caring parents and seven sisters. At a retreat in Rosthern his life was dramatically changed. He heard the call to ministry, left farm responsibilities, pursued education, was ordained in 1948 and married Viola (nee Duerksen) in 1950. Together they set foot on Japanese soil in March 1953 as peacemakers and servants for Christ under the Commission on Overseas Mission. Two years of language study in Kobe initiated them into the lifelong task of learning Japanese. Then they set roots in Hyuga city of southern Kyushu, making friends in the neighborhood and reaching into the farming community. A group of believers was born. A church was established.

Ferd Ediger

In 1960 Ferd and Viola were asked to move to Tokyo to assume responsibilities with Mennonite Central Committee Peace Section and establish a Mennonite presence in the city. In Tokyo they assisted in several new congregations, held Bible classes in their own home, served gallons of tea to friends and those who stopped in to talk about their troubles and ask for help. Ferd and Viola offered a listening ear, a helping hand. They frequented the train station and the airport to assist incoming or departing acquaintances, advised where the best shopping areas could be found and how to get there, graciously offered fellowship around the table and befriended the lost (whether in the teeming Tokyo metropolis or in spiritual darkness). They ventured out in self-support through teaching English to university students, at business establishments and in women's groups, talking about Jesus with many people. As a gesture of genuine friendship, Ferd taught English, free of fees, to the employees of Rikkyu University between his paid lectures to the students.

During their last three years in Japan Ferd and Viola were in charge of the Anabaptist Center in Tokyo—its library, church and hostel activities. Friendship and counsel were extended to all who came or called.

After 30 years in Japan, they returned to Canada in 1982. For five years, 1983-1988, Ferd pastored the Grace Mennonite Church in Regina, where he affirmed, encouraged, challenged the congregation to keep the faith. Ferd became its shepherd, teacher, counselor, friend and prayer warrior. With compassion he pointed members to the Lord who is in control of all. And when in the final year of his life his body became frail through multiple myeloma, he accepted the care and love extended to him from family, friends and congregation.

Ferd was an ordinary man with a deep love and concern for people, a desire to bring reconciliation. He was gifted with leadership abilities and pastoral insights, a humble faith and a commitment to the Lord. The words of 2 Samuel 3:38 express it appropriately: "Do you not know that a prince and a great man has fallen this day?"

Esther Patkau, a retired missionary to Japan, lives in Saskatoon.

About missionaries

I used to think missionaries were good people until I became one. Then I found out that missionaries are ordinary people who don't have a halo, who also do dirty jobs, who get angry sometimes, who don't always carry a Bible.

A missionary is someone who is sent to represent Jesus in this world. What did Jesus do on earth? He told everyone that God loved them, that God could forgive their sins. He healed the sick and fed the hungry. He was kind and merciful. When Jesus went to heaven he told his followers to do the work that he had done—all over the world. He knew that they weren't perfect but chose them anyway. He told them, "You didn't choose me. I chose you. I appointed you to go and produce good fruit always. . . ."

What does a missionary look like? Like anyone else. But a missionary is someone who has trusted Jesus as Savior and has been called to represent Jesus in this world.
Elfrieda Balzer, reprinted by permission of Witness, *periodical of Mennonite Brethren Missions/Services*

The Spanish Inquisition continues

Maurice Mierau

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On March 11, 1571, in the night
the Spaniards at Deventer, having
held a tournament during the day,
went out with swords, halberds, guns and

other implements to arrest the Anabaptists,
the sheep of Christ. Some gave up the faith
before torture, some after; others screamed
in a prolonged and painful ecstasy

that they never would recant,
that the Holy Church was a den of thieves
and whoremongers, that the priests
were the brothers of Pilate, that

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God would punish them someday and
so on. On March 1, 1979, in the night
a family of Mexicans, all of them dark
and Spanish-looking, entered America

illegally and settled on a Mennonite's farm
in California, where they picked fruit
for one dollar a day
plus room and board (a shack and leftovers).

The family went to a special church
run by the Mennonites just for Mexicans
with the stars and stripes beside the pulpit and
a shopping mall beside the parking lot.

Maurice Mierau lives in Winnipeg.

THEN AND NOW

No safe place

Walter Klaassen

This is the story of Erhart Urscher and his family between March 1531 and March 1533. Urscher was an Anabaptist who invited a neighbor to his house to hear two men preach "the true gospel." They heard about the Parable of the Sower, about forsaking everything to take up one's cross to follow Christ and about faith and baptism. The neighbor was arrested. He implicated Urscher.

Urscher and his wife, prosperous farmers from Sarnthein near Bolzano, fled. Two days later an inventory was made of their property, and a neighbor was appointed to operate the farm.

On June 20 of that year the Urschers publicly confessed in their parish church that they had been misled and swore that they now rejected Anabaptist teachings. Their farm was restored to them.

But the authorities did not trust them and sent spies around who heard and saw evidence that the Urschers had returned to Anabaptism. Mrs. Urscher, nine months pregnant, urged flight for the baby's sake. Erhart resisted with the argument that there was no safe place, so they might as well stay. But he relented, and they left at night, leaving the other children. They traveled north along their valley, over a 7,000-foot snow-laden pass and down to an inn just north of Bressanone, where they found shelter. There the baby was born. Urscher returned home to bring the other children except the oldest son, who was the communal shepherd. Back with his wife, he moved her and the children to a high mountain hut, where they stayed for three months. Erhart worked in the inn below to support his family, constantly risking arrest. By the end of October the cold drove them back to warmer and more dangerous quarters.

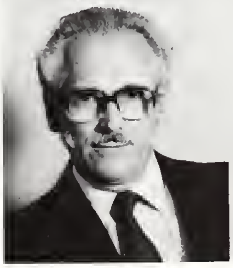
He determined to go to the authorities, beg for mercy and return to his former faith. He went home and contacted an official of his home parish for advice. Several times he tried to get respected people to go with him to plead his cause, but all washed their hands of him. On Dec. 12 he and his oldest son, Valentine, were arrested. Erhart was tortured for a confession. Valentine was questioned and released. The mother was also arrested and brought back home with the children.

In March 1533 the parents were put on trial. By now they had gathered up their courage to remain faithful to their new faith. Both were condemned and executed because they had broken their oath. Seven children were left, the oldest 12, the youngest 7 months.

Reflect on this refugee story from a time of persecution:

- on the struggle in the soul of parents between faithfulness to Christ with its price and deep love for their family;
- on the strength and endurance of the mother;
- on the refusal of neighbors and church officials to help or get involved because of the cost of it;
- on the readiness for death of both parents, who chose "the affliction of Christ" and left their seven children to the mercy of God.

All of this is happening today.



Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the second of 12 columns linking current events with stories from Anabaptist history.

In response to the national campaign to ban styrofoam spearheaded by Vermonters Organized for Cleanup and CCHW and targeted at McDonalds, the largest fast-food chain user of styrofoam packaging, McDonalds has said it will recycle its foam packaging into insulation panels. This is a small dent, says Art Meyer of Mennonite Central Committee, considering the amount of take-out business, and it does not address the toxic waste generated in making the packages.

Peace Brigades International is holding an Eastern United States and Canada regional orientation and training program for people interested in supporting or joining its two peace teams in Central America. Volunteers serve as international observers and as non-violent "bodyguards" to allow breathing space for organizations and activists working for peace and justice in Guatemala and El Salvador. March 24-26 will be a weekend of general orientation, followed by a March 26-28 training session for short- and long-term PBI volunteers. Cost is $50-$75, including food and housing. For more information and registration contact PBI, 33 Central Ave., Albany, NY 12210, (518) 434-4037.

NEWS

Another delegation left Feb. 18

Contacts with Soviet Union are increasing

Akron, Pa. (MCC)—Four Soviet churchmen have completed a 16-day visit of Mennonite communities in Indiana, Arizona, California, Kansas and Pennsylvania.

Their visit was the second official delegation of Soviet churchmen to visit the United States under Mennonite Central Committee (MCC) sponsorship.

Delegation members included Peter Ens, an Orenburg area pastor and member of the Presidium of the All-Union Council of Evangelical Christians/Baptists (AUCECB); Johannes Dik, a Mennonite pastor in the Karaganda region and assistant to Ens; Daniel Janzen, a Mennonite Brethren minister in Orenburg; and Evgenii Ruzski of Moscow, the deputy director of the International Department of the AUCECB. Walter Sawatsky, director of East/West Concerns for MCC Canada, accompanied the group.

The group was invited to the United States after a visit to the Soviet Union last February by an MCC delegation that included General Conference president Florence Driedger, Regina. Another MCC delegation left Feb. 18 for Soviet Armenia to explore the possibility of MCC involvement in earthquake reconstruction.

The four Soviet churchmen told the Associated Mennonite Biblical Seminaries students and faculty about the growth in their churches despite the growing numbers of Umsiedler, Soviets of German descent, who are leaving the country. Many new members are born into church families; others are Russian converts. In Orenburg, Janzen said, many churches are holding services in Russian instead of German because of the growing numbers of ethnic Russian members.

John Longhurst (MCC)

Left to right (foreground) are Walter Sawatsky, Peter Ens, Daniel Janzen, Johannes Dik and Evgenii Ruzski.

James Holm (MCC)

The Umsiedler movement is a mixed blessing, said Janzen during a chapel presentation at MCC. "Our churches are in a depressed state," he said. "Ministers, preachers and singers are leaving. We don't know whether our people are walking around something when they leave or whether they are walking into something."

In Pennsylvania Joe Haines, a Mennonite pastor, asked the Soviets how they are passing their Christian heritage to the next generation. "How the Bible, the Word of God, is used, reflects a true attitude toward its content," responded Ruzski. "The next generation must learn about the church from the family. My father-in-law," Dik told them, "gathers his grandchildren weekly to tell them stories of the faith."

"If we truly want to get to know the Russian people we must make concerted efforts to reach beyond the boundaries of Mennonite circles," concluded Barbara Willems Hoover, who coordinated the Pennsylvania part of the visit for MCC's Peace Office. "In many ways these people seemed more German than Russian," she noted. Here they found commonalities with many Low-German speaking Mennonites, some of whom shared the same surnames, and all of their conversations were translated from English into Low and High German, not Russian. "This is a reminder that Soviet Mennonites are only a subgroup of the Russian people, and we should continue to make efforts to reach out to all Soviets as well."

Jim King (MCC)

Every day at 11 a.m. Atlanta's new, reservations-only Cafe 458 (left) opens its doors. The pea-green art deco building with pink and mauve stripes looks like a yuppie haven, but it is not. It is a restaurant for the poor and homeless in Atlanta's battered inner city. The free food is supplied by local restaurants, the Atlanta Food Bank and Atlanta's Table, a service provided by the food bank that picks up surplus prepared food from hotels and restaurants and delivers it to centers that feed homeless people. A.B. Short, one of its founders, says, "We want to restore our patrons' dignity and give them the power to make choices."

The average American consumes 2,000 pounds of grain a year, mostly indirectly through meat products. The average Colombian eats 400 pounds of grain a year, mostly through grain itself. Compare this to an average steer in a feedlot, which eats 400 pounds of grain in one month. Our cattle are better fed than most of the people in the world, says the Institute for Social Relation.

NEWS

North American leaders tackle inter-Mennonite issues

Winnipeg (Meetinghouse)—The Council of Moderators and Secretaries met Nov. 11-12, 1988, at Canadian Mennonite Bible College here, attracting a comprehensive list of Mennonite leaders.

The council, representing the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren and the Brethren in Christ, took advantage of their meeting in Canada to invite Canadian conference leaders: Herb Neufeld (Mennonite Brethren in Canada), Walter Franz (Conference of Mennonites in Canada), Henry Dueck (Evangelical Mennonite Mission Conference) and Arden Thiessen (Evangelical Mennonite Conference).

The council will sponsor a Christology study in conjunction with the joint Mennonite Church and General Conference Mennonite Church sessions in Normal, Ill., in August. This is in response to Mennonite World Conference sessions in 1984 pointing to a need for an inter-Mennonite study of Christology and its missionary implications.

The council accepted Rudy Regehr's recommendation that "an evangelism event" like "Alive 85" and "Congress 88" be postponed to the mid-1990s.

The Indonesian church is calling for church-to-church contacts, reported Herb Brandt. The Council of International Ministries is concerned that contact between churches here and abroad might introduce overseas churches to the concept of different conferences and "increase our fragmentation" overseas. Vern Preheim suggested that the Mennonite Brethren answer the call but "go on behalf of all the Mennonite conferences and, when they come here, make sure to arrange for the representatives to visit all the Mennonites."

Harry Huebner reported that Christian Peacemaker Teams is planning a training conference for May 26; next year's budget is $25,000. The council expressed concern about the growth and accountability of the steering committee. James Lapp said, "This began as an idea we had been assured was a valid idea. If it needs maintenance, I wonder if we can do that. Should someone else take charge?" Many felt that it should be tied to the already existing peace organizations. A full review of the CPT will take place at the next annual meeting.

The last day of the meetings was devoted to a presentation of Mennonite World Conference given by Jacob F. Pauls, Ross Bender, Paul Kraybill and Kathy Good. The main purpose was to report a shortfall of approximately $100,000. MWC has always been expected to support itself by assembly registrations. Now it wondered if it should solicit money from participating member conferences, go directly to the churches through the mail or hire a fund raiser. The council advised MWC to build a donor list through the response to the calendar, communicate with people through the conference leaders and continue to raise funds through assembly registration fees.

The accumulated operating debt led to some hard questions by the council. How is the Mennonite World Conference financially accountable? Is the General Council strong enough to maintain a controlling eye on finances? An MWC organization and structure study is already in process.

The council agreed that the organization needs to be tightened and that it might be helpful for the North American vice president of MWC to serve as a liaison between the conference and the Council of Moderators and Secretaries.

Vern Preheim was elected chair of the council, Don Schafer treasurer, and George Brunk III vice chair. *Wilma Derksen, western regional editor of* Mennonite Reporter

Sound bites from a meeting with Mennonite editors from central Kansas on Feb. 3

Daniel Janzen: We think that the church in the Soviet Union is going to go through a testing. The way we have been tested may not be understandable to you.

Evgenii Ruzski: Don't confuse the celebration of the millennium (of Christianity in the Soviet Union) with evangelism. When the celebration is over, we'll see the results for the church.

Johannes Dik: We can now speak about pluralism. We are learning democracy. This is the important change for us as a result of perestroika.

Peter Ens: What I want to say to you is, seek first the Kingdom of God.

Evgenii Ruzski: Mennonites and Baptists in the Soviet Union will eventually be merged completely. If not us, then our children.

Daniel Janzen: Many in our country still have no peace with God. They read us rather than read Scripture or come to church.

Mennonite Men of the General Conference Mennonite Church recently mailed its first issue of a newsletter, which is to be published on a quarterly basis, to MM members and General Conference churches. "The purpose of the newsletter," said MM coordinator Randall Kaufman, "is to serve as a forum for ideas."

The nine denominations participating in the Consultation on Church Union no longer intend a structural merger as they contemplated 26 years ago, but now aim at "covenanting." The new approach envisions mutual recognition by the denominations of one another's baptism, membership and clergy, allowing intercommunion and joint ministry, mission and service. The nine are the United Methodist, Episcopal and Presbyterian churches, the Christian Church (Disciples of Christ), United Church of Christ, International Council of Community Churches, the African Methodist Episcopal Church, African Methodist Episcopal Zion Church and Christian Methodist Episcopal Church.

The Polish parliament has passed an act on alternative military service for recruits who on moral or religious grounds are unable to fulfill their duty of obligatory military service. The act, which went into effect Sept. 1, 1988, does not clearly define who is eligible for alternative service. At the request of recruits whose applications for alternative service have been rejected, a commission organized Oct. 2, 1988, will give its opinion on their cases, reports *Uncensored Poland News Bulletin*.

NEWS

Seminary course thrusts students into the city

Elkhart, Ind. (AMBS)—"Prayer and failure are what one must understand in order to work in urban ministry," Bud Ogle, Good News Partners, Chicago, told seminarians taking an interterm urban ministries course.

Eight students from Associated Mennonite Biblical Seminaries were challenged to rely on God's presence and power. Change comes slowly, Ogle said. "Our primary goal," he added, "is to help people experience hope. After that the rest of our work is a piece of cake."

For the course Christian Ministry in the Urban World, students lived for two weeks in Chicago, where they listened to many people involved in urban ministry.

Each student spent one night in a shelter for homeless people, sleeping on the floor and on cots too short for comfort. Problems seemed immense. How can the church bring the message of Good News to people experiencing intense need? How can we maintain hope in the midst of despair? At a soup kitchen students shared tables with those who had come for a meal.

At the soup kitchen AMBS student Ken Hawkley, father of two, played with 7-year-old Jackie. Bright, responsive and full of human potential, Jackie laughed and played in childlike innocence.

People like Jackie challenge the church to be there—to be in the city providing light and hope and the Good News of Salvation. *Linda Shelly*

Tilitzky will minister in Russia

Winnipeg (CMC)—"We request urgently that you send us a pastor for support of our spiritual life and union." This invitation from the Kirchliche (Church) Mennonite congregations in the Soviet Union came to the Conference of Mennonites in Canada via Mennonite World Conference.

CMC's European Ministries Committee is responding by sending Jake Tilitzky, former president of the General Conference, for several weeks in April and May. He will visit Kirchliche Mennonite churches in Alma Ata, Karaganda, Frunze, Takmak, Novosibirsk, Orenburg and Dshambul. He has been released from his pastoral duties at the Eben-Ezer Mennonite Church, Clearbrook, B.C., for this ministry.

This invitation from the Kirchliche congregations is a major breakthrough, says European Ministries director Jake Harms, Winnipeg. "This opportunity would have been unthinkable even two years ago."

Until now, visits between church delegates have been initiated by established organizations.

The Kirchliche churches indicated in their letter that they would be responsible for all the daily needs and expenses incurred within the country during Tilitzky's visit. CMC will cover travel costs of the trip.

Now is the right time for such a visit. The extensive emigration of Mennonites from the USSR to West Germany is taking its toll on the churches. Losses in leadership and lay membership are affecting the morale of those remaining in the USSR.

Tilitzky's compassionate disposition and considerable pastoral skills of preaching, counseling and encouraging will be tested to the fullest during this visit. He will also take along children and adult education resources to distribute. *Margaret Franz*

Pastor/spouse seminary interterm

Participants in the General Conference Mennonite Church's pastor/spouse interterm Jan. 3-20 at Associated Mennonite Biblical Seminaries, came, they said, to take a break from church work, do personal reflection, get refreshed, learn something new, or work on a seminary degree. Many stayed on for Pastor's Week, Jan. 23-27.

The interterm program builds community and addresses topics of importance to pastors and provides an opportunity to take a seminary course, according to John Esau, director of Ministerial Leadership Services. The costs of the program are met by participants, congregations and conferences.

Participants are (top, from left) Hilda Franz, Walter Franz, Jerry Kaiser, Eldon Epp (partially hidden), David Brown, Ted Regier, Chris Atkins, Michael Hydock, Martin Gross; (second row) Lester Kehl, Wanda Kehl, Allene Kaiser (son Matthew Kaiser), Anne Brown, Brian Wong, Susan Hydock, John Esau, Rick Johnson; (front row) Murray Logan, Preston Goering (holding daughter Katherine), Deb Goering (holding daughter Mary), Sze Wai Ho, Evelyn Chiu, Yioksum Chan, (behind) Peter Penner, Valery Izbicki. Not pictured: Peter and Alma Bartel.

AMBS

A judge in northern California took a new tack in sentencing antiabortion protesters Jan. 5 when he sentenced each of 10 protesters to take care of a homeless child for three weeks. The protesters were arrested in early December 1988 while blocking the entrance to an abortion clinic in Fremont, Calif. Ron Maxson, a northern California National Right to Life leader, praised the judge. "Instead of treating them (the protesters) like criminals," he said, "he gave them the opportunity to help children."

The San Francisco unit of Mennonite Voluntary Service urgently needs a coordinator to serve with Death Penalty Focus of California. "This is a critical issue," observed MVS support committee chairperson Sharon Heath of First Mennonite Church in San Francisco. "California will be starting to kill people this year. Since most people in the state believe in the death penalty, it is essential that we present the other side." The coordinator of Death Penalty Focus will help organize public opposition to renewed executions by the state of California. If interested contact MVS, Box 347, Newton, KS 67114, (316) 283-5100.

The General Conference Mennonite Church received 97.6 percent of its $5,187,142 budget for fiscal 1988, which ended Jan. 31, reported conference treasurer Ted Stuckey. "This amounts to a $122,184 shortfall," he said Feb. 9. "But we are extremely grateful for what we have received. As little as two weeks ago we were predicting we would receive less than 94 percent of our budget." In fiscal 1987 the conference met its budget.

NEWS

Ministry by committee: MCC does it

Glendale, Ariz. (Meetinghouse)—To the casual observer Mennonite Central Committee's annual meeting may be the ultimate church committee—in the best and worst sense:

- so large—37 members—that microphones are needed to ensure that everyone around the huge circle of tables can hear the discussion;
- so diverse—representing 19 states and provinces and eight supporting constituencies—that many members have only a passing acquaintance with their fellow participants;
- an agenda so involved that the members' annual workbook (reportedly written with an eye toward clarity and conciseness) stretches 227 single-spaced pages;
- issues so complex that even staff, who work full time on such things, confess to feeling overwhelmed at times by the challenges;
- an infrastructure so involved that the lines of accountability resemble a web more than an organizational flow chart.

Is this any way to direct a worldwide relief and development ministry that includes just under 1,000 in-service workers in 52 countries outside the United States and Canada and an operating budget of more than $32.6 million?

Echoing the candid assessment of one observer, John A. Lapp, executive secretary, reported with a sly smile at the outset of the meeting, "MCC can't function, but it does." By the end of the Jan. 27-28 meeting here the observation was verified anew. All things considered, MCC functions remarkably well.

Visitors to this annual meeting looking for news were likely disappointed. Partly by design and partly by default, these gatherings are primarily informational and discussion oriented. The hands-on work of hammering out policies is handled during quarterly meetings of the more manageable 12-member executive committee.

Committee members were reminded that MCC communicated God's love during the past year in acts as simple as planting a tree and as complex as agonizing over the effect of foreign debt on the world's poor. Love was communicated in the aftermath of six well-publicized major natural disasters that drained MCC's material aid warehouses as well as in the quiet exchange of visitors from one culture to another.

But for every good work done "in the name of Christ," the MCC staff and board encountered new challenges and hard questions. Amid the flow of facts and reports, several issues floated to the surface and caught the attention of the committee.

John Longhurst (MCC)

New and outgoing officers of the MCC board pose at the annual meeting Jan. 28. From left are outgoing chairperson Elmer Neufeld, new chair Ron Mathies, new treasurer Paul Quiring, new vice chair Phil Rich, outgoing vice chair Ray Brubacher, outgoing treasurer Norman Shenk and continuing secretary Larry Kehler.

Internationalization. Who should MCC work with in projects around the world? How should they work with them? What should they do if their partners have ideas and approaches MCC dislikes?

Guests were on hand to contribute an international consciousness: the delegation of four from the Soviet Union; Dankwart Horsch, representing Internationale Mennonitische Organisation (IMO), a European counterpart of MCC; and Mari Malgwi, representing a body of native leaders called MCC Nigeria. Malgwi in particular talked about the need for North American financial assistance yet with administrative autonomy as his organization seeks to develop ministries in that African country.

"Without question, the number one policy question of the year is, What does it mean to work internationally in the 1990s?" Lapp said and pledged to "give more sustained attention" to this issue in the coming year, with the hope of having a "major discussion" on the topic at the next annual meeting.

World conditions. In a world struggling for survival, the challenges confronting Mennonite Central Committee are numerous and complex. "Three biggies" rose to the fore of discussion: environmental degradation and the ability to grow food, the consequences of war and the massive foreign debt burdening many developing countries.

On the first two counts, staff could point to specific programs that address not only the negative effects of such calamities but also the causes. But on the debt issue, both staff and board expressed frustration and helplessness because of the enormity of the problem.

In one of its few concrete actions, the board embraced a suggestion from Delton Franz, director of the MCC U.S.

continued on next page

A group of former CPS assignees is interested in learning about the lives and careers of other COs from World War II. They want to send a questionnaire to all men assigned to Civilian Public Service in World War II and ask that these people send in their current addresses to CPS Survey, c/o Richard Anderson, 110 Browns Valley Road, Watsonville, CA 95076.

"When Is Civil Disobedience Appropriate?" and "The AIDS Epidemic and Your Local Church" are just two segments of the opening and closing days of the 47th annual convention of the National Association of Evangelicals, to be held March 7-9 in Columbus, Ohio. The convention theme, "Revive Your Church, O Lord," will be explored by plenary speakers Paul A. Cedar, senior pastor of Lake Avenue Congregational Church, Pasadena, Calif.; David A. Seamands, professor of pastoral ministry at Asbury Theological Seminary, and Oswald Hoffmann, recently retired from his position as the voice of The Lutheran Hour.

Youth groups interested in spending some time next summer learning, working and having fun should contact Mennonite Central Committee U.S., Box M, Akron, PA 17501, (717) 859-1151. MCC U.S. is accepting applications for SWAP and DOOR for this summer. SWAP (Sharing with Appalachian People) gives youth a chance to spend a week working with and learning from people in southeast Kentucky. DOOR (Denver Opportunity for Outreach and Reflection) gives youth a chance to spend a week with people in Denver.

NEWS

MCC *continued*

Peace Section's Washington Office, that MCC write letters and arrange for personal visits to encourage legislators in Washington to take constructive action. The firsthand observations of overseas workers on the impact of foreign debt could be influential, Franz said.

Declining applications. Given their conviction that MCC is primarily a "people resource" organization, committee members were concerned about a significant decrease in service applications during the past two years. Gerald Shenk, secretary for personnel services, reported that MCC received 18 percent fewer applications in 1988; during 1987 applications fell by 10 percent.

In other matters the committee accepted program plans for 1989 that call for a total budget of $32,610,000 (including material aid) and approved a statement clarifying the aims of MCC regarding sharing material aid. *Don Ratzlaff, editor,* Christian Leader

Bixel's opera about John P. Klassen is ready

Bluffton, Ohio (BC)—"This is a community and college effort, sponsored by the Bluffton College Lion and the Lamb Peace Arts Center and the Ohio Arts Council/Ohio Humanities Council," said Elizabeth Hostetler, director of the center and professor of education at Bluffton College.

Hostetler is referring to the musical/opera "The Dance of the Kobzar: Scenes from the Life of John Klassen, Artist as Peacemaker." Klassen, a Russian emigrant artist and pacifist, taught at Bluffton College from 1924 to 1970.

Klassen made a historic stand concerning the oath of citizenship, which involved participation in military service. His refusal as a combatant, based on this religious beliefs, brought national attention to his case and caused a change in the wording of the citizenship oath for future U.S. citizens.

The piece was composed by Bluffton College emeritus professor of music James Bixel with the assistance of Ruth Naylor. Information for the production came from Klassen's own writings, historical documents of the period, court records and interviews.

According to Bixel the piece will be "somewhere between a musical and an opera, with serious and comic moments. Some scenes are dramatized, some are entirely musical and some are a combination of the two."

The composition of the theater piece was funded through a grant from the Ohio Arts Council, Ohio Humanities Council and the Peace Arts Center.

The musical/opera is scheduled to be performed next May 26-27 during the college's annual May Day activities under the direction of Richard Reeder. James Bixel's opera will be staged on Friday, Aug. 4, at 8:45 p.m. at the triennial sessions, Normal, Ill.

Mennonite women sew for orphans

Via Venezuela, Nicaragua (MCC)—Mennonite women here gather daily to page through discarded catalogs and choose clothing styles. Then they make paper patterns and sew clothes that they sell to their neighbors. Money raised goes to programs for neighborhood children orphaned by Nicaragua's ongoing civil war.

Despite war-caused shortages of sewing machines and supplies like scissors, zippers and glue, the women are enthusiastic. During a recent visit by Mennonite Central Committee staff, the women sang, shared Scripture and thanked MCC for helping to supply much-needed cloth.

In November 1987, MCC shipped 738 pounds of fabric, about 3,690 yards, to Nicaragua. Here some of the Mennonite seamstresses display their products.

Andrea Schrock Wenger (MCC)

Positions open at Spruce Lake Retreat, a Mennonite retreat center in the Pocono Mountains of Pennsylvania. All are year-round, salaried positions. Will consider couples or singles.

Dining room hostess—supervise dining room service and clean-up

Maintenance assistant—assist with general maintenance

Kitchen/housekeeping assistant—combination of general kitchen work and assisting in the housekeeping department

Contact Paul Beiler, Spruce Lake Retreat, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.

Position opening: **Mennonite Central Committee Canada** (MCCC) invites applications for the **overseas services coordinator** position to begin no later than **Sept. 1**.

Familiarity with MCC is essential and overseas experience with MCC or another church agency is strongly preferred. Deadline for applications is **March 31**.

Send inquiries to Executive Director, MCCC, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

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collect in Indiana

The first gathering of people in preparation for a new church in the west end of San Bernardino County, Calif., was held Nov. 20, 1988. More than 25 adults and 10 children attended. Most of those in attendance had been involved in a Mennonite church in the past but were no longer a part of one. The church-planting effort is being sponsored by the Southwest Mennonite Conference and Pacific District Conference through First Mennonite Church, Upland, Calif.

"A New Vision for Mission in Present-Day Japan" was the theme of the Japan Mennonite Fellowship-sponsored seminars held in Shimonoseki city Nov. 2-3, 1988. About 30 participants, mostly pastors and missionaries, gathered from Hokkaido, Honshu and Kyushu, three of Japan's four main islands. They came from congregations related to the General Conference Mennonite Church, the Mennonite Church and the Brethren in Christ Church. One of the two main papers presented were "Our Anabaptist Heritage and Today's Mission" by missionary Robert Ramseyer of the Commission on Overseas Mission.

Scholars have determined that a book bound in wood and leather and buried under a child's head more than 1,600 years ago is the earliest complete book of Psalms and probably the oldest book of any kind, according to Gawdat Gabra, director of the Coptic Museum in Cairo, Egypt. The book was discovered by Egyptian antiquities inspectors in a cemetery for the poor about 85 miles south of Cairo and 25 miles north of a Greco-Roman city called Oxyrhynchus.

RECORD

calendar

March 3-5—Fifth Annual Urban Issues Retreat, Little River Christian Camp, Glide, Ore., hosted by First Mennonite Church, San Francisco. Guest speaker: Myrna Burkholder

June 13—Rockway Mennonite Collegiate (Kitchener, Ont.) junior high graduation exercises

June 18—Rockway Mennonite Collegiate senior graduation exercises

deaths

Anna Luginbill Sprunger, First Church, Berne, Ind., died Sept. 29 at the age of 85. She edited *Missionary News and Notes* and, later, *Missions Today* for what is now Women in Mission.

workers

Scot Bolsinger, assistant pastor at Calvary (Ore.) Church, was licensed to the ministry Dec. 11, 1988.

Charmayne Denlinger Brubaker, Lancaster, Pa., is the new secretary of Mennonite Central Committee's Information Services, starting in May. She takes the place of *Kristina Mast Burnett*, who has headed that department since 1978. She and her family attend Akron (Pa.) Church.

Brubaker

Meck

David Chiu, Saskatoon, has been re-elected to Mennonite Central Committee's executive committee.

Virgil Classen, Elkhart, Ind., has been reappointed business manager of Associated Mennonite Biblical Seminaries for a three-year term.

Sam Ediger, *Stan Ediger*, *Louis Martens* and *Terry Klassen*, Hoffnungsau Church, Inman, Kan., have helped construct a building for Iglesia Menonita de Dallas (Texas).

Arlene and *Walter Epp*, Killarney (Man.) Church, worked a month with Mennonite Voluntary Service in Kansas City, Mo.

Brent Foster, former associate minister at Joy Fellowship, Peoria, Ill., is the new evangelism and church development consultant for Mennonite Board of Missions.

Jacob T. Friesen, North Newton, Kan., is the director of the Great Plains Seminary Education Program (Kansas), and thus on the adjunct administrative faculty of Associated Mennonite Biblical Seminaries, a three-year term.

Len Friesen, Waterloo, Ont., has completed a doctoral dissertation at the University of Toronto on "New Russia and the Fissuring of Rural Society, 1855-1907."

Stan and *Jane Freyenberger*, Mennonite Board of Missions workers in Nepal, are on a three-month North America Assignment. Their address is c/o Walter Juhnke, Route 1, Moundridge, KS 67107.

Ron Geddert, Saskatoon, has been appointed editor of *Mennonite Brethren Herald*, published in Winnipeg. Interim editor Jim Coggins will continue as associate editor.

Ralph Graber began Jan. 1 as interim pastor at West Zion Church, Moundridge, Kan. He succeeds *Valdo Petter*, who has accepted a position as minister of Christian education at a United Methodist church in Bartlesville, Okla.

Lawrence Hart, Clinton, Okla., has been elected to a three-year term as member-at-large of Mennonite Central Committee U.S. and named to the nine-member MCC U.S. executive committee.

Jerry Holsopple, youth minister of Western District Conference, has accepted a position with Media Ministries, Harrisonburg, Va., effective in May.

Paul Isaak, former pastor in Kansas, Idaho and Washington, is the new senior pastor of Rocky Ford (Colo.) Church.

Janeen Bertsche Johnson, senior at Associated Mennonite Biblical Seminaries, will become associate pastor at Lorraine Avenue Church, Wichita, Kan., on July 15.

Ralph Lebold, Waterloo, Ont., president of Conrad Grebel College, begins a three-year term July 1 as Associated Mennonite Biblical Seminaries coordinator for conference-based and related theological education. He is director of the Inter-Mennonite Pastoral Leadership Training Program in Ontario and adjunct teaching and administrative faculty of AMBS.

Peter Lee, Kowloon, Hong Kong, will lecture at Associated Mennonite Biblical Seminaries March 9-10. The series, "Mission, Church and the World: As Exemplified in Recent Experiences in China," is sponsored by the Mission Training Center at the seminary. Sessions are open and free of charge.

Ron Mathies, a Mennonite Brethren from Elmira, Ont., is the new chairman of Mennonite Central Committee. *Phil Rich*, Archbold, Ohio, member of the Mennonite Church, is the new vice chair.

Lynette Youndt Meck, Akron, Pa., is the new executive secretary of Mennonite Central Committee U.S., effective in July. She replaces *J. Wilmer Heisey*, who is retiring. She is a member of Akron (Pa.) Church.

Marlin Miller, president of Goshen Biblical Seminary, has agreed to continue in that capacity until June 30, 1990.

J. Harold Moyer's anthem

Turning America into a Christian nation is becoming more important to evangelical Christians than the second coming of Christ, the chaplain of the U.S. Senate complained recently in Nashville, Tenn. "The more I listen to evangelicals talk, the less I hear about the hope of Christ's coming again and the more I hear about making this U.S. of A. a Christian nation, a prosperous nation," Richard Halverson said at Christ Church Pentecostal. "Sometimes I think if Christ would come back it would constitute a terrible interruption of their plans." Halverson himself is considered an evangelical.

Literacy tutor, vacation Bible school teacher, home repair worker and youth program coordinator are some of the 35 openings listed in the summer service and short-term service bulletins just published by Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100. Short-term workers help MVS with special projects, provide extra support for ongoing work and substitute for longer-term workers during periods of transition. Room and board with ongoing MVS units are provided.

Dan and Rose Waltner Graber, missionaries with the Commission on Overseas Mission, are helping slum dwellers in Recife, Brazil, fix up their homes. Using funds from COM, the Grabers are able to give the residents the necessary supplies. The residents provide the labor. Thus far 18 people have participated in this housing project.

RECORD

Regehr

Siebert

E. Wenger

M. Wenger

"Hail to the Lord's Anointed" is being published by Conrad Grebel College, Waterloo, Ont., as the first in an ongoing series of church choir anthems commissioned by the college under the Henry A. and Anna Schultz Memorial Fund. The college has commissioned a piece by *Esther Wiebe*, Winnipeg.

Elmer Neufeld and *Norman Shenk* were honored at Mennonite Central Committee's January meeting upon their completion of service as chairman and treasurer, respectively. Together they served 27 years.

Helen Wells Quintela, St. Paul, Minn., was ordained to the ministry by the St. Paul Fellowship and Faith Church, Minneapolis, on Feb. 26.

Kristine Regehr, Hesston, Kan., has begun a two-year Mennonite Voluntary Service assignment in Seattle. A 1988 graduate of Goshen (Ind.) College, she is the daughter of Maurine and William Regehr.

Gladys Siebert, Commission on Overseas Mission worker in Taiwan since 1964, returned to that country in February following a two-month North America Assignment. A member of Bethesda Church, Henderson, Neb., she is a nurse anesthetist and chaplain at Mennonite Christian Hospital in Hualien.

Patricia Shelly, *Heinz Janzen*, *Dale Schrag*, *Lois Barrett*, *James Juhnke*, *Richard Tschetter*, *Duane Friesen* and *Donald Longbottom* formed a presentation-response pattern comprising Bethel College's 1989 Bible Lectures Feb. 26-27 on "The Bible in Congregation and College."

J. Andrew Stoner, Berne, Ind., will give "deeper life messages" at Bethesda Church, Henderson, Neb., March 19-22.

Esther and *Malcolm Wenger*, Newton, Kan., are visiting western Kansas and Oklahoma congregations in February on behalf of the General Conference.

Facilities director. Responsibilities include supervising and working in support services (maintenance, food service, housekeeping, etc.). Full-time salaried position. Starting time negotiable (by June 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Food service director. Primary duties: menuing, food ordering and cooking. Secondary duties: oversee dining hall appearance and cleanliness, some housekeeping responsibilities. Full-time salaried position. Starting time negotiable (by May 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

The **Western District Conference** of the General Conference Mennonite Church is soliciting applications for the position of **youth minister**. A full-time position with good salary and benefits. Employment to begin **June 1**.

Qualifications needed: familiarity with Anabaptist/Mennonite theology. Prefer someone with an M.Divinity degree or equivalent; a relational person who can minister well to youth and youth sponsors; a person who will work well with a ministry team.

Applicants please write to the W.D.C. Office, Box 306, North Newton, KS 67117, or call (316) 283-6300 for application.

Position available—**director of China Educational Exchange**, an inter-Mennonite educational exchange program between Chinese and North American Mennonite colleges and universities. A full-time position is to be filled **by July 31**.

Send resume to Ronald E. Yoder, Chairperson, Search Committee, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Goshen College seeks applicants for an **admissions counselor** to begin in June. Duties include representing the college to prospective students and their parents and helping meet overall admissions office goals. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, bachelor's degree and, preferably, related experience.

Send letter of application, naming three references, and resume to Richard Gerig, Director of Admissions, Goshen College, Goshen, IN 46526. Application deadline: **April 15**. An equal opportunity employer.

What can we tell Bill and Marge?

Bill and Marge Stucky and the other members of the Fort Collins (Colo.) Mennonite Church asked for help more than a year ago.

On May 6, 1988, we agreed to start a Mennonite Voluntary Service unit in their community as soon as we could find the right people.

We are still looking and they are still waiting. They need:

Emergency Shelter Staff
Housing Rehabilitation Worker
Housing Counselor

MVS workers are needed in 30 communities in the United States and Canada. They live collectively, receive room and board, health insurance, and a small personal monthly allowance.

MENNONITE VOLUNTARY SERVICE
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General Conference Mennonite Church

The North Newton, Kan., City Council has adopted a resolution authorizing the issuance of $3.5 million in industrial revenue bonds for planned construction of Kidron Bethel Village. The nonprofit complex will house duplex homes and apartments, dining and activity facilities, and 60 beds for long-term care and short-term recuperative care. A medical center is planned for the residential campus as well.

Mennonite Conciliation Service, a program of Mennonite Central Committee U.S. Peace Section, will sponsor two training institutes at Akron, Pa., in 1989. The first, interpersonal mediation skills, will be held March 29-31. The second will be June 26-30. It will focus on the same material as the first but add two days on group conflict intervention. Institute trainers will be John Paul Lederach, MCS director, and Alice M. Price, MCS associate director. Registration for the first seminar is $225; the second will be $375. Some tuition scholarships are available. Contact MCC, Box M, Akron, PA 17501, (717) 859-1151.

Four witnesses have alleged improper police conduct in an unusual accident in Hull, Quebec. Bystanders said that two Hull police ignored their pleas to call an ambulance for a Native woman after she was hit by a slow-moving vehicle and instead pulled her from the downtown street onto a curbside snowbank. She was discovered unconscious an hour later and taken to a hospital, where she died. An internal investigation cleared the police of all liability, but aboriginal and community groups believe the woman would have been treated differently if the police had not assumed her to be drunk because of her Native appearance.

RESOURCES

books

The Gospel in Dostoyevsky by Fyodor Dostoyevsky (Plough Publishing House, 1988, $9.50) includes excerpts from Dostoyevsky's novels *The Brothers Karamazov*, *The Idiot*, *Crime and Punishment* and *The Adolescent*. The tales are enhanced by 10 full-page Fritz Eichenberg illustrations and an introduction and biographical sketch by Ernest Gordon.

In her introduction to **The First Easter** by Peter Marshall (Fleming H. Revell, 1988, $8.95), Catherine Marshall writes, "Peter Marshall was convinced that 'no man can look at Jesus of Nazareth and remain the same.' "

Pocket Guide to the Bible by Cyril Bridgland and Francis Foulkes (InterVarsity Press, 1988, $12.95) includes maps, charts and diagrams to help illustrate key features of biblical history and faith.

"*Falling* in love or *choosing* to love—that's where a relationship lives or dies," writes Chap Clark in **Next Time I Fall in Love:** *How to Handle Sex, Intimacy and Feelings in Dating Relationships* (Zondervan, 1988, $5.95).

AIDS: a Christian Response (Concordia, 1988) allows participants in a six-session study to share information about AIDS and to examine the spiritual issues related to the epidemic.

Designed for distribution as an evangelistic tool to begin discussions about peace issues and to attract people to the New Testament gospel of peace, **Questions About Peace** by Lois Barrett (Herald Press, 1988, $1.95 plus $1 postage) is a series of seven evangelism tracts.

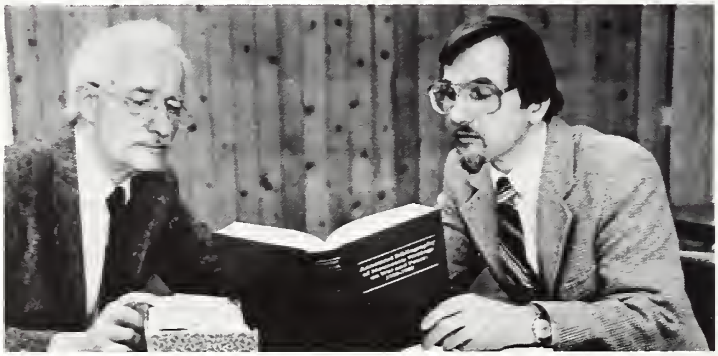
Theology and Sociology, edited by Robin Gill (Paulist Press, 1988, $14.95), is a group of articles on various aspects of the interaction between theology and sociology.

A new monograph, **Technology, Women and Change** by Catherine R. Mumaw (MCC, Box M, Akron, PA 17501, $1), is written for rural community development workers.

Helping Churches Mind the Children (Ecumenical Child Care Network, 1988, $7.50) is a resource for churches to broaden and deepen their work with children and families through a variety of church-housed and church-run child-care programs.

While each child in a family is unique, writes Barbara Sullivan in **No Two Alike** (Fleming H. Revell, 1988, $6.95), children typically assume one of several personality roles, usually based on birth order.

Counsel for Pastors' Wives by Diane M. Langberg (Zondervan, 1988, $5.95) answers 14 topical questions that are also suited to hurting, anxious wives in every walk of life.



C.J. Dyck (left in the photo above) and Willard Swartley look at the **Annotated Bibliography of Mennonite Writings on War and Peace: 1930-1980** (Herald Press, 1988, $59.95), which they edited. The book represents more than 17 years of research by the Institute of Mennonite Studies.

Mission in Asia by Stanley Shenk (Pinchpenny Press, 1988, $6.50) is a journal that chronicles Shenk's travel and work in various Mennonite mission stations in Asia during the 1985-86 school year.

A major factor in the success or failure of any event is planning, says **Planning Church Events with Ease** by V. Kerry Inman (Zondervan, 1988, $8.95).

Profiles of MCC Church Partners, a new packet of materials available from Mennonite Central Committee, Box M, Akron, PA 17501, is a collection of articles about 14 of the churches and congregations with which MCC works.

The major focus of **The Rights of Nature** by Roderick Frazier Nash (University of Wisconsin Press, 1989, $27.50) is on the changing attitudes toward nature in the United States.

Cultural Anthropology: a Christian Perspective (second edition) by Stephen A. Grunlan and Marvin K. Mayers (Zondervan, 1988, $13.95) is an aid to understanding culture and relating faith to the problems of cultural diversity and change.

Apologia: *Contextualization, Globalization and Mission in Theological Education* by Max L. Stackhouse (Eerdmans, 1988, $14.95) is about contemporary theological education—its current state and its future.

"Lectoio Divina was a proven path to contemplation for centuries. It is time to rediscover the gift," says Thelma Hall in **Too Deep for Words:** *Rediscovering Lectio Divina* (Paulist Press, 1988, $4.95).

LETTERS

More on Kristallnacht

You might be interested in further information on a news note in the Nov. 22, 1988, issue, about the anniversary of Kristallnacht, the Nazi attack on Jews. It said, "The hierarchical church was silent about this outrage." This implies that maybe the "non-hierarchical" church was not silent, but it should be understood that the Mennonites, Baptists, Methodists and others in Germany were also silent.

Even in this country, the editor of *The Mennonite* at that time (J.R. Thierstein) condemned Kristallnacht only in the midst of defending the Nazi government (Nov. 20, 1938, issue). This was one of few references to Kristallnacht in the Mennonite press anywhere, either pro or con. (The only other such reference I know of is in a November 1938 issue of the *Christlicher Bundesbote.*) *John D. Thiesen, 2005 Clover Lane, Newton, KS 67114*

Jan. 8

A great need

I feel strongly that one of our great needs especially for those churches far away from the larger Mennonite constituency is to be in touch with General Conference staff and officers in a personal way. When that is not possible, then we need direct or indirect ways through periodicals and questionnaires.

I appreciate it if conference officers or personnel come to visit the churches and/or attend district conferences. That, I believe, is greatly needed, even though I know it is time consuming and there are expenses involved. *Ramon H. Jantz, 6665 N. Whitney Ave., Fresno, CA 93710*

Jan. 9

Not punishment

Thank you for "What Does a Drought Mean?" (Dec. 27, 1988, issue). Lesotho experienced drought for about seven years, but now for the second season we are enjoying copious rains and the color green.

Melvin Schmidt suggests an uncommon way to accept drought in the physical world and also in our spiritual lives. The thought that dryness has not been deadness, that it is "a necessary sabbatical" and that it is part of life's rhythm, is in contrast to the view sometimes expressed here that the drought we suffer is God's punishment. *John and Tina Bohn, Box 70, Peka 340, Lesotho*

Jan. 14

Down to earth

[Tongue] "In cheek" is wonderful. It is time *The Mennonite* came down to earth just a little. A good magazine makes us laugh, cry, think and respond. Congratulations on the new section. *Mary Ann Ratzlaff Jensen, 113 Willenberg Road, Lake Jackson, TX 77566*

Jan. 17

Hope within hope

Otto and I appreciate the thoughtfulness and hope within the pain of "What Does a Drought Mean?" (Dec. 27, 1988, issue) by Melvin Schmidt.

We have been deeply involved in trying to develop some services for farm families. There has always been a discrepancy between rural and urban services. This has been aggravated over the last number of years due to the reduction in the farm population and the withdrawal of many of the traditional services from rural communities. Currently most of our rural practitioners are people from cultures foreign to the rural family-life experience. They may be good technicians but cannot relate to the family values and lifestyle of rural residents.

The church's response in rural Saskatchewan has been shifting over the years. The training for pastors is urban-based and based on urban assumptions of the S.P.E. type of counseling and support. With one pastor and several charges and often being resident in urban centers, there is little support for rural families. A number of the churches are working on this issue and trying to look at both the education and how the current pastors can respond to the needs in rural Saskatchewan.

A third issue that is aggravating the situation is the anger of urban people toward rural residents. Some urban folks believe that the rural population has been catered to and are unsympathetic to the plight of the urban resident.

Our concern is that we build bridges between urban and rural families so that they understand each other's needs, concerns and worldview, and that we also endeavor to find new structures to provide the human support necessary for farm families. *Florence Driedger, president, General Conference, 3833 Montague St., Regina, SK S4S 3J6*

Jan. 23

Something good

Walter Klaassen rightly said (Jan. 24 issue), "Mennonites ought therefore not to be surprised that governments who flatter themselves with being Christian often betray the public trust God has given them, and likewise that rulers who make no claim to being Christian can in fact do God's will for the world."

Let me add to this with a paraphrase: We ought not to be surprised that writers (including me) who flatter themselves with being Mennonite often betray the trust God has given them, and likewise that rulers (including our own) who make no claim to being Mennonite can in fact do God's will for the world.

One moral: When *any* government does something good, Mennonite leaders (our equivalent of rulers) should not fear to say so. We should not *favor* "outspokenly atheistic" governments with a kind of nationalism in reverse. The beam may be as much in the Mennonite eye as in the "Western" one. That must concern us if our inner sense of identity is really more Mennonite (Christian) than Western. *Ronald Rich, 112 S. Spring St., Bluffton, OH 45817*

Jan. 27

Cheers for mentors

Muriel, I liked your Jan. 10 editorial, in which you listed your mentors and what they taught you. *Peggy Newcomer, 7043 22nd NW, Seattle, WA 19117*

Feb. 7

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

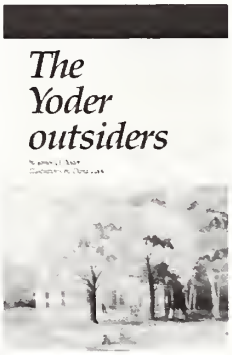
REVIEWS

books

Exile and return

The Yoder Outsiders *by James D. Yoder (Faith and Life Press, 1988, 185 pages)*

Reviewed by Arthur Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6



This fine and moving novel is about a family that goes from being Amish to Mennonite to Methodist to Mennonite again in the span of three generations. (As one who moved from being Mennonite to being a Methodist pastor to being a Mennonite pastor, perhaps I overidentified with the characters.)

This story will hold your interest. As a historical novel it includes intriguing details about many interesting matters: the Amish, the Depression, the United States during World War II and Mennonite practices earlier in this century. Where else could one learn about a sleeping preacher?

The Yoder family is always on the fringes of its faith community. First, it is disciplined by the Amish. Then, in the Mennonite fold, a Yoder minister is silenced for his worldly acquisition of an organ. Thus the Yoders seek out the Methodists. Eventually four Yoders return to the Mennonite church; one even becomes a pastor. I assume that the book is based on a true story and that the author is related to the book's characters.

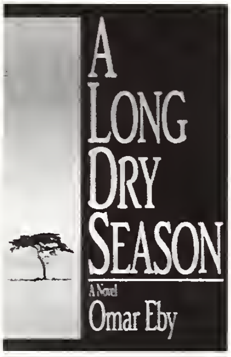
The story thus moves full circle from disenfranchisement to inclusion and embrace: "the healing wind of God . . . blowing over the family." But certain people are not reconciled and remain pathetic figures. This shows the worst abuses of Anabaptism (especially the harsh discipline sometimes administered). But it is also a love story, especially the story of a young boy's passion for Mennonite-Christian faith. Although occasionally overstated, this love story both laments the flaws and celebrates the best of our traditions.

I wish the author had explained more carefully the transition from Amish to Mennonite. Sometimes I wasn't sure which group the Yoders belonged to. Nevertheless my copy of the book is already beat up and battered, since I've been lending it out so much. I like to share good books, and James D. Yoder has given us one.

Out of Eastern Africa

A Long Dry Season *by Omar Eby (Good Books, 1988, 216 pages)*

Reviewed by Regina Shands Stoltzfus, 20103 Butternut Lane, Warrensville Heights, OH 44128



Omar Eby taught in Central and East Africa for six years. In this novel he introduces that wild, lovely land and the people who inhabit it.

The central character, Thomas Martin, is a man torn between two lands, Africa and his native North America. He is also torn between two loves, that of his wife and daughter, and his mission work. Thomas longs to do justice to both, but it seems increasingly impossible. The days are long and the duties many in the mission field, and Thomas sees his role as husband and father waning. Ten years in Eastern Africa have given Thomas a deep love for the land and its people, and he has gained love and respect from many of them. To the other missionaries it seems he has almost become an African. Thomas is no great white father, however. The bishop he serves under is a native of the country, as are most of the pastors in the surrounding areas.

Thomas suffers a string of disappointments—a skirmish with the head teacher of the mission school, realization that the mission's North American agronomist is involved with poaching, increased distance from his wife, Maxine. Perhaps he has reached the end of his usefulness in the field and doesn't belong in Africa any longer. A chance meeting with North American tourists on a safari convinces Thomas that he no longer belongs in that country either. Thomas must reconcile the problem that comes to those whose work takes them to another culture, whether it is across the globe or across town—to which world does one ultimately belong?

In *A Long Dry Season* Eby has not given the reader a candy-coated missionary tale—some scenes are raw and ugly. The book does contain some profanity and sexual references, but neither are used gratuitously. Eby's spare, lean writing is refreshing and allows the reader to be carried along by the story.

Pastoral calling

Working the Angles: the Shape of Pastoral Integrity *by Eugene H. Peterson (Eerdmans, 1987, 144 pages)*

Reviewed by Steven G. Schmidt, 504 W. 11th, Newton, KS 67114

This is a dangerous book.

Don't read it if you want to stay comfortable. Don't read it if you want to remain unexposed or have your pastor and congregation remain unexposed.

Do read it if you have a nagging discomfort about the spiritual life of your church. Do read it if you want to hope again.

Peterson gives some astute social, historical and church/pastor analysis. His descriptions are disturbing because they ring so true. It is not cynicism; just a hard look at reality.

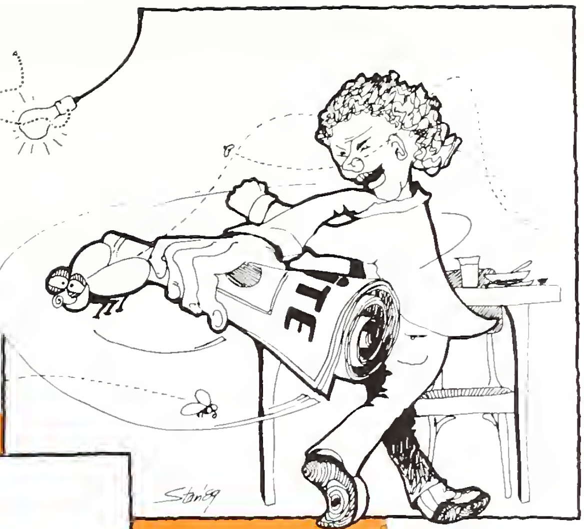
More than analysis, however, Peterson offers answers, which is another reason I find this book so hope-bringing. "American pastors are abandoning their posts at an alarming rate. They are still getting their salaries and appearing in the pulpits but they are abandoning their calling."

What is their calling? "Three pastoral acts are so basic, so critical that they determine the shape of everything else. The acts are praying, reading Scripture and giving spiritual direction."

These acts are the time-honored calling of pastors, and Peterson shudders to think what an honest survey of pastors would show about how much time is spent in these acts.

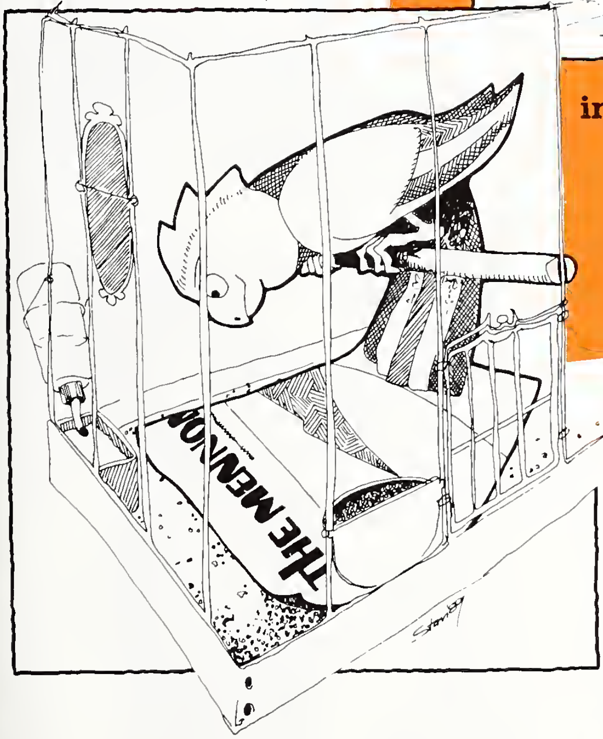
Peterson issues the call—and gives some helpful steps—to make these three acts the angles of a triangle that shape and encompass everything else the pastor does. It is a call for integrity, and pastors need the help of their church to heed the call. Even if they don't have this support, pastors are asked to return to their posts. Deep down, that's what most church people want. It certainly is what they need.

THE MENNONITE has many uses:



swatting a fly...

insulating a home...



lining a birdcage...

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Prepare for Easter

The power of paradox in John

Willi Braun

Nowhere else in the Scriptures is our understanding of the passion of Jesus so waylaid as in its paradoxical depiction in John's Gospel. Here is Jesus, facing his darkest of dark hours, and John says that it is not dark at all but illuminated by "the light of life" (8:12).

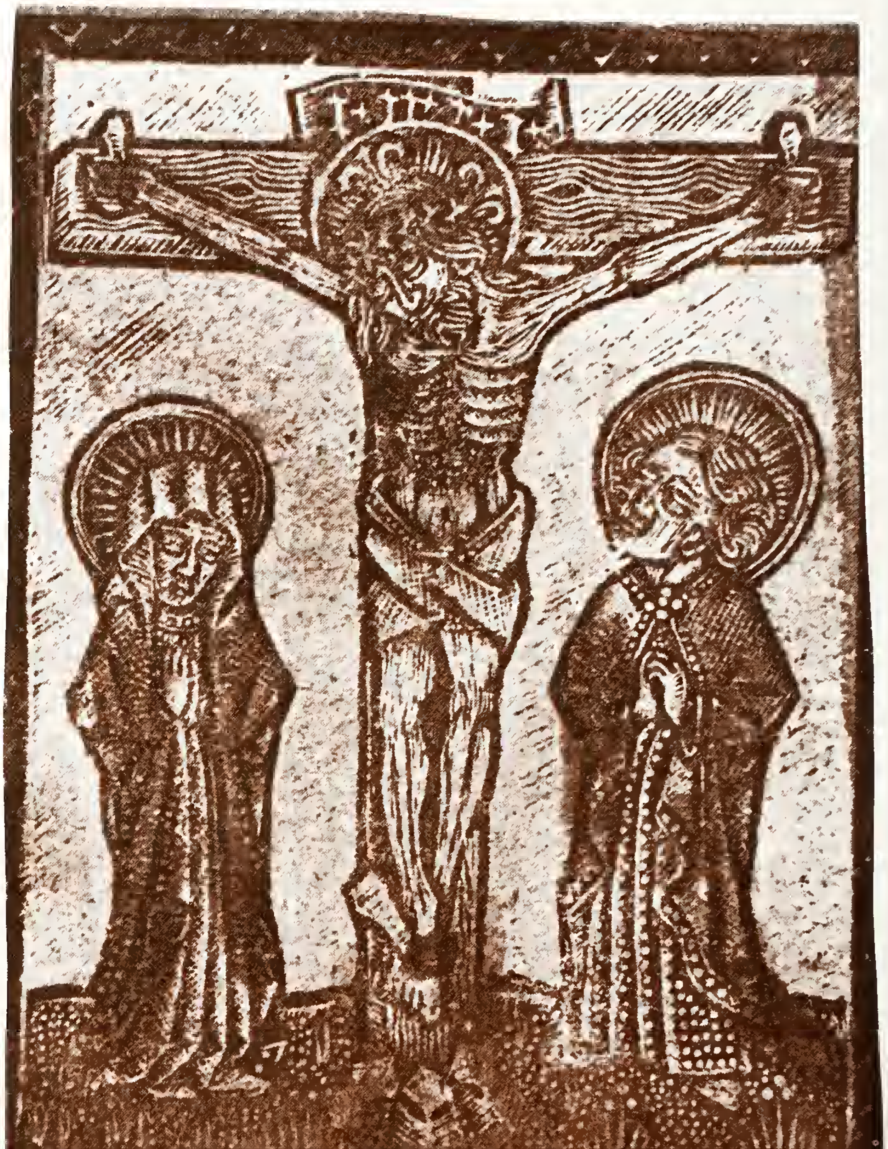
Here is Jesus, facing premature, ugly, hellish death by way of one of the most despicable forms of capital punishment ever invented. Yet we are told that he is being "lifted up" (3:14, 12:33-34).

"Lifted up" is a wonderful example of John's irony. The phrase refers to the literal lifting up on the cross, but it is at the same time a symbolic reference to Jesus' resurrection and return to heaven. Here is Jesus, awaiting his impending hour of pathetic and shameful suffering. And again, with sense-defying imagination John transforms the bitter cup of shame and agony. The hour of death is the hour of glory (7:39, 8:54, 12:28, 13:31-32).

What nonsense! What paradox! In the dark hour of death John sees the brilliant moment of life. In the gloomy pit of hell John wants to build a stairway to heaven. Dirge finds its simultaneous antiphony in doxology.

John's paradoxical presentation of the passion is bundled so tightly that we should not pry it into separate packages. We must ponder the presentation as it is. I offer two brief thoughts: one of a theological kind, the other on discipleship. Each corresponds to another level of John's passion story.

According to John the story of the passion is really several stories in one. Since we are told explicitly that God and Jesus are one (10:30), we can get a picture of John's understanding of God by paying attention to his story of Jesus. Jesus' passion symbolizes, indeed



"Christ on the Cross," from a 15th-century woodcut

replicates, the being and doing of God. If we see John's God in John's Jesus, whom do we see? We do not see a remote, apathetic manager of the universe who glories in his otherness and self-sufficiency. We do not see someone who exults in sterile estrangement from the world. We do not see someone who loves the world casually and from a distance. Rather, we see—and here is the paradox—someone whose crowning moment of glory, whose most gratifying manner of self-expression is a self-relinquishing, passionate, painful love for others. Perhaps borrowing an idea from Aristotle's teaching on friendship, John claims that God loves those in the world—you and me—to the end, the end which is death (13:1, 15:13). God's idea of the abundant life for himself is to live and die for others. Yes, God "gets a lift" out of relinquishing his divine otherness in order to live and die with us and for us. To paraphrase the words of an ancient teacher of the church (John Chrysostom), God loves the world more than heaven, for he donned not a heavenly body but an earthly one. John's God may be like an eagle who soars high up in the heavens, gloriously and graciously, but this eagle's true delight is to swoop down and plod with a flock of turkeys.

John's story of the passion of Jesus thinly veils still another story. You see, his story of Jesus tells us not only about John's view of God but about his view of ideal discipleship. In the Gospel's narrative, God, Jesus and the ideal disciple are a tri-unity (14:20); they are bosom buddies. We are told that Jesus comes from "the bosom of the Father" (1:18) to signify his intimacy with the Father and to qualify Jesus to make the Father known. Later we see the ideal disciple lying in the bosom of Jesus (13:23), better to hear in the breast of Jesus the heartbeat of God. Still later, now at the foot of the cross, it is this same disciple, always unnamed, who is charged with taking on the exemplary role of Jesus in John's church by drawing into his bosom Jesus' now abandoned mother (19:25-27). The ideal disciple thus is the one who lives her life in the same manner as God and Jesus: in passionate love for others.

And here lies the exhortatory word for us today. John tells us that we cannot save our lives by self-love, by direct attention to our own egos. The passion story of John dares us toward a discipleship based on finding our own life by restoring it to others. He dares us to rise to glory in our own descent into the pain of others. The evangelist challenges us to discover the power of passionate love. John's christology and theology of "letting go" find their most authentic response in a discipleship of relinquishment.[1]

The heart of John's paradoxical passion account pulsates most resoundingly in the following poetic expressions:

We cannot avoid
Using power,
Cannot escape the compulsion
To afflict the world,
So let us, cautious in diction,
And mighty in contradiction,
Love powerfully.[2]

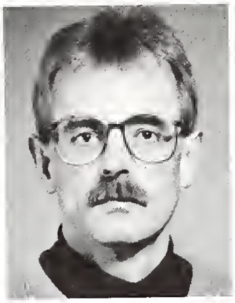
Love seeketh not itself to please
Nor for itself hath any care
But for another gives its ease
And builds a heaven in hell's despair.[3]

---

[1] See Marie Augusta Neal, S.N.D.deN., "Toward a Theology of Relinquishment," in *A Socio-Theology of Letting Go: the Role of a First World Church Facing Third World Peoples* (Paulist Press, 1977), 103-111.

[2] Martin Buber, "Power and Love," in *A Believing Humanism: My Testament, 1902-1965* (trans. M. Friedman; Simon & Schuster, 1967).

[3] William Blake, "Songs of Innocence," in *The Complete Writings of William Blake* (Nonesuch Press, 1957).



Willi Braun, 35 Charles St., West, Apt. 1017, Toronto, ON M4Y 1R6, is a lecturer in New Testament at the University of Toronto and a member of Toronto United Mennonite Church.

A hundred miles south of Chicago on the first of March

Jeff Gundy

The land swells and softens
like a ripe peach, heavy, fragile,
wearing deeply away wherever water moves.
The fences are gone, the old homesteads
torn down and farmed over, the hedgerows
burned and buried.

I feel just as clean, stripped,
and ready as the land,
I know the last years have been hard,
too much rain and then too little.
I know the chemicals cost too much
and last too long.
I know the weird frustration
of being too good at what you do.

But I know the pleasure,
after hours with a hoe,
of straightening up to smooth acres
of soybeans, of watching them stretch
in the humid air of August.
I will try to give what it takes.
If I can I will learn again
why farmers always get dirty
but don't seem to mind,
why farmers always
dress up for church.

Jeff Gundy teaches English at Bluffton (Ohio) College.

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editorial

Borrowed time

In Lent we live on borrowed time.

During these 40 days of fasting we walk with Jesus in the desert, we feel the desolation and loneliness that he must have felt, we face temptations of self-indulgence as we seek to follow God's path of self-surrender.

In Lent we look toward the day of our death with Christ, the Friday we call Good. With trembling hands, afraid of the unknown, we hold the cup of the new covenant and pass it to our friends, to other disciples. We see as never before that our life is short—on loan, as it were—and that we cannot avoid its end. And Jesus teaches us that unless we die there can be no resurrection. And when we die, when we freely place ourselves in God's hands, oh the glory of resurrection!

The church began the practice of Lent (from the Old English word *Lencten*, meaning "spring"), a 40-day period of fasting, at least by the seventh century. "Forty" was no doubt suggested by Jesus' fast of 40 days, while the fast itself may have been originally part of the preparation of candidates for baptism on Easter night.

In his book *Pilgrim to the Russian Church*, Jim Forest discusses the practice of Russian Orthodox believers, who fast from meat and eggs during Lent and for whom Easter is what Christmas is for the churches in the West. "It is our season of complete joy," says Metropolitan Filaret of Minsk.

One priest tells Forest a story from his childhood that humorously illustrates the meaning of death and resurrection. Watching his mother color Easter eggs after weeks of fasting, the young boy longed for an egg. He asked if he could eat one that had cracked. Absolutely not, his mother said. "If you eat even one egg before Easter, you will die." When the family was at church for the Easter vigil, the boy struggled against temptation, then gave in and ate an egg with a broken shell. Realizing he would soon die, he reasoned, Why not more? He ate 10 eggs, then lay down to die. The family came home, found him sick and 10 Easter eggs missing, but his mother felt she couldn't punish him, since Easter was coming.

"For three days I was a prisoner in the house," the priest says. "But I lived!"

We also stumble—in our various ways—into experiences of God's grace. We too are lifted from death's door to the joy of God's presence.

These days—Feb. 8-March 26 on our Gregorian calendars—we may rush about, meeting our multitudinous deadlines (like putting out a magazine). We may heed our schedules with hurried glances at our watches. We may let our lives, our rhythms of living, be dictated by many things.

On the other hand, we may pause to consider how brief our sojourn in this world is. We may set aside some minutes each day to wait with Jesus in an empty place, to feel the desert wind and listen for God's voice within us. We may fast—from certain foods, from meetings, from TV, from newspapers or magazines (except this one), from whatever may distract us—and with each pang of hunger or longing for what we've given up we may realize our deeper longing to be in God's presence. We may see more clearly that our lives—borrowed for but a moment in history—are gifts from God to be given in love to God, who accepts our hesitant prayers, our struggles to love as Jesus loved.

And behold: we live! *Gordon Houser*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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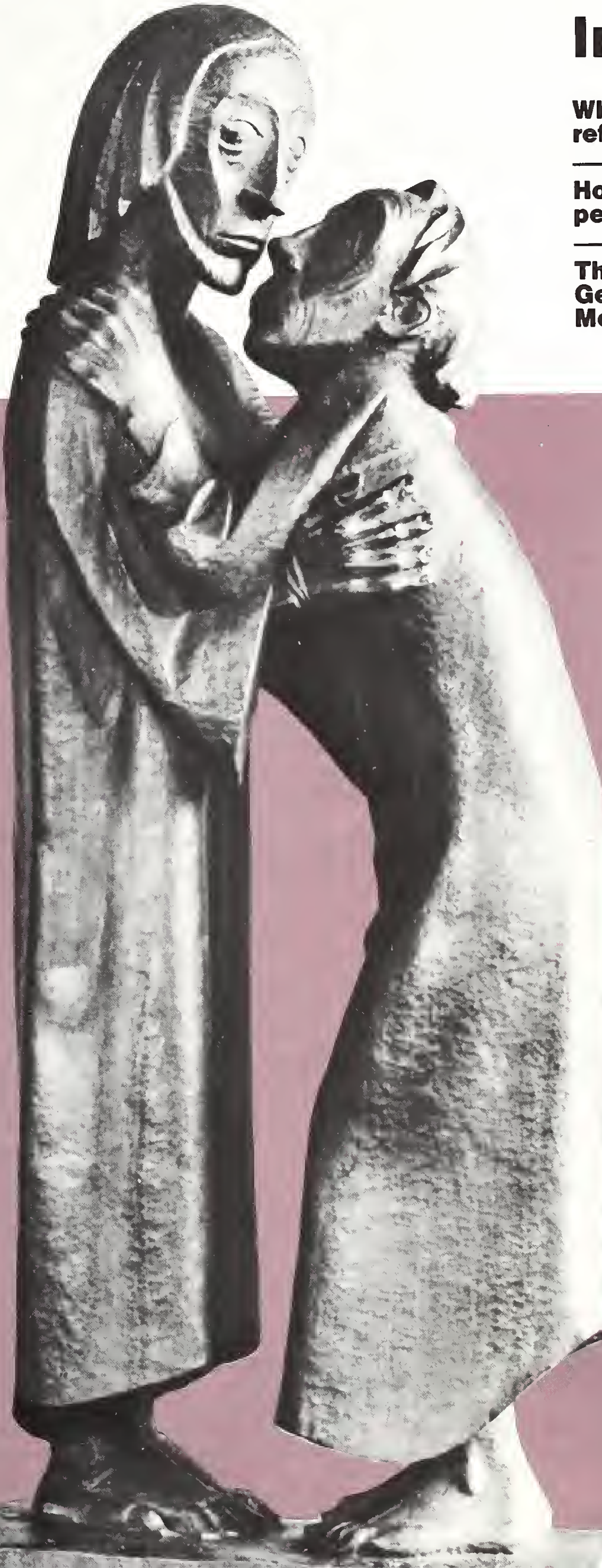
Inside:

Where have all the refugees gone?

How to start a peace tax fund

The state of the General Conference Mennonite Church

Thomas answered Jesus, "My Lord and my God!"



prologue

One of the notes I wrote to myself while in India in January contained the names and addresses of church lay leaders of the Bharatiya (Indian) General Conference Mennonite Church who want to receive *The Mennonite*. (The Commission on Overseas Mission pays for Indian pastors to receive *The Mennonite*.)

I believe that a good solution would be to reactivate the fund for such overseas subscriptions, similar to the one we have for prisoners in North America who want to read *The Mennonite*. (While salaries in India, for example, are compatible with local prices, they pale when they meet up with North American prices.)

The cost per year for surface mail is $18 (U.S.) for the subscription itself plus $16 for postage, for a total of $34 per address. The result is an informed, international constituency, the General Conference Mennonite Church.

If you would like to nurture this kind of church-to-church relationship with Christians in India and other countries who request a subscription, you may contribute any amount. Make checks payable to *The Mennonite*, Overseas Subscriptions, and send it to Box 347, Newton, KS 67114 U.S.A.

The next issue, dated March 28, will continue the conversation about the possible integration of our conference and the Mennonite Church. *mts*

THE MENNONITE
Inside:
Where have all the refugees gone?
How to start a peace tax fund
The state of the General Conference Mennonite Church

Jesus said to Thomas, "Put your finger here, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe" (John 20:27-29).

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Corrections: The photo with the Jan. 10 editorial should have been credited to Helen Harder Petersen. The poem on page 27 (Jan. 24 issue) is by Mrs. Yasuda. The photo on page 79 (Feb. 28 issue) should be credited to Strix Pix.

The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

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We sat enthralled as the cast of Cambodians put on an Easter drama. The dialogue was in the Khmer language, but the story was biblically faithful and easy to follow. What struck us most was the characters' intensity.

When the soldiers dragged Jesus before Pilate, they marched, yelling, "Hup! Hup! Hup!" Chills ran down our spines. How many of them had witnessed soldiers dragging a friend or relative away?

Then came a moment when the soldiers dumped the lifeless body of Jesus at the feet of Joseph of Arimathea. Hol Pav (Joseph) reverently crossed the hands of Kounasith Keo (Jesus) across his chest. Blood was on his hands and feet. Three women—Bun Sing, Kheng Choy and Jodi Sutimek—knelt by the body and gently began washing his face and wiping the blood from his hands and feet. Tears poured down our faces. How many times had these very Cambodians tenderly washed the bodies of their own dead?

Where have all the refugees gone?

Dave and Neta Jackson

Most of the Cambodians at this Easter celebration came to the United States in the early 1980s. Those were the days of high visibility for refugees: the "boat people," *The Killing Fields*, Afghans fleeing the Soviets, Central Americans pouring north. Waves of refugees captured the world's attention, and thousands of Christians opened their hearts, checkbooks and homes.

Our church sponsored six Asian refugee families. With their friends and relatives, the number of Cambodians at Sunday worship sometimes swelled to more than 80. Many moved on to other parts of the country; a few settled in our area. A handful of our members still give time to the "Cambodian ministry."

What's been happening? Has the urgency passed? Has the need declined? Refugees are rarely in the news now, and many churches that once received refugees are now involved in other projects.

Southeast Asia. Unfortunately no news is not necessarily good news. The flow of Southeast Asian refugees has slowed to a trickle because of a narrowing interpretation of the 1980 Refugee Act. Sue Morton, the founder of Refugees International, told us that someone like Dith Pran—the central figure in the true film story *The Killing Fields*, who made his way over steep Cambodian mountains to Thailand—would be rejected by U.S. officials if he were to come through processing now. Shortly before his escape he was forced to join the communist Khmer Rouge army; that would spoil his eligibility.

But Thailand's total refugee population continues to increase. Morton offers one example: "The occupying Vietnamese troops used teenage Cambodian boys for slave labor and lined up girls, elbow to elbow, to clear the mine fields. Vietnamese troops followed along with machine guns and shot any child who hesitated to probe the ground with a metal rod. Of course, sooner or later those who continued would strike a mine and be blown up anyway. The survival rate was almost zero. My own Cambodian daughter-in-law's sister was taken away to clear mines on the Thai/Cambodian border. Neither she nor any of the teenagers from her village have been heard from since."

In 1979, before Western nations agreed to help, Thailand felt overwhelmed as waves of Cambodian refugees came staggering across its border. In frustration the army loaded over 40,000 Cambodians into buses and drove them back to the border, where they were marched at gun and bayonet point over a cliff at Kaho Pra Viharn to be "repatriated" into Cambodia. Those who did not die by falling and were able to climb down the steep face of rocks and vines, were faced with a terrible choice: die from thirst in the 100° tropical heat or venture across a posted mine field to the river. Most risked the mines. Only 8,000 are known to have survived.

We Mennonites are a people made up of refugees. It is only right that we give as we have received. This photo is of the Volendam *leaving Europe in the 1940s with the first group of Mennonite refugees bound for Paraguay.*

In 1987 Thai authorities officially closed Khao-I-Dang, the largest refugee camp in Thailand. According to Prasong Soonsiri, Thailand's secretary-general, "We're closing it because Western countries that promised to help us resettle these refugees are reneging on their agreement, leaving us with an impossible burden."[1] In March the government began "repatriating" groups of Hmong tribespeople back to an uncertain future in Laos. Thai officials said they were only sending back "illegal" immigrants who were unregistered with the United Nations High Commissioner for Refugees. But Thailand claims that there are 19,000 such unregistered Laotians in the Ban Vinai refugee camp alone.[2]

Afghanistan. The Soviet Union's "Vietnam" in Afghanistan has generated refugees in great numbers. Afghan refugee figures have soared to over 4.7 million.[3] Most of these fled to Pakistan, which staggers under the burden of hosting the world's largest refugee population.

Afghans usually aren't interested in coming to "a life of ease" in the West, but those who do don't always find America so easy. Salim Abdul Qayum worked 25 years for an American agency in Afghanistan. Even after the Soviets invaded, he stayed on, helping the resistance until his activities were discovered. His family avoided by only two hours the bombing of their home. Over the mountains by camel at night, they fled to a refugee camp in Pakistan. But Salim realized there was no future for his children in a refugee camp, so he brought them to the United States. Here he applied for over 200 jobs in the Chicago area without finding work.

Africa. An ancient African proverb says, "When elephants fight, the grass gets trampled." In Africa even the mammoth effects of drought and famine could have been eased if warfare hadn't trampled the common people.

The threat of death and destruction is so common to most refugees that they can hardly imagine life free from war. One Ethiopian refugee who settled in the midwestern United States covered his head and ran for a building the first time he saw snow falling. He thought it was chemical warfare.

One Sunday in church we turned around in our seats to greet Abraham Haile and his wife, who had escaped with their lives from political imprisonment in Ethiopia. With delight we realized that their two teenagers were with them. We had been praying for months that the family would be reunited. We listened to the tale of the teenagers' escape—dressing as caravan traders, traveling by camel train, never far from the danger of being discovered. However, we knew there was another child, a girl, age 9.

"Didn't she come?" we asked gently.

The mother just shook her head in wordless grief. They had not yet discovered a way to smuggle her out. We could not comprehend what it was like to be separated from a daughter for four years.

Central America. Those living in states along the U.S./Mexican border have long contended with a constant flow of immigrants. But in recent years the often illegal flow has included tens of thousands from war-torn Nicaragua, El Salvador and Guatemala.

Are these refugees or simply the poor looking for economic opportunity? We struggle with what is true and—even if it could be known—what should be done. But one thing is certain, millions are suffering in Central America, and thousands are appealing for our help.

Daniel and Rosa Cruz and their five children are one family that won political asylum in the United States. Mary Jude Postel of the Overground Railroad, a Christian ministry aiding Central American refugees through legal channels, tells the story.

In 1979 when the Salvadoran government declared war on "subversion," the Cruzes' working-class town outside San Salvador was bloodied by killings and disappearances. One of the Cruz relatives was murdered, another imprisoned.

Daniel didn't want to join the killing or be killed, but three times Rosa answered the door to armed men asking for him. The first time she lied, "He's not home." By the second time he had fled to Mexico.

Three years later Daniel came to the United States, where, with help from the Overground Railroad, he applied for asylum in Canada. When he was rejected, he stayed on in Provisional Legal Refuge—a dangerous category because, if rejected, he would have been deported.

In spring 1985 news reached him that his boys, 13 and 14, had been abducted into the Salvadoran army. The family needed to get out. Rosa helped her sons escape the army and then, with her three younger daughters, fled north and waded across the Rio Grande. After five years of separation, the family was reunited in our church.

Many Christians joined in prayer and fasting during their hearing before a hard-line immigration judge. He asked Rosa whether she realized she had broken the law in helping her sons desert the army. (The United States does not wish to admit lawbreakers.) She responded, "The Salvadoran government broke the law by inducting them at age 13 and 14." Later, the judge admitted that it was not until the last two minutes of testimony that he decided to grant asylum.[4]

Mary Jude Postel says, "Immigration judges routinely follow State Department recommendations on asylum, which are based on U.S. foreign policy goals, not human need."

Foreign policy bias. Comparing statistics released by the State Department, James Silk, associate editor of *World Refugee Survey*, points out that it is much less likely that someone fleeing a "friendly" country will gain asylum in the United States than someone fleeing an "unfriendly," especially a Soviet bloc, country.

The report contrasts consideration of Salvadorans with that of seven Polish sailors who jumped ship and applied for asylum in Alaska. "For a Salvadoran national to receive asylum, he or she must have 'a classic textbook case.' " But, while the Polish sailors' cases were admittedly "extremely weak," a State Department official still said, "We're going to approve them."[5]

In reaction to this kind of injustice churches have become involved in the Sanctuary Movement, sometimes blatantly harboring illegals in order to draw attention to INS injustice and force court tests. Some participate in the Overground Railroad (ORR), which is committed to explicitly legal efforts to aid Central American refugees. Primarily this has been focused on gaining their acceptance as refugees in Canada.

Economic fears. Some of the pressures to lower refugee admissions are related to reducing the federal deficit. "We can't take any more people on our welfare roles," complain some. On the whole, however, refugees pay more in taxes than they take out during their first year in our country.[6]

"Of course, in every group there are those who don't carry their weight," admits Tim Amstutz of World Relief. "But for the most part, these people are survivors. They are tough. They have made it successfully through more hardships than most of us can even imagine. They constitute an asset to any nation that receives them." Many would prefer to return to their homeland.

What can we do? There are only three solutions to refugee problems: repatriation, local settlement and resettlement in a third country. (Keeping people in prison-like refugee camps is *not* a solution.) But repatriation must wait for change. Local resettlement in poverty-stricken neighboring countries is unreasonable for so many. We must help.

1. Encourage a more open policy. Government officials can be influenced to make more generous policies. Issues that might be mentioned are (a) increased admission ceilings, (b) an increase in the proportion of refugees to immigrants, (c) an end to political bias and (d) an end to the prolonged detention of asylum seekers.
2. Sponsors are needed. In spite of the restricted flow of refugees, Dennis Ripley, director of World Relief's U.S. ministries, says, "We still don't have enough individuals and churches to resettle the people the State Department would like us to handle. So we have to take care of them with staff people, a much more expensive route."

   Many people do not realize that the government is not in the refugee resettlement business. It contracts with agencies like World Relief to do the task, thereby providing a unique role for the church to administer. World Relief, an arm of the National Association of Evangelicals, has settled over 62,000 refugees since 1979.
3. Volunteer for short terms overseas. Wendell and Jane Sprague from our church volunteered to train dental workers in Site 8, a Khmer Rouge refugee camp in Thailand. No direct Christian witness was allowed, but Wendell used the Bible when teaching English. Soon other relief workers ventured doing the same. Soon 3,000 were involved in Bible study before the camp authorities placed restrictions on bringing in Christian literature.
4. Resist "compassion fatigue." Many people felt an obligation to help Southeast Asian refugees immediately after the Vietnam War. But many of us are more moved by the media than by perseverance.

   Linda Hoff, who befriended a Hmong refugee family in our church, said, "I have grown closer and closer to the girls. We have a regular Sunday ritual of lunch, drawing, homework or a special outing. I confess to feeling at times like an overburdened single parent. But my commitment to the kids is one of my top priorities. I am blessed—-and stretched as well—that God has met my parenting needs through these kids."

[1] Molly Yong, "Major Khmer Refugee Camp Closes on New Year's Eve," *Bangkok Post*, January 1987.

[2] Sinfah Tunsarawuth, "Politics and Prejudice in Hmong-Laotian Issue," *The Nation*, Bangkok, Thailand, March 26, 1987.

[3] Ibid., *World Refugee Survey, 1986 in Review*, April 1987.

[4] Mary Jude Postel, "First PLR Asylum Won!" *Overground Railroad, Telegraph News*, Vol. V, No. 1, p. 6. Summarized by permission.

[5] Ibid., *Despite a Generous Spirit*, p. 8.

[6] Barbara Thomas, "A Fellowship of Suffering," *Christianity Today*, Feb. 20, 1987, p. 27.

Dave and Neta Jackson, Evanston, Ill., are members of Reba Place Church, which has sponsored Cambodian families and founded the Overground Railroad with Jubilee Partners and Mennonite Central Committee.

We celebrated the SEDER

Anne Neufeld Rupp

Many of us Mennonites no longer live in denominational or ethnic pockets. One of the ways we can enrich ourselves is to relate to and learn from those who are not like us.

Sometimes these experiences provide a new understanding of the Bible and the people who walk through its pages. That's what happened when my family and I celebrated the Seder.

We received an invitation from a Jewish family to celebrate the Seder service as part of the Passover festival. We accepted, not quite sure what this involved, wondering how we would feel at a family festival in which most of the people would be strangers to us.

The mother exuded friendliness and humor as she hovered over her family and drew each person into her presence. It included a neck rub for a tired daughter-in-law or scurrying around for toys to amuse the smaller children. It included placing a hand on my arm with the words, "Your family is far away, why don't you adopt us?"

Her great pride in home, family and guests was expressed through the meal. She had cooked the food. Now she served it, encouraging second and third helpings.

The Seder service was part of the meal. Each adult male was given a black cap to wear. Younger boys wore a pale blue one. The service began with the traditional question, asked by the oldest son, "Why is this night different from all other nights?"

It was answered in Hebrew by the father, leader of the service. "We celebrate tonight because we were Pharoah's bondsmen in Egypt, and the Lord our God delivered us with a mighty hand. We must tell this story of deliverance from year to year."

Following the reading, the *matzo* (unleavened bread) was uncovered and passed around. Each broke a piece from the larger matzo, dipped it in wine and ate it. My mind slipped back 2,000 years to one who called 12 disciples his family, and celebrated the Seder with them. I could better understand why Jesus dipped the bread in Judas' cup. Not only was the dipping a part of the ceremony but in Israel's custom a host who dipped bread and gave it to a guest was showing him respect and honor. Earlier I had thought the Judas scene an accusation. Now I realized it was an act of love.

Matzos were passed again. The reading was finished. Now a cold fish was served, spiced with bitter herbs. Symbolism and significance were in what we did and ate. The bitter herbs reminded us of the suffering of the Israelites during their days of slavery in Egypt. (What did Jesus think as he ate those herbs? Gethsemane? Golgotha?)

The numerous courses were kosher foods of various kinds. Soup with matzo dumplings. Cold chicken. Beef with prunes. Stewed fruit and matzo chiffon cake.

"In more traditional homes, lamb is still served," the elder son explained. "The lamb is a reminder of the Passover lamb that the Israelites ate and whose blood was streaked on the doorposts." (Did Jesus think of himself as the one to be sacrificed as he ate the Passover? Did he remember the words he had heard three years earlier, "Behold the Lamb of God which takes away the sins of the world"?)

Much of the joy at this Seder came through the atmosphere of acceptance. Several daughters-in-law were not Jewish. My husband and I were Mennonite. Other guests were Baptist. But in this family, we were all given the status of sons and daughters. Twelve of us sat around the table with the father at the head. (Jesus expressed need for family: "I have earnestly longed to eat this Passover with you before I suffer.")

Toward the end of the meal *harosis*, a sweet mixture of nuts, apples and raisins, was passed around. "This reminds us," said a family member, "of the great joy our forebears felt when they left Egypt and crossed the Red Sea." This joy dominated the household throughout the evening. We told stories. We laughed. (Jesus had been brought up in the context of religious festivities and joy-filled holy days. The Passover meal was one of them, one to be celebrated even on the night of suffering.)

When the evening was over, the mother took each of us in her arms and kissed us warmly. We carried this warmth into the night. The stars seemed brighter, the spring breezes friendlier. For us this was a night of acceptance.

1. The Seder renewed my awareness of how many Jewish religious festivals are celebrated in the home. The family, in Jewish tradition, is the center for religious experience and training, which the synagogue enhances. Christians often turn that around, relying on the church for most of our children's religious experience. The Seder made me more conscious of the need for family ministries in the church, whereby families are given tools for their life and celebration together. It continues to challenge my family to celebrate religious holidays.

2. The Seder affirmed my need to learn from Judaism. How can I incorporate all ages in my religious celebrations? How can our religious festivals be the joy-filled, commemorative experiences of a liberated people? How can we better create an atmosphere of warmth and acceptance within the church family?

3. The Seder gave me a new perspective on Jesus. Jesus was part of a family such as the one I visited. My understanding increased as to what some of his words and actions meant. Since that evening I have read more about Judaism, the festivals, the ethics and culture.

4. The Seder reminded me of the importance of symbols and liturgy. The symbols of the Seder are rich and can be understood by a small child yet interpreted at a deeper level by adults.

When our children enter college and careers, they are in touch with many faiths and cultures. We do well to build an attitude of acceptance that helps our children learn from them.

Jesus, the Jew, whom we saw through the eyes of a Jewish family at a Seder service, expressed acceptance despite denial, love despite betrayal and joy in the face of suffering.

Anne Neufeld Rupp is chaplain at Meadowlark Homestead, Newton, Kan.

The wilderness can renew: two testimonies

Bill Wilson and Tim Lehman

"*This is no vacation*," the brochure read. It was right. Packing 50-75 pounds on your back, hoisting a canoe on your shoulders and walking a mile, then repeating that up to 12 times in a day is not a "vacation."

Yet the weather was beautiful, the food was plentiful. We picked blueberries and Saskatoon berries, lay in the sun on the huge rocks, swam in clear lakes. We saw two moose, an otter, beavers, loons. After 35 miles the first two days we slowed down and took our time covering the remaining 65 miles in six days in the Boundary Water Canoe Area east of Ely, Minn.

We left behind our contact with the outside world, our watches and whatever we couldn't carry, relying on God, Tim our guide, and our compasses.

This was retreat, renewal. "Creation and the Renewal of Ministry" was the title. In the morning Perry Yoder often read aloud from a 1915 book entitled *The Holy Earth* by Liberty H. Bailey. At least an hour of silence followed. We canoed across lakes, read and journaled. At campfire discussions each evening we reflected on ourselves, on God, on our oneness with the rest of the created order, our frailty, our uniqueness, our ability to rule over nature. We are part of nature yet also co-guardians with God in the ongoing oversight of nature. We are small, we stumble, get lost. Yet we can feel a sense of accomplishment, as we did at the end of a long portage or at the end of the trip, recognizing our spiritual and physical growth.

I gained a new appreciation for my body, its limits and its possibilities. I gained a relationship with three other men. I renewed and strengthened my relationship to God. All of this helped me as I returned to my ministry.

I came out of the wilderness different from when I entered it. *Ed Kauffman, pastor, Eighth Street Church, Goshen, Ind.*

One unbroken cord. That night on Little Saganaga Lake I knew well my need to replenish my spirit with God's Spirit.

Strands of my life, so tightly braided, loosened one by one until I could examine each separately. One strand stood out: my love of God, of creation. It pleased me to discover again this unbroken cord, not two cords separated by a dualistic theology and belief. This unbroken cord uncoiled as my lifeline to earthly and creaturely beauty, and God.

With sadness I discovered again that my greatest sin is separation from God and separation from creation. These separations become the push and pull of the knife blade that threatens to sever the cord that binds me to God. I know that I can only stop the cutting if I stop destroying what God has created. But how can I stop destroying? How can I cut myself off from society and the achievements of the human mind? For do we not push and pull the knife blade together? Downing the forests and paving the land, lighting the night sky, polluting the air, we share a common responsibility—the destruction of the earth.

Cruel was the truth that carried my thoughts while my attention spanned Little Saganaga's shore. As I looked to the sunset, hope lifted my fingers from the blade. Before me was revealed a way to end the destruction. In this place God's creation ended my destructive spirit. I stood on holy ground as God spoke to me through the burning bush of beauty. I was renewed by the certainty that God is ever present in this holy place. This holy place can be wherever I choose to let God's creation go unaltered. I found hope for myself and for Christian people wherever they see God in creation.

That night on Little Saganaga Lake I felt the sorrow of generations of Christians whose God could not be seen in the little ornaments of nature. That same night I soared with hope, knowing that all Christians must lay down their weapons of war on creation. We can learn a new way of fellowship, discovering God's face, God's voice, God's touch and God's love as we simply let nature be what God created. On Little Saganaga Lake my spirit was healed by God. *Tim Lehman, associate pastor, Eden Church, Moundridge, Kan., and director of Wilderness Wind Camp*

God created the world to sustain us not only physically but also emotionally and spiritually. Creation and humankind fit together. Poisoned relationships hinder our experience of God's earth and lead us to further debase the environment. To paraphrase Thomas Berry, polluted water is good neither for drinking nor for baptism. Perry Yoder, seminary professor, Elkhart, Ind.

This year's "Creation and the Renewal of Ministry" wilderness seminar (for up to eight people) will be June 21-30 and is also open to lay people. Contact Tim Lehman, Route, 5, Box 41B, Newton, KS 67114.

TOGETHER

How to start a peace tax fund

David E. Ortman

Seattle Mennonite Church established a Northwest Peace Fund in 1986 to receive donations and recoverable deposits from people withholding a portion of their federal income taxes or phone taxes because of the large military buildup in the United States. Anyone who wishes to may donate to the fund so that the resulting interest can be used for local peace activities.

Interest from the Northwest Peace Fund has been used to support peace-related projects in the Puget Sound area, such as the Emergency Feeding Program and the Victim Offender Reconciliation Program (VORP).

While the Seattle Mennonite Church's Northwest Peace Fund will accept deposits and contributions from outside the Northwest, we strongly encourage each Mennonite congregation to establish its own peace fund. Interest from such funds can then be used to support the National Campaign for a Peace Tax Fund, 2121 Decatur Place N.W., Washington, DC 20008, (202) 483-3751, the National War Tax Resistance Coordinating Committee, Box 85810, Seattle, WA 98145, (206) 522-4377, or other programs of your choosing.

We approved these seven operating guidelines:

1. This fund will be called the Northwest Peace Fund. It will be a non-profit investment fund that will generate income. This income will be distributed for peace and social concerns projects in the Pacific Northwest.

2. The peace fund will be administered by three peace fund representatives selected by the peace and social concerns committee of the Seattle Mennonite Church initially for one-, two- and three-year terms, and for two-year terms thereafter. Current peace fund representatives are Charles Lord, Bob Hamilton and David Ortman.

3. Money may be deposited into the fund through a peace fund representative either on a donation or recoverable-deposit basis: (a) Donations will be retained to generate income for the fund. (b) Recoverable deposits may be placed in the peace fund for a period of up to five years. During this time period such funds may be returned to the depositor within 30 days upon written request of the fund's address, given below. Recoverable deposits will be used to generate income during the time these funds remain available. After a period of five years, if not reclaimed, such deposits will revert to the status of donations.

4. The fund will operate on a fiscal year ending on May 31. One meeting of the peace fund representatives will be held each April to prepare an annual report, copies of which will be available upon request. At this meeting the peace fund representatives are also authorized to distribute up to all income generated from the fund to peace and social concern projects in the Pacific Northwest. Any disbursement must have prior approval of the Seattle Mennonite Church advisory council.

5. The peace fund is authorized to budget up to 10 percent of any income generated by the fund to cover costs of advertising the fund to attract additional deposits and to provide copies of the annual report. Any peace fund representative is authorized to withdraw within 30 days any recoverable deposit to a depositor upon a written request by the depositor.

6. In the event of the dissolution of the peace fund, all funds will be transferred to another peace fund escrow account and the depositors notified.

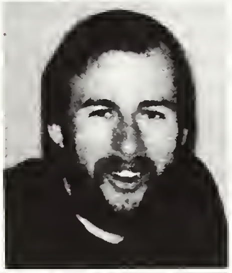
7. The mailing address of the fund will be Northwest Peace Fund, 1119 N.W. 58th #1, Seattle, WA 98107. Contact David E. Ortman, (o) 633-1661, or (h) 789-6136.

Background. The U.S. Peace Tax Fund Bill will be reintroduced in the 101st Congress by Senator Mark Hatfield (R-Ore) and representatives Douglas Walgren (D-Pa.) and Tom Tauke (R-Iowa). Currently there are at least 45 additional House cosponsors.

The U.S. Peace Tax Fund Bill would allow a taxpayer conscientiously opposed to participation of any kind in war to have the current military portion of his or her federal taxes used for non-military purposes only. The portion would go into a special trust fund administered by 11 trustees who have demonstrated a consistent commitment to world peace.

The U.S. Peace Tax Fund Bill is being coordinated by the National Campaign for a Peace Tax Fund, 2121 Decatur Place N.W., Washington, DC 20008. Marian Franz is the executive director. Write them for more information.

We ask U.S. citizens to write Senator Mark Hatfield, U.S. Senate, Washington, DC 20510, and Representative Douglas Walgren, U.S. House of Representatives, Washington, DC 20515, to thank them for introducing the U.S. Peace Tax Fund Bill. Write to your own representatives and senators. Ask them for a copy of the bill and urge them to sponsor it and request that Ways and Means Committee hearings be held.



David E. Ortman, 1119 N.W. 58th #1, Seattle, WA 98107, works for Friends of the Earth and is a member of Seattle Mennonite Church.

Is there a connection?

Sometimes the sequence goes like this (and I wish it would more often): Carl Lundberg, a United Methodist pastor from New Haven, Conn., refuses to pay the military portion of his taxes. The Internal Revenue Service comes to garnishee the wages. The congregation has a meeting. The vote is unanimous. The answer is, No, they will not cooperate with the IRS because they will not be tax collectors, because they will not violate the pastor's right to his own views of conscience and living by those, etc. Then in the same year the U.S. Senator from Connecticut, Lowell Weicker, becomes a co-sponsor of the Peace Tax Fund Bill. Is there a connection? I think there is and that more will be coming. That is because I am a person of hope. *Marian Franz, executive director of the National Campaign for a Peace Tax Fund*

PERSONAL

'My peace I leave with you'

Cynthia Goerzen

I was 7 years old when my family moved to Lebanon, Kan. My father was hired to teach German in the high school. Consequently the community associated us with the Germans they had fought in World War II.

Such feelings do not listen to logic. My parents didn't argue against the false accusations. They refused to retaliate in any way. Within that militarily patriotic community my parents chose instead to live their peace witness. They responded with kindness even to those who hurled vile insults.

The patience of peace paid off. Throughout the 11 years we lived in Lebanon, I saw the hatred mellow, and we still count our friends there among our dearest. My attitude changed, too. I learned tolerance for people who believe differently, and I discovered that they can indeed love God also.

I could love those people even though I could not accept their guns and the American flag parading down the center aisle of the church sanctuary, as was the custom on each last Sunday in May. I could not agree with the ceremonies held at the community cemeteries the next day. I sensed how much those American Legion men believed in the war they had fought, and I knew that the death shooting from those guns had not always been aimed toward the sky as on Memorial Day. Those guns had fired death into other human beings. I prayed, "Father, forgive them, for they know not what they do."

In 1976 (my family had moved away from Lebanon) my brother James Klassen returned from Vietnam, where he had served with Mennonite Central Committee. He was asked to speak to groups across the United States and Canada. Some groups were Mennonite; some were not. Some people agreed with his stance on following Jesus; others did not. One of the warmest welcomes he received was at the Lebanon United Methodist Church. We had attended that church during the years we lived in Lebanon. Now we were back again to visit, somewhat apprehensive that particular Sunday evening.

A member of that church had also been a member of the local draft board that had adamantly denied all my brother's requests to obtain a Conscientious Objector registration. I remembered the agony in our hearts as closed minds refused to understand. I remembered the angry comments of war veterans who claimed to have protected us pacifists by fighting in previous wars. They were convinced we were taking advantage of their sacrifice, their religious duty. Their minds were blinded to the fact that the lies and hatred of war actually endanger us all by insuring future wars. They ignored war's effect on innocent civilians, usually without affecting the government officials who devise the policies.

I could love those people even though I could not accept their guns and the American flag parading down the center aisle of the church sanctuary.

Although the community attitude toward our pacifism had become one of tolerance, I wondered what the intervening years since we had moved away had done to that tolerance. How would we be accepted now, in 1976, with all its bicentennial pageantry reinforcing military patriotism?

Starting time came, and people were still crowding into the packed sanctuary. People were there who rarely set foot in church. I knew that some in the audience had fought in the Vietnam War or had family members who had. Why had they come? To harass?

What happened that night was a miracle. Jesus spoke through my brother. I could see it in his face. I could hear it in his words. He spoke openly about his beliefs yet without reprimanding those who believed differently. When he had finished, the son of the American Legion president was the first to rise in a standing ovation. There was no harassment, only love and acceptance.

Our world cries out for peace. We send "peacekeeping" military forces all over the world to coerce other humans into "peaceful" submission. If our coercion is challenged, we retaliate with increased military maneuvers in order to restore "peace." We deny freedom to other people, we oppress them, we even kill them to quell opposition. Then we contend we have attained "peace."

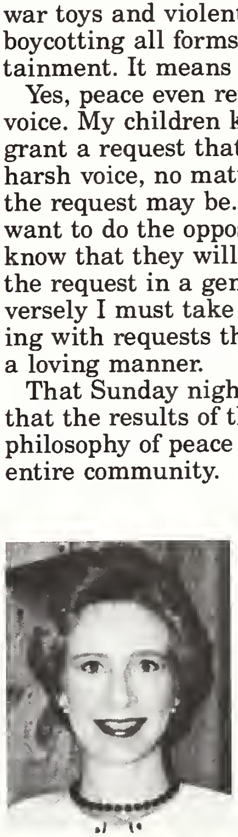
But Jesus, just before his death, said, "*My* peace I leave with you, *not* as the world gives" (John 14:27). He continued, "Let not your heart be troubled."

If there is peace in individual hearts, then there is also hope for peace instead of spouse or child abuse, peace instead of rampant crime, even peace instead of international warfare. Being a pacifist is more than opposing war: it is a way of life.

Translated into daily living, then, peace is not an absence of frustrations but refers to the way we handle those frustrations. It means emphasizing the positive rather than negative attributes in other people. It means banning war toys and violent play. It means boycotting all forms of violent entertainment. It means being patient.

Yes, peace even refers to our tone of voice. My children know that I do not grant a request that is demanded in a harsh voice, no matter how legitimate the request may be. Force makes me want to do the opposite. My children know that they will be asked to repeat the request in a gentle voice. Conversely I must take great care in dealing with requests that are delivered in a loving manner.

That Sunday night in 1976 I saw that the results of this "daily life" philosophy of peace can extend to an entire community.



Cynthia Goerzen is a member of Tabor Mennonite Church, rural Newton, Kan.

Central America Week, a time for North American Christians to pray for peace in Central America, is scheduled for March 25-April 2. The theme for the week, "Act Justly/Seek Peace," comes from Micah 6:8 and Psalm 34:14. The Inter-Religious Task Force on Central America has a Central America Week packet that includes resources for study and reflection, program suggestions, a bulletin insert and other materials. Copies are available for $4.75. Write to IRTF, 475 Riverside Drive, Room 563, New York, NY 10115.

A Mennonite women's group in Taiwan sent a check for $649 to Women in Mission of the General Conference Mennonite Church to help with the drought experienced in many parts of North America. A card sent with the check said, "This summer we heard that there are among you those who have suffered because of the drought, so we prayed to God to give you hope and strength. Enclosed is a small donation to help. We pray it will comfort your souls. Please accept this as a token of our love and concern." WM coordinator Sara Regier says, "WM is in the process of selecting families who could use the money."

NEWS

The clubs are coming

42 workshops introduce new programs

Scottdale, Pa. (GCMC/MC)—Faith and Life Press of the General Conference Mennonite Church (GC) and Mennonite Publishing House (MPH) of the Mennonite Church are conducting workshops about three of their new educational programs in Mennonite, Church of the Brethren and Brethren in Christ churches this spring.

The workshops are introducing Integrated Youth Ministries, Venture Clubs and the *Come and See* Herald Bible School series to churches in 42 locations across the United States and Canada in March, April and May.

"These workshops are an excellent way for parents and church leaders to learn about new materials with the option of using them with children and youth this summer or fall," says Rosella Wiens Regier, Commission on Education secretary for children's education and managing editor for Venture Clubs.

Leaders who work with children and/or youth are encouraged to attend, says J.W. Sprunger, MPH marketing manager and workshop coordinator.

Workshop leaders in addition to Regier are Paula Diller Lehman, COE secretary for youth education (GC); Abe Bergen, youth and young adult director for the Conference of Mennonites in Manitoba; Nancy Koehn, Venture Clubs writer; Jan Porzelius Schumacher, Foundation Series resource person for Central District; Connie Loeppky, member of the Venture Clubs editorial council; Tim Martin, youth and young adult staff person for the Lancaster Mennonite Conference; Lavon Welty, managing editor for the Foundation Series Youth and Adult curriculum; Laurence Martin, MPH Congregational Literature Division director; Virginia Hostetler, MPH editor for Venture Clubs and editor of *On the Line*; Phyllis Martens, *Come and See* curriculum writer; Betty Kurtz, MPH marketing manager, and J.W. Sprunger.

There is no cost for the workshops. For more information write or call collect Rosella Wiens Regier, GCMC offices, Box 347, Newton, KS 67114, (316) 283-5100, or Introduction Tour, 616 Walnut Ave., Scottdale, PA 15683, (412) 887-8500.

Positions open at Spruce Lake Retreat, a Mennonite retreat center in the Pocono Mountains of Pennsylvania. All are year-round, salaried positions. Will consider couples or singles.

Dining room hostess—supervise dining room service and clean-up

Maintenance assistant—assist with general maintenance

Kitchen/housekeeping assistant—combination of general kitchen work and assisting in the housekeeping department

Contact Paul Beiler, Spruce Lake Retreat, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.

First year of clubs material is ready

Newton, Kan. (GCMC/MC)—The first year of Venture Clubs material has been released, published by Faith and Life Press and Mennonite Publishing House.

The material is aimed at children in the third through eighth grade, "although it is adaptable for all grades," said Rosella Wiens Regier, managing editor and secretary for children's education for the Commission on Education.

Included in the first year of material is a leader's guide and a member's book.

The leader's guide contains 28 sessions about seven basic themes: social skills, creative expression, basic living, spiritual awareness, self-understanding, service and nature.

"In each club session there is a time when the whole group can bind together as well as a time when age groups can be together for activities," said Regier.

The member's book has a separate set of activities that are loosely related to the sessions in the leader's guide. It also has Personal Exploration Projects (PEPs) to encourage children to work independently with guidance from adults.

The *Venture Clubs Leader's Guide* and *Venture Clubs Member's Book* are available for $12.95 U.S. and $4.95 U.S., respectively. They can be ordered from Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; Faith and Life Press, Box 347, Newton, KS 67114; and Faith and Life Press, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. A *Venture Clubs Handbook* is available from the same addresses for $5.95 U.S.

Dyck

Edna Krueger Dyck is editor of the Venture Clubs material. Additional club material is planned for the next five years.

"Peacemaking in the Middle East: the Role of Judaism, Christianity and Islam" is the title of a symposium to be held April 9-11 at Bethel College, North Newton, Kan. It will explore the ways the three major monotheistic religions of the Middle East have been a factor in the conflict and examine the potential within each of these traditions to enhance the possibility for non-violent resolution of conflict in the Middle East. For more information contact the Kansas Institute for Peace and Conflict Resolution, Bethel College, North Newton, KS 67117, (316) 283-2500.

If theologian Richard Rohr is right, the 110 people who were arrested for trespassing Feb. 19 at the Nevada Test Site were not breaking the law but performing a sacrament that has yet to be recognized by the Catholic Church. The non-violent civil disobedience was the culmination of the Franciscan Weekend portion of the Lenten Desert Experience's 40 days of prayer and protesting of nuclear weapons testing in the Nevada desert. More than 400 Franciscan brothers, sisters and friends came to Las Vegas for the event. Three days of dialogue and workshops addressing the link between non-violent protest and Christian experience preceded the witness.

For the first time Brazil has recognized a right of alternative service for conscientious objectors. A provision for such service is included in the nation's new constitution, approved in September 1988. All 18-year-old males are required to register. They must serve one year unless deferred for physical or social reasons. In the past about 30 percent have not served. Mennonites have been inducted and served in the military.

'Stewardship' raises money question in B.C.

Richmond, B.C.—"We talk well on the conference floor about giving," said Conference of Mennonites in British Columbia chairman Dick Rempel, "but we always have problems with finances."

His words came during budget discussions at the 54th annual CMinBC sessions, held at Peace Mennonite Church here Feb. 17-19. The conference had a deficit of $9,250.49 for 1988 and fell well short of its budget of $635,193.

The executive committee brought a proposal to pay the deficit out of the church sale fund. Dissent followed. Though it wasn't recorded in any minutes, said Siegfried Bartel, "it was understood that those funds should be used for church planting."

The motion was defeated, and the deficit remained. However, Palmer Becker held up a check for $100 and challenged participants to contribute toward eliminating the deficit. Later an offering was taken that totaled $8,528, only $2,900 of it pledged.

Ray Frey, stewardship director for the General Conference Mennonite Church, was the featured speaker for the conference. Under the theme of "Stewardship," Frey asked, "If we believe that God owns everything, then what does it mean that God owns our pieces of property?" Stewardship involves risk, he said. It is a faith issue.

Frey also spoke on stewardship to 85 ministers, elders, deacons and spouses at a meeting that preceded the conference.

Church planting and evangelism have been high priorities in CMinBC. But most of the church planting has been of non-English-language congregations. Paul Boschman pointed out that as a conference "we lost 15 members last year." He said, "We need to plant a Caucasian church."

Though most agreed in principle, many had problems with the term "Caucasian." Donovan Smucker suggested the term "integrated church."

Ed Giesbrecht expressed caution about the church-planting talk. "It's difficult to hear about planting churches," he said, "when our own churches are declining. A business that's losing money doesn't start new businesses."

This conference was Dick Rempel's last as chairman. He stated that having to deal with the frustrations of finances was a contributing factor to not serving again. Jake Tilitzky was acclaimed as the new chairman.

Next year's conference will be hosted by Kelowna Gospel Fellowship. *Gordon Houser*

Motions passed at CMinBC

- That we develop procedures to recognize dual-conference membership in our conference.
- That CMinBC undertake church-planting efforts by appointing a person to both plant a church and to help others in outreach, to take effect in 1990.
- That if in the 1989 budget funds are not coming in, subject to quarterly assessments, the executive has the authorization to cut budget.
- That the history book printing expense be taken out of capital funds and be reimbursed when the books are sold.
- That we approve the statement on "Possible Recommendation of the MC/GC Integration for Normal '89" for testing purposes in our congregations.
- That the resolutions committee be given a job description.
- That the CMinBC churches make efforts to make regular contributions to the conference.
- That interested members be appointed as liaisons to help communication between the conference and congregations.
- That the executive committee and mission/service committee prepare for the coming of an evangelism/church planting staff person in 1990 by calling for volunteers to work in this area.
- That we encourage the program and nominations committees to work at attracting a greater variety of people to conferences, especially younger people.

Quotes from CMinBC sessions

- A great resource is our young people, and good stewardship means paying youth pastors more.
- We need to be open to change, to not be so staid.
- We have many hurting pastors.
- Do we have this kind of debate [about budget] when we decide to take a vacation to Hawaii or Florida?
- There seems to be an information gap between conference officials and people in the pews.
- Young people experience one kind of worship or singing at camp, then get bored at church.
- The words "sin" and "repentance" have been noticeably absent in our discussions.
- It's a shame when pastors have to stand up and give money to get rid of a deficit.
- Has greed become more comfortably normal to us?

The Women's Auxiliary of Africa Inter-Mennonite Mission, in session last October in Elkhart, Ind., affirmed the new Mennonite Church of Zaire administration in its affirmation of women in Zaire. The auxiliary approved a budget of $11,650 and agreed to support the travel of Madame Claire Traore, who will accompany her husband, Siaka, in visiting churches in North America and attending Normal '89.

The Commission on Overseas Mission of the General Conference Mennonite Church is sponsoring a service program in Japan for college-age young people from mid-July through mid-August. Activities will include seminars with Japanese church leaders and missionaries, field trips to Tokyo, Kyoto, Hiroshima and Nagasaki, and about 10 days of work, together with Japanese young people, at a campground. The summer service program costs $2,500, including airfare, and is limited to 12 participants. Each participant will be reimbursed $200 by COM. For more information contact Bruno or Wanda Derksen Bergen, COM, Box 347, Newton, KS 67114, (316) 283-5100.

Churchgoers are critical of newspapers for not paying enough attention to religious life in America, but they have a better understanding of the role of the media than some journalists give them credit for. The more religious you are, the more likely you are to be an avid reader of daily newspapers. These are some of the conclusions emerging from a 15-month investigation by a Temple University communications professor into how the news media cover religion. Stewart M. Hoover is conducting the survey on behalf of Religious News Service, which received a $100,000 grant from the Lilly Endowment.

NEWS

Alberta Mennos commit themselves to family—nuclear and extended

We Preach Christ Crucified
1 Cor 1:23

Muriel T. Stackley

Officers of the Conference of Mennonites in Alberta are (left to right) Paul Paetkau, vice chairman; Katie Harder, secretary; Dan Klassen, chairman; Rudy Koop, finance chairman; and David Braun, provincial minister.

Coaldale, Alta.—Marianne Thiessen, Calgary; Jan Janzen, Rosthern, Sask., and Merlin Stauffer, Calgary, articulated the theme chosen by the Conference of Mennonites in Alberta (CMA) for its 60th annual session Feb. 17-18: "Called to Commitment with the Family."

The province's Camp Valaqua committee, led by Menno Klassen, dominated the conference time with listening and evaluating. Two of its resolutions and a recommendation were passed: to build a residence at the camp, to hire a full-time camp manager, to increase the user fee. (Funds from A Call to Kingdom Commitments will help finance the residence.)

CMA has, in the past year, helped Mennonite Central Committee establish the Calgary Mennonite Centre for Newcomers, housed in Calgary Chinese Mennonite Church. This kind of ministry began in Edmonton in 1980 with the arrival of the boat people from Southeast Asia. Settlement needs, reported Fred Enns, are followed by meeting spiritual needs. Indeed, many in the conference have vivid memories of themselves being refugees. The missions and service committee also called the conference to "confidently and with joy bring the good news of salvation" to people.

Delegates of the conference's 18 member congregations were made aware that most of the church and conference workers are alumni of the province's two schools, Rosthern (Sask.) Junior College and Swift Current (Sask.) Bible Institute. Even so they raised questions about the viability of SCBI, the imbalance of student/teacher ratio (eight to one) and its increased cost.

The education committee has completed a year's publication of a provincial newsletter, is planning a Mennonite Marriage Encounter for April, a Sunday school teachers' workshop in autumn and a family life workshop for 1990. The committee recommendation was approved, that it provide workshops for the new Venture Club materials in all congregations.

The ministers and deacons committee is planning a retreat to deal with stress. Provincial pastor David Braun urged congregations to establish adequate financial and emotional support systems for their pastors. "We dare not," he stated, "be casual about spiritual disciplines of prayer, Bible study, participation in congregational life, and the stewardship of time, gifts and money."

> Mennonites emphasize accountability of church members to each other. Faith is important to the whole church community. The common thread is commitment. Mennonite education is education for peoplehood. The education of our youth is premised on equipment for service. Our schools equip and commission for mission. Education and mission are one. *Jan Janzen, staff, Rosthern Junior College, addressing the Conference of Mennonites in Alberta, Feb. 18*

Katie Penner, president of Alberta Women in Mission, said that though actual membership in WM is decreasing, women are becoming more involved in the total church, and this was evidenced in the election, in which an almost even number of women and men (nine and 10) were elected to various offices.

David Quiring, Henderson, Neb., presented Ezekiel Wong, pastor at Chinese Mennonite Church of Calgary, with a check for $21,000 on behalf of the Tenth Man Program.

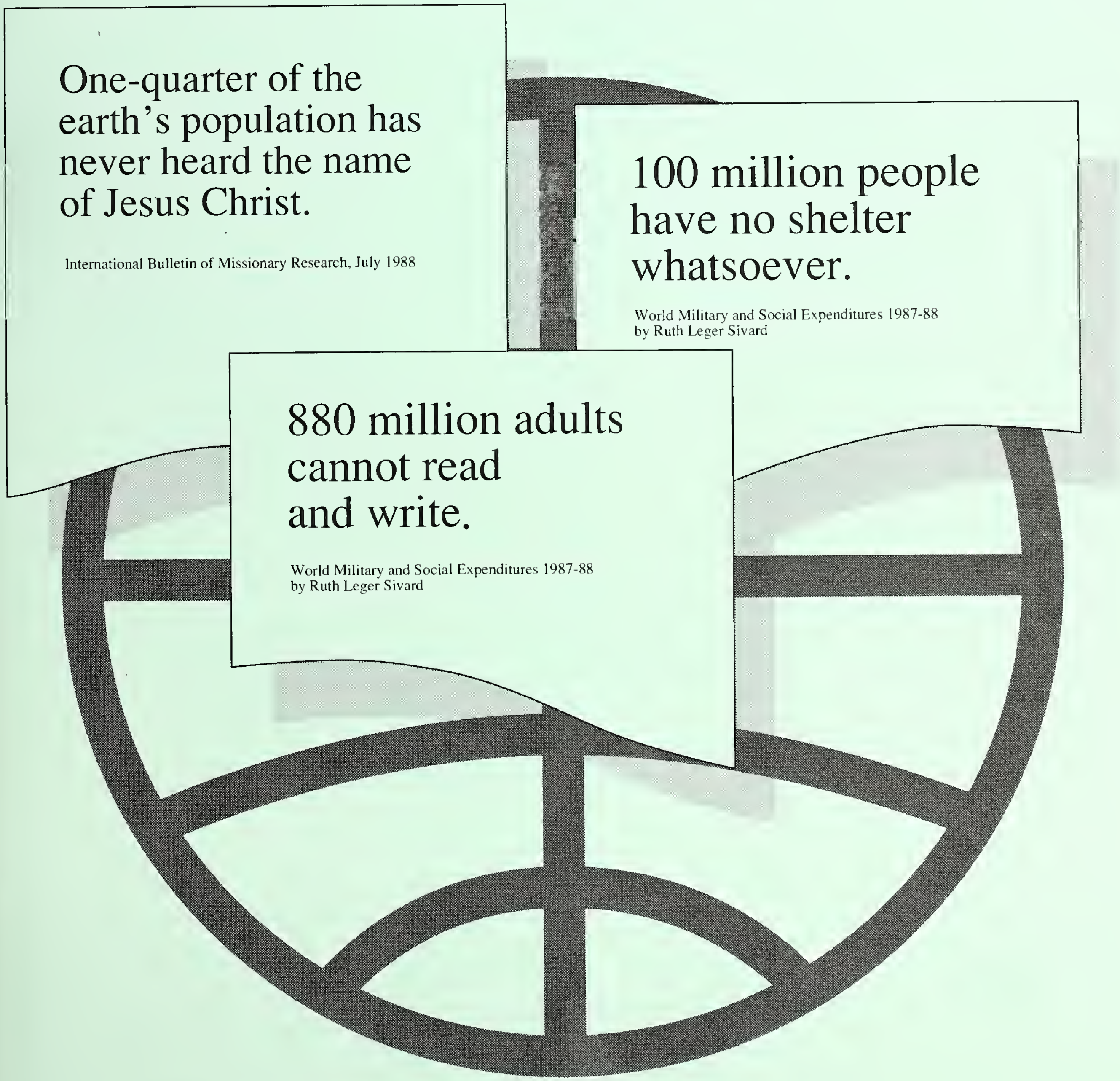
A budget of $288,710 was approved for the coming year. *Irene Klassen, Calgary, and Muriel T. Stackley*

Goshen College announces a nine-month appointment for **Spanish-language instruction**. Contract is for at least two-thirds time (actually full time from September 1989 to April 1990). Classes are elementary Spanish only. Teaching experience and master's degree expected.

Applicants for this position must be committed to Christian values, including peace and justice in the Mennonite tradition. Salary commensurate with qualifications.

Send letter of application with resume, transcript and the names of three references to John Nyce, Interim Dean, Goshen College, Goshen, IN 46526. Application deadline: **March 24**. An equal opportunity employer.

This is our world. Today.



One-quarter of the earth's population has never heard the name of Jesus Christ.

International Bulletin of Missionary Research, July 1988

100 million people have no shelter whatsoever.

World Military and Social Expenditures 1987-88
by Ruth Leger Sivard

880 million adults cannot read and write.

World Military and Social Expenditures 1987-88
by Ruth Leger Sivard

Witnessing today...

Statistics may vary according to who's counting, but an important question remains for those who follow Jesus...

What does it mean to witness to Christ in today's world?

Study Year 1989—sponsored for the global Mennonite family by Mennonite World Conference (MWC)—will assist your congregation in delving into this question in the context of your own society.

Through the study process, and by the grace of God, the *worldwide* church community will be strengthened as we struggle with the same issues all over the world from an Anabaptist perspective.

Study Year 1989: Background

When the MWC Executive Committee met in Taipei for their annual meeting in 1986, a discussion about "faith and life concerns" focused on widespread requests for more intense study about Mennonite identity and beliefs in connection with the next assembly.

In response, the Executive Committee appointed a 13-member Faith and Life Committee to lead a study process that will enhance the quality of Assembly 12 in 1990 and benefit those who will not be attending the assembly.

The members of the Faith and Life Committee come from seven countries and numerous church conferences—ordained ministers and lay people, men and women. Helmut Harder, committee chair and a Bible professor at Canadian Mennonite Bible College, wrote a book for the study in consultation with the Faith and Life Committee.

Study Book: *Witnessing to Christ in Today's World*

The title of the study book, *Witnessing to Christ in Today's World*, is the same as the theme for Assembly 12 in 1990. At first glance, these ordinary words may seem easy to understand and practice. After all, Christians have been witnessing to their

Witnessing
Christ in
Today's Wo

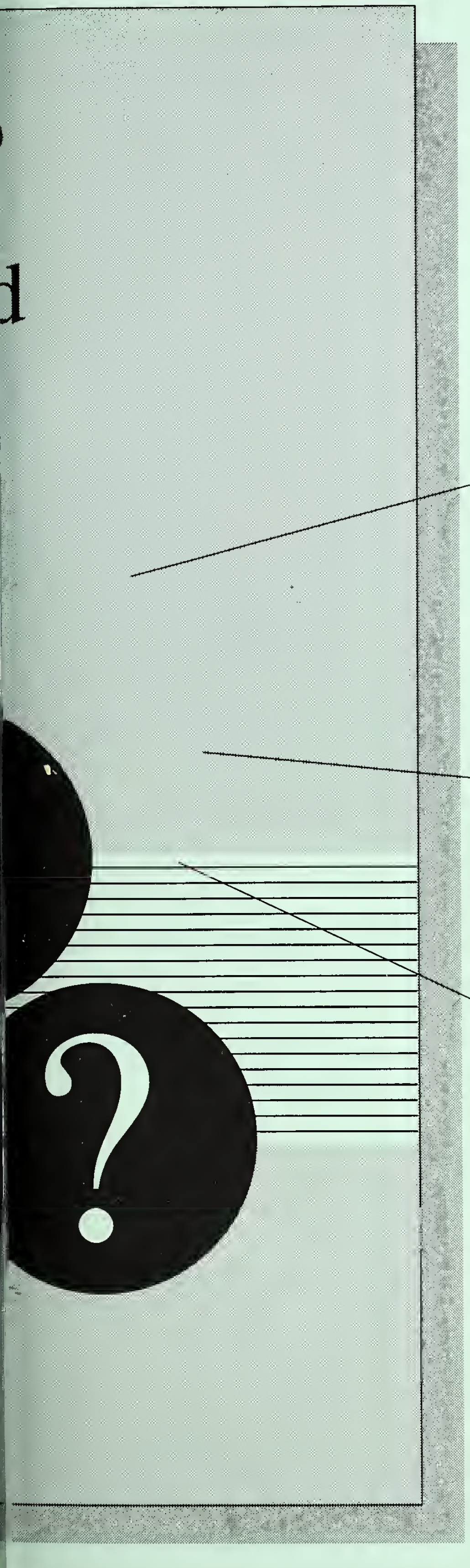
A Faith & Life Study Book
Mennonite World Conference

Vhat does it mean?

faith since the time of John the Baptist. Just under the surface, however, lie the challenges.

The book is divided into six chapters. Each chapter contains three parts: "Looking to Jesus" is a Bible study. "Understanding Today's World" reflects on life as we see and experience it today. "Witnessing Faithfully" offers some directions for the church's mission.

At the end of each chapter are suggested questions that may be helpful in starting discussion.



Chapter 1: Confessing Jesus Christ
(Witnessing Faithfully)

The Christians in China are an example of courageous witness. Christians are showing, through their life and work in society, that their contribution to a better way of life and their perspective on life is of great value. This "theology of presence" is attracting many people to the Christian community. At the same time many Christians in China are not afraid to confess their faith even if it brings persecution.

Chapter 3: Sharing God's Love
(Looking to Jesus)

God's love for the world is the basis of Christian mission. Nicodemus's foundation for belief in God was too narrow. He started and ended with God's love for the Jews and for Jerusalem. But God's love is broader. Nicodemus's religious system could not contain it. He needed a foundation strong enough to include love for the whole world. For this he needed to be born again of the Spirit.

Perhaps we can understand the temptation of Nicodemus very well. Like the Pharisees, we too are tempted to limit the love of God to our ethnic and cultural group. We are tempted to think that God loves our land and our people more than others. This attitude hinders the flow of God's love into the world.

Chapter 4: Proclaiming the Gospel
(Understanding Today's World: Questions for Discussion)

What do people in today's society think of preachers and others who proclaim the Gospel?

A collection of stories, quotations, and reports suitable for one or more specific chapters is located at the end of the book. This collection can serve as a resource for the study session or as inspiration for members of the study group to tell other stories that support the theme of witnessing.

MWC and the Faith and Life Committee strongly urge your congregation to make this an inter-Mennonite study with another Mennonite-constituent group in your community wherever possible. Such interaction will deepen the study and give a taste of the worldwide church family to which we belong.

Study Book Distribution

Outside of North America, MWC is coordinating the distribution of the study book through church conferences. Dutch, French, and German versions are being translated and published by European Mennonite conferences. A Spanish translation is being printed and distributed from Guatemala. In addition, the English manuscript is available to conferences that want to prepare their own translation. To date, translations into a total of 13 languages are planned.

In North America, the study book is being promoted and distributed through denominational publishing houses. Laurence Martin, director for congregational literature at Mennonite Publishing House in Pennsylvania, serves as managing editor for the project.

Contact your church conference or, in North America, your denominational publishing house for specific information about book price and availability for your congregation.

> "I have just read the manuscript of the study book, *Witnessing to Christ in Today's World*, by Helmut Harder under the direction of the MWC Faith and Life Committee. What an exciting study lies ahead of us! In addition to the Bible study in each chapter, there are thoughtful quotations from 16th century Anabaptists and stories of faithful witnesses in southern Europe, Indonesia, Zimbabwe, and elsewhere. Now we all have the privilege to join together in this study. May we be empowered to be faithful witnesses to Christ in the various parts of the world where we live."
>
> Ross T. Bender
> President, MWC

Mennonite World Conference (MWC):

Acknowledging and appreciating our diversity, MWC promotes the vision of a more unified, global body where the biblical principles of justice, love, and mutual concern can be lived out daily. Membership in MWC is voluntary and open to organized conferences and groups that identify themselves with the Mennonite and related churches. Ninety-three conferences in 50 nations hold membership in MWC and appoint delegates to represent them in the governing body, the General Council.

MWC Assembly Locations and Themes 1925–1990:

1925	Basel	Commemoration of the 400th Anniversary of the Founding of Anabaptism
1930	Danzig	Mennonite World Relief Work, Mennonites in the USSR
1936	Amsterdam	400th Anniversary of Menno Simons' Conversion and Baptism
1948	Goshen/Newton	Brotherhood and Reconciliation
1952	Basel	The Church of Christ and Her Commission
1957	Karlsruhe	The Gospel of Jesus Christ in the World
1962	Kitchener	The Lordship of Christ
1967	Amsterdam	The Witness of the Holy Spirit
1972	Curitiba	Jesus Christ Reconciles
1978	Wichita	The Kingdom of God in a Changing World
1984	Strasbourg	God's People Serve in Hope
1990	Winnipeg	Witnessing to Christ in Today's World

Faith and Life Committee:

Helmut Harder, Canada (Chair)
Claude Baecher, France (now in Switzerland)
Peter Charles Christano, Indonesia
Daryl R. Climenhaga, United States (now in Zimbabwe)
Ben Eidse, Canada
Lydia Harder, Canada
Elke Hübert, Fed. Republic of Germany
Harold Jantz, Canada
Howard John Loewen, United States
Elias Mc. Moyo, Zimbabwe (now in England)
Dorothy Jean Weaver, United States
Elizabeth Yoder, United States
Hugo Zorrilla, Colombia (now in Spain)

For further information, write to:

Faith and Life Committee
Mennonite World Conference
465 Gundersen Drive, Suite 200
Carol Stream, IL 60188 U.S.A.

12
1990 Winnipeg

Supplement to: *Christian Leader*, *Courier*, *Evangelical Visitor*, *Gospel Herald*, *The Mennonite*, and *Mennonite Weekly Review*
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Assembly 12, July 24–29, 1990, Winnipeg, Manitoba, Canada
Printed in U.S.A.
February/March 1989

Marlin E. Miller, president of Goshen Biblical Seminary, Elkhart, Ind., has been named president-elect of Associated Mennonite Biblical Seminaries, administrating also Mennonite Biblical Seminary upon the retirement of Henry Poettcker in 1990. After 30 years of association the two seminaries will have one faculty, one student body and one diploma, said Menno Epp, Leamington, Ont., who chairs the MBS board

Fairness & Accuracy in Reporting (FAIR), a media watchdog group in New York, studied ABC's "Nightline" guests for the past 3½ years. It found that 80 percent of the guests were professionals, government officials or corporate representatives. Only 5 percent were public-interest representatives. Eighty-nine percent were men, 92 percent were white. In U.S.-Soviet relations programs, 49 percent were current or former government officials. Peace movement representatives made up less than 1 percent. Central America programs followed the administration agenda with 22 programs on Nicaragua and not one principally focused on El Salvador, Honduras or Guatemala.

As of Jan. 31, A Call to Kingdom Commitments has received $3,956,653, or 71 percent of the $5,536,991 committed to the General Conference Mennonite Church development plan, reported Ted Stuckey, conference treasurer. To date, $1,647,769 has been disbursed to over 50 projects.

NEWS

'Taxes for Peace' fund invites contributions

Akron, Pa. (MCC U.S.)—Mennonite Central Committee (MCC) U.S. Peace Section is again inviting contributions to a special "Taxes for Peace" fund. This fund was established to allow those who withhold war taxes to give money for a peaceful purpose.

While this is a symbolic action and not a legal alternative to paying the tax, many people have found it a meaningful way to demonstrate their commitment to peace.

This year's "Taxes for Peace" fund will be divided between the National Campaign for a Peace Tax Fund and the Christian Peacemaker Teams program. The National Campaign for a Peace Tax Fund, based in Washington, seeks to enact the U.S. Peace Tax Fund Bill, which would give those conscientiously opposed to war a way to pay 100 percent of their taxes by designating the military percentage to a separate fund for peace-enhancing programs.

Christian Peacemaker Teams is an initiative of Mennonite and Brethren in Christ churches in North America to develop and support more assertive peacemaking, both here and abroad.

In 1988 about $4,000 was contributed to the U.S. Peace Section "Taxes for Peace" fund. This money provided much-appreciated support to the National Campaign for a Peace Tax Fund. In past years programs such as Lancaster County Peacework Alternatives and peace-related projects in Laos and Guatemala have received funds.

MCC U.S. Peace Section also offers an information packet on military tax opposition that contains theological positions on the war tax issue, and materials about tax laws and legal concerns for the tax resister. Cost is $3.

Contributions for the "Taxes for Peace" fund should be made payable to "MCC, Taxes for Peace" and mailed to the U.S. Peace Section, Box M, Akron, PA 17501.

For more information about the Peace Tax Fund Bill, write National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008.

For additional information about Christian Peacemaker Teams, write Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608. *Linda Peachey*

Position opening: **Mennonite Central Committee Canada** (MCCC) invites applications for the **overseas services coordinator** position to begin no later than **Sept. 1**.

Familiarity with MCC is essential and overseas experience with MCC or another church agency is strongly preferred. Deadline for applications is **March 31**.

Send inquiries to Executive Director, MCCC, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

A new day dawns in Paraguay; Mennonites 'cautiously optimistic'

Akron, Pa. (MCC)—"A new day has dawned in Paraguay," says Rich Sider, who visited this South American country of 4.5 million people in February.

Sider, secretary for Mennonite Central Committee programs in Latin America and the Caribbean, left for his administrative trip one day after a coup that ousted General Alfredo Stroessner and brought to office General Andrés Rodriguez.

There are a number of theories about what provoked the coup, noted Sider, "but it was common knowledge that a major split in the ruling Colorado Party between the 'tradicionalistas' and the 'militantes' was wreaking havoc in the government."

In the takeover the traditionalists purged the government of militants who have shown corruption, favoritism, human rights abuses and had an all-around "dismal reputation," according to Sider. Four top cabinet officials in the old administration are being blamed.

The people of Paraguay were jubilant as the new president lifted press censorship, opened up political debate, improved relations with the Catholic Church and generally declared a "new day of respect for democracy and human rights," said Sider. The government also announced that elections will be held May 1. Rodriguez will be the Colorado Party candidate.

"While the rhetoric is right for the time being, it remains to be seen what long-term direction the new government will take," said Sider. "Rodriguez is extremely wealthy, and many also say he is corrupt."

So far Mennonite colonists in Paraguay are "cautiously optimistic" about the new government, said Sider. Some 23,000 Mennonites live in Paraguay in 19 colonies. Many emigrated there from Western Canada in the 1920s; others came from Europe following World War II. In exchange for cultivating the unsettled lands in the Paraguayan Chaco the Mennonites received the right to freedom of worship, and exemption from obligatory military service.

As yet, "no one expects any rapid change in the relationship with the government," concludes Sider. But improved government relationships with the Catholic Church "may mean more pressure to deal with . . . land issues and the special privileges Mennonites enjoy."

Initially colony leaders hope to schedule appointments with government officials, including the president, to introduce themselves and express concerns.

The Newton Region of Mennonite and Brethren Marriage Encounter is sponsoring marriage encounters at the following locations this spring: April 7-9, Calgary; April 7-9, Spruce Lake, Canadensis, Pa.; April 21-23, Washington, Iowa. For more information contact Newton Region Mennonite and Brethren Marriage Encounter, Box 347, Newton, KS 67114, (316) 283-5100.

An estimated 300-400 Colony Mennonites in Bolivia owe $3.5 million (U.S.) to banks and private money lenders. Some of them have been put in prison in order to force their families to repay the debt—something that is impossible for most to do. In 1987, banks in Santa Cruz encouraged Mennonites to take agricultural loans at 13 percent per year—a good rate in Bolivia, said William Janzen of Mennonite Central Committee Canada. But when they came to get the money, it had not arrived. They were told they could get cash from private money lenders at 6 percent per month. The banks assured them the money would come in a month, but it never did.

The Lancaster Region of Mennonite and Brethren Marriage Encounter is sponsoring marriage encounters at the following locations this spring: April 7-9, Erie, Pa.; April 21-23, Quarryville, Pa.; May 12-14, Sarasota, Fla. The Lancaster Region is also sponsoring an engaged encounter at Black Rock's Maranatha Center, Quarryville, April 28-30. For more information contact Lancaster Mennonite and Brethren Marriage Encounter, 92 Strasburg Pike, Lancaster, PA 17602, (717) 393-5426.

NEWS

Canadian Anabaptist leaders see unity in diversity

Calgary (Meetinghouse)—Representatives of 10 Mennonite and Brethren in Christ conferences gathered here Jan. 19 to discuss unity. Waldemar Janzen, professor of Old Testament at Canadian Mennonite Bible College, Winnipeg, presented "Maintaining a Spirit of Unity in the Face of Current Diversities."

Janzen

Christians have a responsibility to strive for unity under God. "If we want to be in tune with God's creative and redemptive activity with the world, we must see ourselves as agents toward its unity under God," Janzen stated. "Our mentality must be governed by a basic incline toward uniting versus separating, toward joining versus disaffiliating."

Three responses followed a discussion of the paper. Abe Konrad, Mennonite Brethren vice moderator, speaking on "Unity in the Congregation," reminded the audience that "to be a member of a Christian church is to accept the lordship of Christ."

Edwin Friesen, Evangelical Mennonite Conference pastor, commented on "Unity Within the Conference." "By banding together as churches, believers give tangible though limited expression to the desire of Jesus that his followers be one," he said.

Concerning "Unity Between Conferences and MCC," Ross Nigh, Mennonite Central Committee board member for the Brethren in Christ Church, cited examples of the benefits of united service and witness to the world through the agency of MCC.

Position: Native Ministries executive secretary, Conference of Mennonites in Canada

Beginning date: August 1990 or earlier

Deadline for applications: April 22, 1989

Duties: Responsible for administering the Native Ministries program

Qualifications: Demonstrate cross-cultural skills, Anabaptist Mennonite theology, teamwork approach to administration, familiarity with CMC constituency

Salary: CMC salary schedule

Submit inquiries and resumes in confidence to David Neufeld, Box 97, Herschel, SK S0L 1L0, (306) 377-2125.

Mennonite Economic Development Associates seeks **administrative assistant** to provide administrative and secretarial assistance to the director of the International Division, based in Winnipeg. This position requires a creative, self-motivated person who is able to assume administrative responsibilities and shares the values and goals of MEDA. Related work experience and interest in international development are essential. Bilingualism (Spanish or French) and familiarity with word-processing and office procedures are assets.

To apply contact Ron Braun, Director of the International Division, MEDA, 402-280 Smith St., Winnipeg, MB R3C 1K2, by **March 30**. Phone: (204) 944-1995. FAX: (204) 943-2597. Attn: MEDA.

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Canada
204-261-6381

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Term	Two years beginning July 1989 One year for persons with academic leave of absence	
Requirements	Strong commitment to Christ and the church Minimum bachelors degree Teaching experience or short-term TESL training Good health, flexibility and patience	
		Phone
Contact	Commission on Overseas Mission	316-283-5100
	Eastern Mennonite Board of Missions and Charities	717-898-2251
	Mennonite Board of Missions	219-294-7523
	Mennonite Brethren Missions/ Services	204-669-6575
	Mennonite Central Committee (US)	717-859-1151
	Mennonite Central Committee (Canada)	204-261-6381
	or China Educational Exchange	204-261-6381
Deadline	May 31, 1989	

A 7-year-old boy appointed to the Berkeley, Calif., Youth Commission recently proposed that "we join together to help the poor and homeless children." Edward Andrews' suggestions included soliciting contributions from the University of California at Berkeley and the city police department, helping children in need get haircuts, collecting books, toys and clothing for homeless children and distributing them in ways that will not humiliate the youngsters.

Students at 20 seminaries of several denominations in the northeastern United States are making mutual visits to discuss and learn about each other's faiths. Sponsored by the National Conference of Christians and Jews, the program seeks to identify the students' distinctiveness of who they are and to adjust their thinking of who others are, according to Ellen Chary, director of the Theology in a Pluralistic Setting Program. The seminaries are affiliated with Roman Catholic, Protestant, Eastern Orthodox and Jewish denominations.

At its annual meeting Jan. 19-21 in Calgary, the Mennonite Central Committee Canada board expressed support for sanctions of South Africa because of "the worsening situation in South Africa, the increased militarization of the entire region, the South African government's increased attempts to eliminate all nonviolent ways of working for change" and because of Christian "brothers and sisters who have been asking for further support from the international community."

NEWS

Approximately 40 people attended the one-day consultation sponsored by the Canadian Council of Mennonite and Brethren in Christ Moderators in cooperation with MCC Canada. The meetings have been held annually since 1975. Outgoing chairman Arden Thiessen, EMC, commented, "One of the benefits of this annual meeting is the opportunity to talk and listen and thereby gain a better understanding of one another."

The newly elected executive of the Canadian Council of Mennonite and Brethren in Christ Moderators consists of Harvey Sider, chairman, Paul Voegtlin, vice chairman, and Walter Franz, secretary. The theme for the 1990 meeting in Ontario is "Biblical Stewardship—A Comprehensive Approach." *Menno Hamm*

Summer 1989 at

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Mennonite
Biblical
Seminaries

Congregational Youth Ministry
Daniel Schipani, Coordinator
Weekend Symposium, June 9-11
Course, June 12-16

Church Planting
Gary E. Martin
August 14-25

Greek Language
Mary Schertz
July 10-August 25
(except July 31-August 4)

The Bible and Ethics Research Seminar
Harry Huebner and
David Schroeder, Coordinators
Canadian Mennonite Bible College
Winnipeg, Manitoba
June 5-17

Registration deadlines:
May 29 for Congregational Youth Ministry
August 1 for Church Planting

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MCC may not be able to place every applicant, but we need many people. In 1989 MCC needs 32 new volunteers for social services assignments in Canada and the United States. From New Orleans to Labrador, MCC needs people to walk with the poor, the prisoners and the homeless in North America. Volunteers receive full living expenses and an allowance. For information on service needs in North America and around the world, write or call MCC.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
Personnel Services
21 South 12th Street
Box M
Akron, PA 17501
717-859-1151

MCC Canada
Personnel Services
134 Plaza Drive
Winnipeg, MB R3T 5K9
204-261-6381

Trinity Chinese Mennonite Church in Artesia, Calif., celebrated its fourth anniversary at its new facility, a meetingplace that used to be a garage. Rev. Wen was the guest speaker for two nights of evangelistic meetings. The church began on Feb. 10, 1985, with four to five families, who met at pastor Mark Chen's house.

A recently published booklet, *Life in All Its Fullness: the Word of God and Human Rights*, has been mailed by Mennonite Central Committee to all pastors in the Mennonite Church, General Conference Mennonite Church and Mennonite Brethren Church in North America. Published by the American Bible Society and the National Council of Churches of Christ, the booklet commemorates the 40th anniversary of the passage of the Universal Declaration of Human Rights. It includes a message from John A. Lapp, executive secretary of MCC, and Herman Bontrager, MCC Peace Office director. The booklet is available from MCC, Box M, Akron, PA 17501.

Members of a new Hispanic Mennonite church in Dallas worshipped together in a church sanctuary for the first time Jan. 15. For the last eight months the group of about 30 believers, calling themselves Comunidad de Esperanza, Iglesia Cristiana Menonita, had been meeting in the living room of church planters Margaret and George Ediger. The name of the church means Community of Hope, Mennonite Christian Church. Approximately 90 people gathered to help celebrate this special event. Antonio Arevalo, pastor at La Iglesia Cristiana Menonita de Dallas, brought the message. Following the worship, Mexican tacos were served.

RECORD

workers

John Addink, formerly at Glendale Church, Lynden, Wash., began as pastor Feb. 5 at Hebron Church, Buhler, Kan.

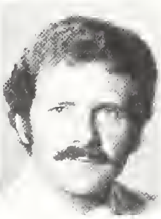
Gerd Bartel, Delta, B.C., will begin in August as director of fund-raising and promotions for the Conference of Mennonites in Canada for a two-year period. Funds need to be raised for the CMC building program, which includes completion of the office building, and a residence center, gymnasium and lecture theater for Canadian Mennonite Bible School, Winnipeg.

Hubert Brown, Commission on Home Ministries executive secretary, Newton, Kan., is the speaker for the spring spiritual emphasis week March 13-17 at Eastern Mennonite College in Harrisonburg, Va. His theme is "Compassion: Mending the Broken Community."

Earl Cater, former pastor at Eden Church, Inola, Okla., began Jan. 1 as pastor at Bethany Church, Freeman, S.D.

José Chuquin is the new president of the Colombian Mennonite Church.

Charlie Cooper, pastor at Grace Community Church, Chicago, is the speaker at a retreat for singles and formerly married people April 14-16 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. The theme is "Experiencing the Uniqueness of Our Stories."


Bartel

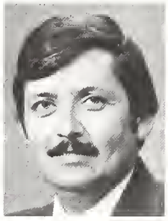
Brown

Haury

McKee

B. Friesen

Mann


Cater

Estes

Robert Crosland, pastor at Vauxhall (Alta.) Church, has resigned effective this summer.

Kathleen Driedger, Winkler, Man., a member of the Commission on Overseas Mission, will be the speaker for Alberta Women in Mission May 5-6 in Tofield.

Tom Edge, Aberdeen Evangelical Mennonite Church, Winnipeg, has been appointed director of Handicap Concerns for Mennonite Central Committee in Manitoba and Canada.

Steve Estes, Hopedale, Ill., *David Haury*, North Newton, Kan., *Lawrence Klippenstein*, Winnipeg, and *Wilma McKee*, Hydro, Okla., comprise the new historical committee under the Commission on Education. They will meet twice a year, the first time being April 21-22 in Kansas. Haury will give volunteer staff time.

Berry Friesen, Faith Church, Minneapolis, will begin in late June as the new director of the MCC U.S. Service Program, overseeing 115 workers serving in education, social service, health and administrative assignments in 11 locations.

Leroy Friesen, Elkhart, Ind., has completed a study commissioned by Mennonite Board of Missions, MCC and Eastern Mennonite Board of Missions. He recommends that the agencies appoint people to relate to and develop a sensitive presence among the Eastern Church and Islam.

Jacob Froese resigned as pastor at Faith Church, Edmonton, Alta., in December 1988, completing nine years there.

Gerald Gerbrandt, on faculty at CMBC, Winnipeg, will speak on "Teaching the Old Testament to Children" at a Sunday school teachers' workshop in Tofield, Alta., Nov. 9-12.

David Hall, pastor at First Church, McPherson, Kan., has resigned effective July 15. He will pastor the Brethren in Christ Church, Elizabethtown, Pa.

George Milton Jacob, Raipur, M.P., India, is the editor of a new bimonthly periodical of Bharatiya [Indian] General Conference Mennonite Church. It is called *Mennonite Darpan* [Mirror], and is sponsored by that conference's Christian nurture and literature committee.

Chris Juhnke and *Michael Yeakey*, co-pastors at Salina (Kan.) Church, were licensed for ministry Feb. 19.

Bob Kroeker, formerly of Swift Current, Sask., will begin March 15 as the new camp director and youth worker for the Conference of Mennonites in Alberta.

Bert Lobe, director of China Educational Exchange, has resigned and will begin this summer as principal at Rockway Mennonite Collegiate in Kitchener, Ont. He succeeds *William Kruger*, who will be the new superintendent.

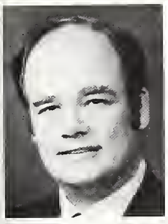
Velma Loewen, Normal, Ill., is the new General Conference representative on Inter-Mennonite Council on Aging.

Religious bodies lead the field in charitable work for others, reports pollster George Gallup. Almost half of the $41.4 billion contributed in 1986 to religion was used to support services to others. The rest was spent on internal activities such as worship and religious education. The study showed churches are "among our most cost-effective institutions" in philanthropic work, with minimal administrative overhead, Gallup said.

Some candidates for the priesthood in the Episcopal Diocese of Michigan are enrolled in a new seven-month course on religious protest at Whitaker School of Theology in Detroit. The course will include demonstrations outside Detroit-area military contractors such as General Dynamics Corp. in Warren and Williams International Corp. in Walled Lake, said instructor William Wylie-Kellerman. Protesting students will be asked to pray and read Bible passages, he said.

How much of your 1988 federal income taxes support U.S. military efforts? According to the Friends Committee on National Legislation, 35.8 percent of the total tax on the 1988 federal income tax return went for current military spending; 19 percent went for cost of past wars (veterans, war-related interest on the national debt). The total was 54.8 percent.

RECORD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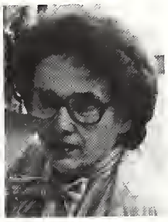
J. Zehr

David Mann, pastor at Sunnyslope Church, Phoenix, Ariz., has been nominated moderator-elect of the Mennonite Church. The nomination will receive formal action by the delegates at Normal '89 in August.

Earl Miller, director of Day One Ministries, Allentown, Pa., is the new office manager for *Regeneration News* in Baltimore.

Ron Ralk is the assistant pastor at Foothills Church, Calgary.

Erwin Rempel, executive secretary for COM, *Jeannie Zehr*, COM secretary of mission communications, and her husband, *Marvin*, will be traveling in Japan, Taiwan and Hong Kong March 13-April 17, meeting with missionaries and church leaders.

Milka Rindzinski, Montevideo, Uruguay, the first Uruguayan to be baptized in the Mennonite church in 1956, is featured in the January-February issue of MCC's *Women's Concerns Report* as one of the "Mennonite Women Leaders 'Round the World, Part II." Other women featured are *Esther Harso*, Indonesia, *Suse Janzen de Penner*, Brazil, *Alba De Escobar*, Guatemala, and *Mayumi Miki*, Japan.

Ernie Sawatzky, pastor at Lethbridge (Alta.) Church, has resigned effective in August.

Dennis Schmidt was voted on Jan. 15 to serve as lead pastor at Alexanderwohl Church, Goessel, Kan.

Cynthia and *Roger Neufeld Smith*, co-pastors at Southern Hills Church, Topeka, Kan., were licensed for ministry Feb. 5.

Lyle Troyer began last fall as the executive director of Chicago Mennonite Learning Center.

Ezekial Wong, pastor at Chinese Church, Calgary, and his wife, Ruth, plan to study at Associated Mennonite Biblical Seminaries in Elkhart, Ind., this fall.

Camp director: Responsibilities include overseeing of program and facilities.

Maintenance man: Responsible to maintain all physical aspects of the camp facility.

For full details of either or both positions write or call Ray C. Linberger, Camp Men-O-Lan, 1415 Doerr Road, Quakertown, PA 18951, (215) 679-5144.

Canadian Mennonite Bible College invites applications for a tenure-track position in **New Testament**. The position will open July 1, 1990. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Inquiries and applications should be sent to the academic dean at Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4 **by April 21.**

Facilities director. Responsibilities include supervising and working in support services (maintenance, food service, housekeeping, etc.). Full-time salaried position. Starting time negotiable (by June 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Food service director. Primary duties: menuing, food ordering and cooking. Secondary duties: oversee dining hall appearance and cleanliness, some housekeeping responsibilities. Full-time salaried position. Starting time negotiable (by May 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Wilderness Wind Camp is a Mennonite-owned-and-operated wilderness base camp located in northeast Minnesota. This coming summer we are offering the following wilderness canoe trips to the general Mennonite constituency.

Women's Canoe Trip — **June 17-24**
Creation and the Renewal of Ministry — **June 21-30**
(a seminar on the water for ministers and lay people)
Father/Son Canoe Trip — **Aug. 12-19**

We also have dates in June, July and August when we would like to host a wilderness canoe trip for your group.

Wilderness Wind Camp is directed by Tim Lehman. For more information and registration write to Wilderness Wind Camp, c/o Tim Lehman, Route 5, Box 41B, Newton, KS 67114, (316) 283-9482 evenings.

"Written in an engaging style, *Critical Choices* identifies the complex threads of our continuing search for just solutions to the day-to-day problems of our common people. . . . This book is the best evidence, if proof were still needed, that Dorothy Friesen understands Filipinos."
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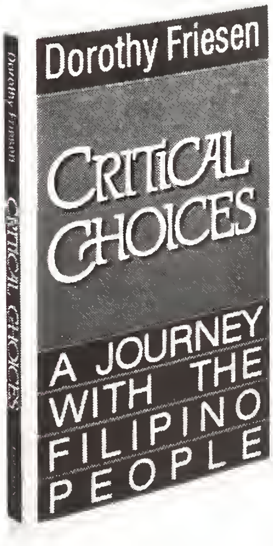

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The first building to be used specifically for Christian worship in North Korea has opened, reports News Network International. Foreign visitors who recently attended a service there said that of the 200 in attendance not one worshiper had a Bible.

In keeping with the Normal '89 theme, "Many Peoples Becoming God's People," four morning worship services, Aug. 2-5, will be led by Asians, Native peoples, Hispanics and blacks. Evening worship services, Aug. 1-6, will feature General Conference president Florence Driedger and Mennonite Church moderator Ralph Lebold; Hubert Brown, executive secretary of the GC Commission on Home Ministries; Mary Oyer, member of the hymnal project; John E. Toevs, professor at Mennonite Brethren Biblical Seminary; a commissioned musical presentation by Carol Ann Weaver and Leonard Ens, at Conrad Grebel College; and Don Jacobs, Mennonite Christian Leadership Foundation.

An estimated 1,000 South African women have launched a petition protesting government provisions for alternative national service. The Women Against War held news conferences in Durban, Johannesburg and Cape Town in February and called for their husbands, sons, brothers and friends to be allowed to do a "meaningful" non-military alternative service. They criticized the current system, which allows for two years of military service, six years of alternative service for those given strictly defined religious objector status or six years in jail.

RESOURCES

books

They Loved Their Enemies by Marian Hostetler (Herald Press, 1988, $4.95, $6.95 in Canada) is a collection of true stories about non-resistant African Christians.

Missiologist J. Herbert Kane says that **Today's Choices for Tomorrow's Mission:** *an Evangelical Perspective on Trends and Issues in Missions* by David J. Hesselgrave (Zondervan, 1988, $14.95) is "a cogent and compelling plea to return to the Scriptures for the agenda of world missions."

The Sacred Art of Dying: *How World Religions Understand Death* by Kenneth Kramer (Paulist Press, 1988, $11.95) studies the stories, teachings and ritual practices of 11 religious traditions concerning death.

Consisting of 42 chapters, **Let God Guide You Daily** by Wesley L. Duewel (Zondervan, 1988, $9.95) deals with commitment, waiting and listening, use of the Bible, the Spirit's use of the Bible in guidance and recognizing God's voice.

"True disciples see Christianity as a way of life on and off camera," says Brennan Manning in **The Signature of Jesus** (Fleming H. Revell, 1988, $8.95).

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LETTERS

Is MMA just?

In response to the James Kratz article "Health Care: How Much Are We Willing to Pay?" (Jan. 10 issue), is there not a fairer way to bear each other's burdens?

Under Mennonite Mutual Aid everyone pays in equally and is paid out equally. On the surface that may seem fair, but is it? Is this true brotherhood? Those who have greater wealth have no difficulty paying the premiums; it's those who are scratching to pay for the basic necessities of life—food, clothing and shelter. They are the ones who may be forced out of MMA, since they need first to pay for the bare necessities of life. To lay aside for a rainy day may be a luxury that is hardly theirs to consider, especially with skyrocketing costs.

Could we not make our plan more brotherly, sisterly, more just? Let me share an idea. It is based on a voluntary, unselfish principle of loving my neighbor as myself. The basic idea is that I will joyfully pay all the medical bills I have as long as I can do so. (This could also apply to any other kind of insurance we might have.)

It would be based on Exodus 16:18-19 and 2 Corinthians 8:13-15. Paul says, "Then there will be equality, as it is written, 'He who gathered much did not have too much, and he who gathered little did not have too little.' " Our current system is based on the principle that every person's wealth should be maintained at its present level. But if all things belong to God, is this the way Christians should do business? In the Old Testament the poor were not even charged interest.

If this method were applied, I would guess that our premiums could be cut in half immediately. In the first place, if many of us paid our own bills it may be that the hospitals and doctors would consider discounting the bill, since they don't need to do all the expensive paper work. They could get paid immediately. MMA's overhead would be considerably less because their claims would be cut dramatically.

When I have a genuine need that I cannot provide for, I will gladly submit my bill to MMA, and MMA will gladly pay the bill. With our four children grown and on their own, my wife and I have more disposable income now than we had earlier in our marriage. Up to a certain level we could pay our own medical bills.

If it is true that "God loves a cheerful giver," then the above system should work if we made it a voluntary system—a people's choice—not an MMA demand. We, the insured, will go the second mile for the sake of brothers and sisters who may be forced to cancel their MMA policies for lack of ability to pay. But as Paul says, "One day their abundance may be needed to supply my need."

This new plan would operate on the same basis upon which we are saved—by grace. We have tried legalism to solve our problem, and it doesn't work. Let's do it God's way—by grace.

Our wealth, which is God's possession, needs to become more fluid so that the needs of all can be provided for, without hardship on any. MMA is looking for ideas. Here's mine. *Eugene K. Souder, Route 2, Box 656, Grottoes, VA 24441*

Jan. 23

I'm in the book

Recently Palmer Becker called to ask if I was ordained. He could not find my name in either the 1988 or the 1989 GC *Handbook of Information.* I called Vern Preheim in Newton, Kan., who assured me I was, in fact, on the master list.

I am listed in the *Mennonite Yearbook, 1988-89,* page 229, now Mennonite Conference of Eastern Canada affiliation, via Rockway Mennonite Church, Kitchener, Ont. *Donovan E. Smucker, interim minister, Peace Mennonite Church, 11571 Daniels Road, Richmond, BC V6X 1M7*

Feb. 7

Obvious meaning

The first contribution to the "column of humor" (Jan. 10), did not amuse me. I do not object to humor per se; I believe that ridicule can effectively be used in certain contexts as a corrective function. But in the given context, I find it in poor taste and even revolting.

The English wording, "He arose again" in the so-called "Apostles' Creed" is a common phrase in the New Testament. You find it repeatedly in the Gospels, Acts and the epistles: "He shall rise again" (Mark 10:34); "he must rise again" (John 20:9); "risen again" (Acts 17:3); "he rose again" (1 Corinthians 15:4); "Jesus died and rose again" (1 Thessalonians 4:14). Even in reference to Lazarus, Jesus says to Martha, "Your brother will rise again" (John 11:23). The meaning is obvious: "For this very reason, Christ died and returned to life" (Romans 14:9). *David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0*

Feb. 13

Untitled

(A poem for Marge Roberts)

Sharon Jackson

In the mountains
I find rocks and trees,
and when I touch them
I feel I leave a little of myself behind.
Then, on still mornings
like today,
when fog hangs over the meadows
and nothing stirs in the wood,
I breath a foreverness in the air
and I say to myself
that I need never be afraid
or sad.
When the day comes
that my life is over
I need never fear
that I will
simply disappear.

I will never really be gone from here;
my handprints remain on things,
my hugs indent the bark of trees,
the ground holds the impression of my rump
the land knows the easiness of my step.
Nature never forgets.
God never ceases to know me.
I am safely kept.

So I am at peace today,
for the forest has spoken to me
that which my heart yearned to hear:
In God's world nothing simply disappears.
Nothing is forgotten:
not me
nor the tender leaf
nor someone I hold dear.

Sharon Jackson lives at 9611 W. 75 Place, Arvada, CO 80005.

On the Emmaus Road

Lucile Brandt

On the Emmaus road, a stranger drew
near two disciples, sorrowing, weary, worn
with walking dusty roads. They only knew
their leader dead, their hopes destroyed. Forlorn,
sadly they walked. But soon the stranger heard
the story of the leader they had loved,
now dead. He reassured them, quoting word
after word from Scripture. Strangely their hearts
were stirred.

In their little house, the guest agreed to share
their simple meal. He broke the bread for them,
and then they knew him, present everywhere
to heal and bless: the Babe of Bethlehem,
Redeemer, Savior, King and Lord. Ahead
long lies our path. Lord, break for us thy bread!

Lucile Brandt lives at Greencroft in Goshen, Ind.

REVIEWS

books

Just parenting

Starting Out Right *by Kathleen McGinnis and Barbara Oehlberg, 127 pages, and* **Helping Kids Care** *by Camy Condon and James McGinnis, 100 pages (both published jointly by Institute for Peace and Justice and Meyer/Stone Books, 1988)*

Reviewed by Gloria S. Rutt, Locust Grove Mennonite School, Box 37, Smoketown, PA 17576

Many books are written on child rearing and parenting, but few address the issues of violence, racism, sexism and relationships with the elderly and handicapped as well as two recent publications. Kathleen McGinnis and Barbara Oehlberg have drawn on their own parenting and educational experience in writing *Starting Out Right*, a book for parents of preschool-aged children. Parents who are interested in peace and justice and have a concern of parenting "with an eye toward the broader world" will want to read it.

Young children relish hearing stories. The authors believe that ". . . children's books are important conveyors of messages about people and the society in which we live." They include a bibliography with a variety of books that present authentic information on different cultures and positive role models from different racial groups, wanting to encourage in young children a respect for variety in the human family.

Numerous ideas are given to involve young children in creating celebrative moments. Music, drama and art incorporated into our family experiences can connect peace and justice with a spirit of joyful living. Some of the cooperative games, such as "Musical Hugs" and "Corners," will delight older groups and preschoolers.

Helping Kids Care by Camy Condon and James McGinnis offers many additional ideas on the same themes. Designed for use with children ages 8-12, this book is filled with activities to spark kids' creativity and imagination as they focus on non-violent conflict resolution.

Imagine kids contributing the key ingredients for "Peace Soup" or presenting a puppet show, "The Rabbit in the Moon," a Japanese folktale illustrating sacrificial sharing. "100 Hungry People" graphically illustrates the maldistribution of the world's resources. Disability awareness and celebrating with elderly people are two more topics discussed by Condon and McGinnis in which you'll find creative, participatory activities for children.

Biblical peace

The World at War—the Church at Peace *by Jon Bonk (Kindred Press, 1988, 85 pages)*

Reviewed by John Friesen, associate professor of history and theology, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

This is a small but powerful book. In nine brief chapters Jon Bonk presents a study of the peace message through a careful look at Scripture.

Bonk sets the message of peace squarely within an evangelical context. His challenge is that peace is at the heart of the evangelical faith. He himself has strong evangelical credentials. He is a Canadian who was born in Ethiopia of missionary parents, has studied in evangelical schools, teaches missions at Winnipeg Bible College and Seminary and is pastor in an Evangelical Mennonite Conference Church.

Bonk is convinced that to be important for Christians the peace message has to be biblically based. He thus designs the study book to lead readers through many biblical texts. Through a careful reading of the texts, Bonk shows that peace is at the heart of the biblical message. In his study he includes the familiar peace texts as well as the more difficult.

The biblical studies also allow Bonk to show that the Christian message of atonement and salvation is really a message of peace. Salvation is by grace. All people have sinned and need God's forgiveness. To kill someone, even at the command of a government, is to disobey God and rob someone of the possibility of repentance. In a similar way he makes the case that peace is central to a theology of mission. In the Great Commission Christ called his followers to seek and save the lost, not to seek and destroy the enemy. Nowhere in the Bible, says Bonk, are these fundamental teachings suspended in order that the Christian be allowed to use the lethal violence of war to take the life of any person.

The book provides helpful discussions on numerous issues related to peace, e.g. the relationship of church and state and whether pacifist Christians can or ought to get involved in civil government. Bonk not only draws upon the Anabaptist heritage, he also includes the peace witness of other traditions. Each chapter concludes with questions designed to help study groups work through issues. Bonk also provides a helpful bibliography.

Louisa's life

Seasons of Change: Meeting the Challenge of a Nursing Home *by Jeri Lee-Hostetler (Brethren Press, 1988, 186 pages)*

Reviewed by Cathy C. Coon, 606 Cottonwood, #2, Emporia, KS 66801

This story focuses on the waning years of an ordinary woman sustained by an extraordinary faith. It is fiction based on the life of Louisa Nussbaum Basinger. Louisa died in a nursing home at the age of 106. The author of this tale, a great-granddaughter, retells Louisa's entry into the fictional nursing home. The character emerges through a patchwork of memories and a vision of nursing-home life.

Although the tale is told in third person, Louisa's thoughts and recollections thread their way throughout the narrative. There is a distinctly ethnic piecing of names and traditions, evoking nostalgia. She also confronts painful memories of divorce and estrangement from her church as well as the rejuvenation of new love in the second half of her life. Through these and the daily experiences in the nursing home she carries on a personal and honest dialogue with God.

It would be a mistake to generalize nursing-home life based on this book. The staff, with one exception, seem one-dimensional, lacking anything but negative personalities. Regrettably homes like the one portrayed here do exist. Admittedly entry into a nursing home and the difficult losses one experiences can be the worst event of a lifetime. What is missing here are situations and nursing homes that exist to support the needs of aging people. Such needs are effectively communicated through the character of Louisa. It is her needs and example we should remember from this story.

He has a name (Matthew 27:45-55)

Elmer Suderman

It was not the first time that the Roman centurion had supervised a crucifixion. Not by a long shot. He had presided over so many that they no longer bothered him. After you dug the hole, nailed the victim to the cross and dropped the cross into the hole, you just waited until the man died. Then you took him down from the cross, and that was that.

This time there were three. The worst was over. The three hung on the crosses. All that was left to do now was to wait for them to die.

The centurion joined his soldiers, who were throwing dice and telling jokes. His mind was not on the jokes but on one of the crucified men, the one in the middle. The other two looked as if they deserved to be crucified: rough, uncouth.

The man in the middle had not struggled when they nailed him to the cross. He had not cursed. He had accepted his punishment with quiet dignity. The centurion had not enjoyed nailing this man's hands and feet to the gnarled wood. Surely he didn't deserve to be crucified.

But, the officer thought, it's none of my business, this crucifixion of people. It's the law, and I have to obey the law. Best to get on with it, then forget about it. After it was over he could go home to his family.

He and the other soldiers had to wait, so they were shooting dice. Usually some valuable on the victim could be gambled for.

The man in the middle had nothing but his clothes. The centurion joined in tossing dice for them. He lost. He listened to his men. They compared these three with others they had crucified.

The centurion left and wandered over to the three crosses. He wondered what the man in the middle had done to deserve this. Perhaps he was one of those who looked innocent but wasn't. He knew the type. They used their looks to get people into their confidence, then stole from them. They were the worst kind.

Some women stood around the center cross, weeping. That didn't happen often. Most people who were crucified had no friends, or if they did, they knew better than to come around.

The man on the middle cross was young. What was he doing in this place of skulls?

Some people taunted him. One said, "If you are God's Son, save yourself." Someone else said, "Come on down." Others said, "He saved others, but he can't save himself." The officer thought he heard someone say, "You claimed to be the King of the Jews. Prove it. If you save yourself and come down from the cross, we will believe in you."

The officer went closer to the middle cross. He heard the man in the middle say to a woman, "He is your son," then to a man in the group, "She is your mother."

The centurion walked away troubled. It had never occurred to him that people they crucified had mothers, families. That made things different. On the cross, written in Hebrew, Latin and Greek, was a sign that said, "This is the King of the Jews." He didn't understand. This was no king. Kings were not crucified.

Then he heard one of the victims say to the man in the middle, "Remember me, Jesus, when you come as King."

The man in the middle had a name. He had never paid attention to victim's names. But this man, hanging on this cross, had a mother, friends and a name.

The centurion moved closer. The man named Jesus looked at the centurion and said, "Father, forgive them, for they know not what they do." At noon it became dark. In the darkness the centurion heard a voice. It was no longer just the voice of the man in the middle. It was the voice of Jesus, a person with a name, and he was crying out, "Father, into your hands I place my spirit." Suddenly there was an earthquake. Rocks split. Then Jesus died.

The centurion looked up again at the sign on the cross: "The King of the Jews."

I have seen many crucifixions, he thought. They no longer bother me. But this one is different. This man has a name. And friends, and the earth quakes when he dies.

The centurion had heard this man cry out in anguish, "My God, my God, why have you forsaken me?" In the end he had heard him say, "It is finished." Yes, the man on the cross had a name, and it was Jesus—and "Christ."

The centurion, still hearing the rumble of the earthquake, could say only one thing, a sentence that many have repeated throughout history: "Truly this man was the Son of God."

Elmer Suderman is professor emeritus of English at Gustavus Adolphus College, St. Peter, MN 56082.

Crossed up

We looked for you in the beautiful
    and found you in the blighted.
We looked for you in the extraordinary
    and found you in the ordinary.
We looked for you in a palace
    and found you in poverty.
We looked for you among the famous
    and found you among the forgotten.
We looked for you among the powerful
    and found you with the pitiful.
We looked for you under steeples
    and found you in the streets.
We looked for you in heaven
    and found you hanging on a cross.

Leo Hartshorn, 1231 Wirt Road, Houston, TX 77055, is pastor of Houston Mennonite Church.

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editorial

The state of the General Conference Mennonite Church

The conference is basically healthy but there is room for improvement. With the annual Council of Commissions behind us and the triennial conference sessions coming up soon, this is a good time to reflect on the state of the General Conference. I have some observations and concerns.

1. The health of the congregations and conferences in a large measure depends on clarity of purpose. Our conference has kept in sharp focus its statement of purpose and four goals.* Each congregation would do well to pay more attention to keeping in clear focus its own sense of purpose and goals. What are the goals for your congregation for 1989?

2. The effectiveness of conferences and congregations depends also on the quality of leadership. The larger congregations are finding it difficult to locate mature, experienced pastors to shepherd them. What more can be done to encourage individuals to consider pastoral ministry? What more can be done to encourage pastors to stay in ministry longer?

3. General Conference congregations collectively experienced a net loss of 323 members in 1988. This represents a 0.5 percent drop. We should have had a net gain of at least 1 percent, or 600. Eighty of the congregations have fewer than 50 members. Some of these congregations started 15-25 years ago in urban or suburban areas. Some of these still have fewer than 50 members and seemingly are not growing numerically. Why? While General Conference official membership has been steady over the last 10 years, active resident membership is probably less now than it was 20 years ago.

4. More of the dollars contributed through the local congregational offerings are being used in the local settings for staff, facilities and/or local outreach. Less of the contributed dollar is available for the work of the conferences. In 1987, according to reports from the congregations published in the *Handbook of Information*, 60.2 percent of the contributed dollar was used locally. This compares with 55 percent so used in 1977, 10 years earlier.

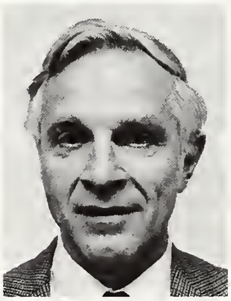
The health of our congregations and our conferences in a large measure depends on clarity of purpose. . . . I give thanks for the working of the Holy Spirit in our midst.

This shift may be necessary and good but it puts a squeeze on our conference because at the same time more services and ministries are expected from it. Over the long haul the conference must live within receipts.

I think of the General Conference as the member congregations, the related area conferences, the conference-related institutions and, of course, the boards and commissions and staff. I marvel and give thanks for the working of the Holy Spirit in our midst. People's lives are being changed.

What in your opinion is the state of the General Conference Mennonite Church?

Vern Preheim, General Secretary



**The four conference goals are (1) evangelize, (2) teach and practice biblical principles, (3) develop and train church leaders and (4) seek to achieve Christian unity.*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Inside:

The coming together of Mennonites

We couldn't have communion

Beam and splinter

prologue

My colleague Gordon Houser has observed that of the 28 people who have come forward to converse in print about possible integration of the Mennonite Church and our conference, 25 are men and three are women. I have also observed at district and provincial conferences (most recently with the Conference of Mennonites in Alberta) that it is predominantly men who go to the microphones to participate in whatever discussion is at hand. The exception, many of you will recall, was at our triennial session at Saskatoon '86, when the subject was family and sexuality.

In a sense we are again talking about family and families. I say to my sisters-in-the-faith in this part of the family of God: Come. Join in. We need to hear also from you. What do you think? What is right? What is wrong? What are the cautions? What are the joys?

In the photo below, Edward Burkhalter, honored in the editorial, is at center right, getting lots of help. John Sommer, arms akimbo, is in back. *mts*

Muriel T. Stackley

Our cover photo was taken at the 1987 Presbyterian-Mennonite Shalom Conference, held at Laurelville Mennonite Church Center. The three people in the foreground are Art Montoya, Jane Friesen and Don Burnham.

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The alternative to individualism is not legislated uniformity.

The coming together of Mennonites

J. Denny Weaver

After more than a century of separate development, the Mennonite Church and the General Conference Mennonite Church are talking about integration. The possibility has many people excited. Committees are discussing implications, timetable, implementation. Our periodicals carry articles on the formula for integration. Eagerly we anticipate Normal '89, the second joint meeting of the two largest Mennonite bodies. It appears that integration is an idea whose time has come.

Into that euphoric scenario I want to interject a word of caution about the potential product of these efforts. Will the newly integrated denomination be the U.S. and Canadian Mennonite Church or the Mennonite Church in Canada and the United States? The difference concerns what gives the church its unity and primary identity—national or religious characteristics.

Structural unity is not an end in itself. It is not worth pursuing at all costs. Significant cooperation among Mennonite bodies has occurred without cultural unity: Mennonite Central Committee, Associated Mennonite Biblical Seminaries, Bethlehem '83, Normal '89, joint meetings of district conferences. By this time, for a variety of reasons, all the Mennonite colleges have faculty members who, like me, have come to teach in traditions different from those in which they grew up. So MCs and GCs do not really need structural unity in order to work with each other.

Structural unity will not come easily, even if everyone wants it to happen. But it is certainly possible—perhaps even easy—if the common denominator is low enough.

The easiest basis for unity is individualism, an integral part of the ethos of North American society. As a social philosophy, individualism says,

Should the Mennonite Church and the General Conference integrate?

Some responses: 3

Editor's note: Here is a third round of responses to the subject of possible integration of the Mennonite Church and our conference, the General Conference Mennonite Church. (The first group of responses was in the Nov. 22, 1988, issue of *The Mennonite*; the second in the Jan. 10 issue, which also includes "For testing: Possible recommendation on MC/GC integration.") Your opinion is needed and wanted. Send up to 50 words to me at Box 347, Newton, KS 67114. I'll negotiate with those who need more space.

Copies of the two issues mentioned above are available at $2 (Canadian or U.S.) per copy. *Muriel T. Stackley*

Ten modest proposals

I am pleased to see the two conferences moving toward closer fellowship and integration. The five recommendations (Jan. 10 issue) appear to focus on the task of clarifying basic ideas. This is suggested by the use of such words as "rationale," "conjoint confession," "polity statement," "models," "structures."

Mennonite peoplehood is served by rightly formulated tenets and structures, but even more it is served by cultivating loving, sensitive, understanding relationships. The most fruitful result of statement preparation may be the new friendships formed in the process. One phrase of particular significance among the five recommendations is this: "the deepening of mutual understanding. . . ."

To help weave the fabric of mutual understanding, I offer for consideration 10 modest proposals:

1. Secure commitments from 1,000 General Conference members to subscribe to the *Gospel Herald* and commitments from 1,000 Mennonite Church members to subscribe to *The Mennonite.*
2. Combine and publish jointly the GC *Handbook of Information* and the MC *Mennonite Yearbook.*

MANY PEOPLES BECOMING GOD'S PEOPLE
NORMAL 89

Denny Weaver's "The Coming Together of Mennonites" is fifth in a series of articles published jointly by *The Mennonite* and *Gospel Herald* in preparation for the combined sessions of the Mennonite Church and the General Conference Mennonite Church Aug. 1-6 in Normal, Ill.

The coming together of Mennonites

"What's right for me may not be right for you, but the important thing is that each of us makes up our own mind."

Individualism has problems. First, it teaches the relativity of truth, that all positions have equal validity. By declaring each individual's position equally valid, individualism assumes acceptance of the status quo. This provides no reference point or motivation for recognizing and dealing with injustices in our society. Individualism tolerates white supremacy and apartheid as freely as it affirms the equality of blacks and whites. It rationalizes killing people to solve international conflicts as readily as it accepts the pacifist alternative.

Individualism feels comfortable with the major influences of the surrounding society. From within the church, operating from a philosophy of individualism means the church has no unique message different from the host society. It means that one will listen to American society as easily as to the story of the Jesus and the church shaped by that story. As a result the church and Christians make themselves vulnerable to American materialism and militarism and accept theological traditions that weaken Mennonite emphases such as nonviolence and community.

Not only Mennonites are concerned about the potential impact of individualism. For example, see Robert Bellah, et al., *Habits of the Heart* (1985) and Allan Bloom, *Closing of the American Mind* (1987). These two nationally known books offer differing but telling critiques of individualism and the danger it poses for our societies.

Resolving differences on the basis of individualism or giving priority to individual beliefs is tempting for Mennonites. It would enable us to avoid facing some difficult questions of belief, polity, piety and practice by simply making them all matters of individual and congregational choice. The possibility that Mennonites will integrate under that kind of banner is real. Note for example the call we hear rather frequently to "celebrate our differences."

If Mennonites integrate on the basis of individualism, it will mark the end of Mennonites as a people with a clear identity and a clear message for the world. Rather than making a witness to the world, Mennonites will reflect the world. They will have no basis on which to proclaim themselves different from the society around them, they will have no specific Christian message to proclaim to the society around them. Mennonites will have succumbed to the temptation to become the U.S. and Canadian Mennonite Church. Individualism is perhaps the single greatest danger facing the Mennonite churches today.

However, along with the temptation to take the easy way, integration also holds out the challenge of a great opportunity. It offers the opportunity for Mennonites to renew a commitment to such historic Anabaptist-Mennonite emphases as discipleship, peace, church as community, mutual aid, a lived-out faith. Integration around

3. Have each congregation invite at least one speaker annually from the other conference.

4. Have each district conference invite one speaker from the other group to its annual conference.

5. Have each conference send a fraternal visitor to the annual meetings of each board and commission of the other group.

6. Agree that for the next several years each group will establish new committees or task forces only as joint endeavors.

7. Integrate provisionally several closely related committees or programs and set a time to review whether the move is mutually beneficial.

8. Taking a cue from the Kansas Relief Sale, arrange in a number of Mennonite communities, where there are both MC and GC congregations, for a Fellowship Sunday when GC families entertain in their homes MC families, and MC families entertain GC families. Each guest would contribute, say, $10 to a joint GC-MC fund such as for church planting. If this is a satisfying experience, repeat it annually.

9. In several dozen Mennonite communities arrange for a Saturday GC-MC teach-in with a GC telling the story of the Mennonite Church and an MC telling the story of the General Conference.

10. Revise Recommendation 5 by removing the 1995 deadline and call for annual joint progress reports. Let the process be unhurried and relaxed.

Theology and polity flow from shared experience. Similarly integration probably flows most naturally from lots of little shared experiences: eating at the same table, sleeping under the same roof, singing, working, playing, listening, visiting, worshiping, studying and praying together. Of such there needs to be more. *Robert Kreider, North Newton, Kan.*

Another unity

Unity in the Spirit, not in organization, is the need of the hour. The liberal/conservative rift is widening in both conferences. When our leadership and our people address the real issues, a new church will emerge, and perhaps merge, naturally rather than politically. A premature merger will increase existing problems. *Walfried Goosen, Dundas, Ont.*

Sign when?

We're shopping for a new vehicle. We're taking our time. Only if and when we decide on a vehicle for integration do we sign on the dotted line. *Vern Preheim, Newton, Kan.*

Some things don't fit

Christian unity needs no justification. Only disunity needs justification. Clearly we are called by the Scriptures to live in unity with those who are part of the body of Christ.

Sometimes it has been implied that the same argument holds for organizational unification—that it needs no justification. However, when we begin to redraw organizational lines, matters become complex. The ultimate criterion should be whether reorganization helps us to greater faithfulness in the work of God's kingdom.

I favor Mennonite Church/General Conference Mennonite Church integration. What follows is to remind us of the multiplicity of contexts and rela-

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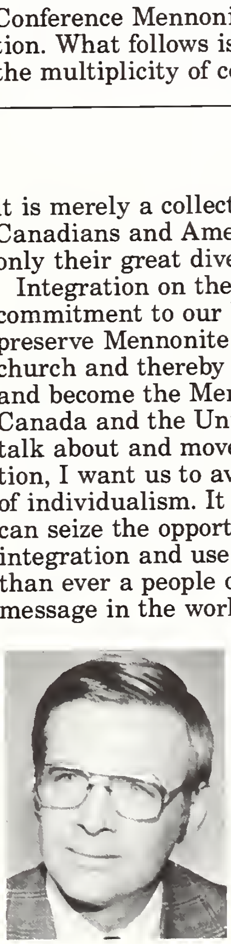
such a faith will not be easy. There are no easy answers to the questions of how to be a peace church and how the church should live as the community of God's people in our militaristic and individualistic society.

The alternative to individualism is not legislated uniformity. Mennonites have not begun to explore all the models and the implications of being a community in the modern world. Concern for non-violence has many avenues of expression—from civil disobedience and draft resistance to voluntary service and prayer—that may even conflict with each other. Mutual aid includes Mennonite Mutual Aid insurance and barn raisings by people who reject insurance. Although there is no uniform expression of these core values, it is important that we keep struggling with those core questions. The continuing search for answers to the same questions provides the basis for the preservation of a unique Mennonite church with a clear message and witness for the world.

Perhaps football can illustrate both the problem of individualism and how diverse people and activities can serve a common purpose. On a given play, players run in different directions and each player has an individual role. However, never would a coach tell his team that each one should make his own decision about what to do on a given play. The coach develops a game plan and the team members practice so that their diverse activities have a common focus. It is when the individuals are most formed by practice that the decisions made by each individual player help the team move the ball. The master game plan gives meaning to each individual's activity. Without such a plan there is only random running around.

Like a football team, the church should have a game plan—shaped by discipleship, peace, church as community, mutual aid, concern for a lived-out faith and so on. When such ideas shape the diverse activities and variety of cultural expressions of Mennonites, then it is a unified body in spite of its diversity. Without such a vision it is merely a collection of individual Canadians and Americans who have only their great diversity in common.

Integration on the basis of renewed commitment to our historic faith will preserve Mennonite identity as a peace church and thereby help us remain and become the Mennonite Church in Canada and the United States. As we talk about and move toward integration, I want us to avoid the temptation of individualism. It is my hope that we can seize the opportunity posed by integration and use it to become more than ever a people of God with a clear message in the world.



J. Denny Weaver is professor of religion at Bluffton (Ohio) College.

Should the Mennonite Church and the General Conference integrate?

The man Oberholtzer

I agree with C.J. Dyck and Howard Raid (Jan. 10 issue) that our conference was not a split from the (Old) Mennonite Church. May I add a note, however, to clarify the role of John H. Oberholtzer in those beginnings. He was "not the founder of the GCMC" nor probably even *a* founder (if such there were and are). S.F. Pannabecker in *Open Doors*, page 44, acknowledges that Oberholtzer as editor, printer and publisher of the first Mennonite periodical in North America, already in 1854 established the first lines of communication among likeminded leaders in Iowa, Illinois, Ohio, Ontario and Pennsylvania, which contributed to the beginnings of the General Conference Mennonite Church six years later.

I affirm the joint General Board's statement, "Possible Recommendation on MC/GC Integration" (Jan. 10 issue). It is both wise and prudent to have groups already working on a joint confession of faith and a leadership polity statement. Both "faith" and "leaders" are necessary to initiate a sense of common identity and unity among the many thousands of our people in both conferences from coast to coast in Canada and the United States. "Worship" (confession of faith) and "work" (harmonious leadership) go hand in hand and complement each other. In worship we often sing "in work that keeps faith sweet and strong." To this end it is also most appropriate that "a new conjoint (sic) committee be appointed" after Normal '89, thus including more people in this important process. *J. Herbert Fretz, Goshen, Ind.*

tionships in which we must consider such restructuring.

For example, our conference, preceded by the Central Conference, has for years been a major partner in the work of the Africa Inter-Mennonite Mission, formerly the Congo Inland Mission, now working in Zaire, Lesotho, Botswana, Transkei and Burkina Faso. This inter-Mennonite mission also includes the Evangelical Mennonite Church, the Evangelical Mennonite Brethren, the Evangelical Mennonite Conference, the Evangelical Mennonite Mission Conference and the Mennonite Brethren. AIMM has not only been a unique historical venture in inter-Mennonite mission work but a way of keeping us in dialogue with some of the smaller Mennonite groups.

Secondly, though there are some 60 congregations that have dual membership in the General Conference and the Mennonite Church, with those congregations generally supporting merger, several congregations have triple-conference relationships, including either the Mennonite Brethren or the Church of the Brethren. They appropriately remind us that when we take steps to merge with one part of the Mennonite community other brothers and sisters are not a part of this venture.

Third, consider Columbia Bible College in Clearbrook, B.C., a cooperative venture of the Conference of Mennonites in British Columbia and the British Columbia Mennonite Brethren Conference. We in other colleges have developed a variety of relationships. For example, in the Bluffton College board of trustees, though a substantial majority of trustees are from Central and Eastern District congregations, included also are trustees from the Church of the Brethren, the United Methodist Church and the United Church of Christ.

Fourth, the Conference of Mennonites in Canada will be voting on a resolution in 1990 to join both the Canadian Council of Churches and the Evangelical Fellowship of Canada. On the U.S. side there would likely be greater apprehension about joining with either the National Association of Evangelicals or the National Council of Churches. But the Canadian discussion reminds us of our Christian responsibilities in relation to non-Mennonite churches.

Another example: How feasible is it for the new president of both Goshen Biblical Seminary and Mennonite Biblical Seminary to at least for the time being report to two seminary boards?

These examples raise questions about one's theology or philosophy of church organization. Is the church best served by a basically monolithic organizational pattern in which all of the organizational parts are kept clearly subsumed in the structure of authority and all the lines of responsibility are thus rather clearly defined? Or does such a systematic organizational pattern also have inherent weaknesses, and is it perhaps the case that a greater multiplicity of organizational relationships may at times better serve kingdom purposes? I am reminded of Mennonite Central Committee's experience when we had sought the counsel of a New York organizational consultant. When he saw the maze of MCC organizational inter-relationships he threw up his hands and said it couldn't possibly work. But it does, and with an amazing interplay of creativity.

I am not arguing against integration. However, rearranging organizational patterns can at best provide another interim imperfect arrangement. In the process we should be sensitive to that multiplicity of broader relationships that may or may not be best served by organizational merger. A missiologist has suggested that the church lives by the grace of its outsiders.

We need to proceed with a great deal of resourcefulness, flexibility and accommodation for the varied patterns of relationships that don't neatly fit.

Dom Helder Camara once observed, "If you disagree with me, you have something to give me. If you are sincere and seek the truth as best you may, honestly, with modest care, your thought is growth to mine, correction, you deepen my vision." *Elmer Neufeld, Bluffton, Ohio*

With much prayer

When we approach integration with prayer it may be that we cannot prevent it. As we take one step at a time in faith and if God's leading is in this and it is not to be, then it will not happen. If we are a denomination of faith we move forward. We allow God to direct or intervene. Therefore we take each step, a responsible faith step. *Ben Sprunger, Worthington, Ohio*

SPEAKING OUT

Faced with a militant Islam, can I learn to love the Muslims?

Donovan Smucker

All my life I have tried to love people who are different—different in race, color, creed and politics. I am frank to admit that I have found it hard to love the militant Muslims, who seem to be expanding with revolutionary force from Teheran to Toledo. I mention Toledo, Ohio, because I have driven past the beautiful, new, all-white mosque ministering to Muslims in this city located just 60 miles from Bluffton, Ohio. As a village of 3,000 people, Bluffton now has a Muslim merchant who runs one of the local shoe stores.

Canada has 120,000 Muslims; the United States 3 million (which is about 2.96 million more members than the General Conference Mennonite Church has in the United States). The United Kingdom has 2 million, with 300 mosques. Islam is on the march in a manner unmatched since its early conquests in the seventh and eighth centuries.

Why is it so expansive and dynamic?

Simplicity. First, it is a simple religion with a simple creed: There is no god but Allah. Muhammed is the prophet of Allah. It is also a simple religion with five primary duties that remind you of your submission to Allah: (1) Repeat the creed every day. (2) Pray five times a day (often outside on the street). (3) Fast during the holy months. (4) Give alms to the needy. (5) During your life, make at least one pilgrimage to Mecca in Saudi Arabia.

These simple repetitive obligations make it a massive house church that is also a street church.

Second, it is a unified, theocratic (God-controlled) culture. Church and state are always one. There is religious politics. There is political religion.

It rejects toleration and pluralism. On the whole, rights are only for the Islamic religion. Holy war is not to be regretted like the melancholy chapter of the Crusades in Christian history. It is to be embraced.

Fanaticism. Another key reason for the militant expansion of Muslims is the most radical scriptural fundamentalism ever conceived.

The Koran is 100 percent from Allah via Gabriel. Everything in it is divinely inspired. It came to its adherents directly from Allah.

The militant Muslim states make the Koran the written constitution of their respective nations.

Of course, a radical literalism of Scriptures creates disagreement when disagreements are not tolerated. Hence Shiites and Sunnites often persecute each other. In radical reaction against this harsh legalism are the Bahai followers who have created a tolerant, pluralistic, pacifist, eclectic religion. The Ismalis are also a tolerant group but without major influence.

Puritanical. The third characteristic of the Islamic religion is a zealous, ascetic, puritanical view of the religious life and a chauvinistic version of polygamy. This puritanical emphasis bans pork, liquor, artistic naturalism, modern clothing and mixed schools for boys and girls. Yet Mohammed had 12 Islamic wives, one Jewish and one Coptic concubine.

This bleak puritanical religion is against all forms of idolatry and promiscuity, with an imperial sense of destiny.

Are there peaceful Muslims? Any positive affirmations? Yes.

The 20 million Ismali Muslims are headed by Aly Khan, who graduated from Harvard and lives in Paris. They accept freedom and pluralism, grant equality to women, reject violence and affirm non-violence and seek to relate positively to Christianity and Judaism.

The Sufis are Muslim charismatics and ecstatics. They believe that ordinary men and women can become divine by bodily movement, breath control, special costumes and repetition of holy words. They have whirling and howling dervishes.

Finally, many Christians must recall with shame the violent wars waged against Islam by the Christian Crusaders of long ago. These Christians also learned prejudice and hate against dark-skinned people who were Muslims. St. Francis was one Christian who wept with remorse over the bloody Crusades. Today we have remorse when the violent Christians of Lebanon wage war with their violent Muslim neighbors.

At Conrad Grebel College we had an Ismali Muslim majoring in our peace and conflict studies course. I wish he could visit our churches for us to know a winsome, loving and delightful person.

Donovan Smucker is interim pastor at Peace Mennonite Church, Richmond, B.C.

Patterns of controversy

The mass hysteria and the death command provoked by Salman Rushdie's novel *The Satanic Verses* reveal the wrong way to conduct a controversy. I refer to burning and banning books, bombing bookstores and the ruthless decree from the Ayatollah Khomeni launching a murderous witch hunt.

The conflict regarding the movie *The Last Temptation of Christ* illustrates another pattern of controversy. I heard a representative of Inter-Varsity Christian Fellowship preach a sermon that declared that the humanity of Jesus set forth in the movie was compatible with the teaching in the book of Hebrews (4:15). On the other hand, critics picketed theaters peacefully, boycotted the film courageously and protested Hollywood impressively. There were no liturgies of hate nor public cries for the blood of the author and director.

I hope that Muslims are not permanently committed to lethal intolerance. I hope Christians continue to seek peaceful conflict resolutions.
Donovan Smucker

PERSONAL

We couldn't have communion

D. Paul Miller

Civilian Public Service Unit #58 was located at Delaware State Hospital, Farnhurst (near Wilmington). We began as a self-chosen unit of 25 men at Sideling Hill Camp on the turnpike in Pennsylvania. The unit expanded to 35 and later to its maximum of 45. Although I am not certain of the distribution of (we called them) OMs, GCs and others, I am aware that the unit was predominately OM. We had probably 8-10 GCs, two Lutherans, one non-affiliated and the remainder OMs.

One day I received a letter from the bishop of my home church in Ohio, asking if he and another bishop (whose name I do not recall) from Pennsylvania could come in and have a communion service with our group. We discussed it among members of the group and invited them to come.

From the formation of our group at Sideling Hill Camp, we were a closely knit and congenial group and seldom gave thought to what church backgrounds we came from. One or two had actually come from the Amish but did not hold rigidly to traditional Amish practices. Some came from the more conservative Mennonite churches in Pennsylvania and some from the Brethren in Christ, then some from the less conservative OMs and GCs in Ohio. The differences were never emphasized, and as we lived, worked and played together we had become a cohesive and compatible group.

The two bishops came. At their suggestion we had a preparatory meeting, which was traditional in OM churches, to precede the communion services. We were unprepared for what was to come. The two bishops were not only OMs but conservative OMs. They assumed that communion would be with only the OM men and their wives. In our cohesive group this didn't sit well. In order to work out the differences between the bishops and the CPS group we called a special meeting of all the men and the bishops.

We were literally unprepared for what came. The two bishops assumed that communion would be with only the "OM" men and their wives. In our cohesive group this didn't sit well.

The meeting was held in one of the larger rooms in Kent Hall, our living quarters. The young men sat on the floor, lined the walls and occupied most of the floor space, while the bishops sat on chairs at one end of the room. The bishops mentioned that it is the policy in their church to have closed communion. This meant that probably half the group would not be able to participate.

We made the point loud and clear that we were a group, communing together everyday for several years, sharing our problems, joys and concerns, and it did not make sense, nor would it be acceptable to us to disqualify all who were not OMs.

The bishops huddled, then announced that we would not have a communion service. Instead they conducted the church service but no communion.

Times have changed in the 44 years since that experience. I am not certain what the official position on open or closed communion is among the "Old" Mennonites, but I know it is open in many places. And I think it is open to anyone who wishes to participate.

A footnote: In this account I have used "OM" for the group usually called Mennonite Church today. I feel

The doors are opening

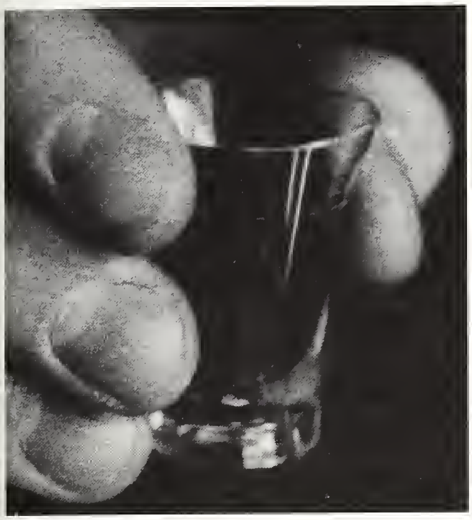
Loris A. Habegger

Conversation about our conference and Mennonite Church integration and the death last year of the beloved Mennonite bishop John E. Lapp take me back. During World War II I was in Civilian Public Service (CPS). In 1943 about 150 of us were alleviating staff shortages at Marlboro State Hospital in New Jersey.

The Mennonite Church delegated Brother Lapp to come to our hospital unit to conduct communion services—for Mennonite Church members. As director of the unit, I procured towels and basins for the footwashing that was part of their service. I delivered these to the "staff room" where our worship services occurred. I handed the towels and basins to the people inside and the door swung shut, leaving me on the outside. I was a General Conference Mennonite.

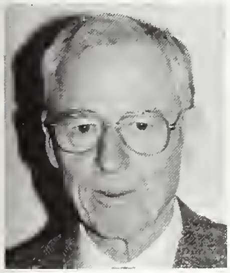
The experience prompted the rest of us CPS people at Marlboro to invite A.J. Neuenschwander, then of Quakertown, Pa., to come and conduct communion for all of us. He drove the 80 miles across eastern Pennsylvania to New Jersey to officiate in the service of Holy Communion. It was to be "open communion." Mennonite Church members asked if they might join in the service, and if "A.J." would add footwashing to the service for those who desired it. He readily consented. The feeling developed: We worked together, lived together, worshiped together and played together; we needed to fellowship in the deepest expression of our Christian commitment—the eucharist. Never was there a word of rebellion against the church policy of

PERSONAL



that the "MC" label is historically inaccurate and should not be used to specify one branch of Mennonites.

Footnote two: I was raised in a conservative Old Mennonite home. The conservative bishop from my home congregation in Ohio who visited our CPS unit was my father. We had a good father-son relationship until we started talking religion.



D. Paul Miller lives at 8 Wilmette Drive, Normal, IL 61761.

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the Mennonite Church; there was only the deep personal need rising in all of us to express our "oneness in Christ" in this rite of the church.

To this day I feel the deep satisfaction and meaning of the occasion, the more memorable communion service in which I ever participated.

The sequel for me was the General Conference Mennonite and Mennonite Church conference sessions at Bethlehem, Pa., in 1983, when our two denominations gathered for a communion service. On the stage that night was John E. Lapp, along with other leaders, affirming our "oneness in Christ." There Brother Lapp said that the "doors are swinging open." Within me rose a prayer of thanksgiving. Let us walk through the open doors with praise to our God.

Loris Habegger, North Newton, Kan., is a retired pastor and editor.

THEN AND NOW

Is private enterprise a virtue?

Walter Klaassen

A month or two back my wife, Ruth, and I watched one of the series of Canadian Broadcasting Company TV programs entitled *Democracy*, developed and narrated by Patrick Watson. He was taking us on a tour of Khaddafi's Libya. Among other things, we learned that it is illegal in Libya to make a profit from someone else's labor.

Do I already hear hoots of laughter? "That is typical of the crazy things Khaddafi is doing. Besides, it's communist and therefore to be rejected without question." After all, look at the private enterprise democracies. They have reached their level of wealth and security by turning the making of profit from someone else's labor into a virtue.

Mennonites, however, ought to be more reflective than that. Our own tradition in its beginnings worked with the same rule. It is, they said, legitimate to engage in buying and selling to make an honest and adequate living for oneself and one's family. It is not permitted to make a profit beyond that, for that is exploitation of the poor. Menno Simons compared those who made unjust profit to mercenary soldiers who kill and destroy for the sake of the plunder they will get. The same rule applied to the loaning of money.

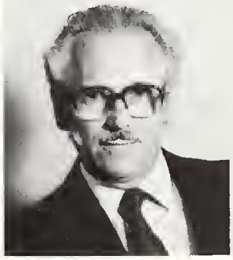
We can, of course, respond with, "They may have believed that in the 16th century, but it has no relevance for today." Today we have made a virtue of private enterprise and even seek to justify it from Jesus' words.

The word "private" comes from the Latin adjective "privatus," which means, literally, bereaved or set apart. To be privatus is to be *deprived*, alone. The verb "privo" means to rob or steal. Something to reflect on there, I should think.

Anabaptists argued that to take for oneself that which belongs to all is robbery. Ulrich Stadler wrote about 1537, "For as the sun with its shining is common to all, so also the use of all creaturely things. Whoever appropriates them for himself and encloses them is a thief and steals what is not his."

That is all, admittedly, pretty harsh stuff by the standards of today's permissiveness. But those are our ancestors speaking. We should certainly not listen to our ancestors just because they are our ancestors. They made mistakes, too. But what we should do to take them seriously is, first of all, to acknowledge that all of us are now involved in commerce for profit. If we do not engage in it directly, we benefit from it. Second, we need to ask and judge not whether their economics are correct by the standards we today take for granted but whether they were accurate or mistaken in their interpretation of Scripture. Are we prepared to do that?

It may be of interest to remind ourselves that Khaddafi is hated today not only for his support of terrorism but also because in about 1963 he was responsible for the initial rise in the cost of oil. It was not right, he said, that his people should by their labor pay for the cheap oil North Americans were using.



Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the third of 12 columns linking current events with stories from Anabaptist history.

The number of languages that have at least one published book of the Bible rose by 23 last year to a total of 1,907, according to the American Bible Society. Complete Bibles were published in seven new languages in 1988, bringing the total in that category to 310. Thirty-three languages received New Testaments for the first time last year, including two North American tongues: Plautdietsch, the Low German spoken in parts of southern Canada and the United States, and the Cree Indian dialect of northern Saskatchewan.

Seattle Mennonite Church, Mennonite Board of Missions of the Mennonite Church, and a local advisory board are involved in forming a new voluntary service project in Seattle called Creativity 2000. The project is to be a consulting service providing churches and agencies with resources, direction, training and planning processes. It will collect information on creative ministries in areas such as housing, homelessness, employment and church planting. Christian futurist Tom Sine says that at least four dozen forecasting agencies serve the corporate world, but no comparable organizations in the United States exist to help churches plan for the future.

NEWS

At stake: how to slice the pie

Funding methods stir Council of Commissions

North Newton, Kan. (GCMC)—A motion to change the way the Division of Administration is funded was narrowly defeated following heated discussion at this year's Council of Commissions.

Council of Commissions is the annual meeting of the boards of the General Conference Mennonite Church. The 1989 meeting was held here at Bethel College and Bethel College Mennonite Church March 2-7.

In a vote of 9-7, General Board (GB) members struck down a motion that would have had the Division of Administration (DA) operate under the same financial system as the four "program" areas of the conference.

As it works now, the budget pie is sliced as follows: Commission on Overseas Mission (COM) receives 64 percent; Commission on Home Ministries (CHM), 18.8 percent; Mennonite Biblical Seminary (MBS), 8.9 percent, and Commission on Education (COE), 8.3 percent. A portion of each of their slices is then returned to GB and DA for their expenditures.

A task force was established to look at alternative ways to divide the budget after complaints at last year's Council of Commissions about the rising cost of supporting GB and DA. From 1979-1988 the subsidies to GB and DA increased by 83.1 percent, while the overall General Conference budget increased by 63.8 percent.

"If we (DA) had our way, we wouldn't change a thing," said Ted Stuckey, business manager and treasurer, in bringing the motion to GB for discussion. "DA believes we're here to serve the whole conference. Until now whenever the commissions have wanted something, we've added it. This change would take away our flexibility to do that," he said. Currently DA provides such services as accounting, data processing, office administration, stewardship education and fund raising.

GB member Jake Fransen, Smithville, Ont., agreed with Stuckey: "There are certain administrative functions that have to be centralized."

"In the interest of efficiency and good stewardship, the best model is the present one," added DA member Jake Rempel, Winnipeg.

But the commission members sitting on GB, who had had the opportunity to discuss the different models for funding at their respective commission meetings last fall, disagreed. "There's a perception that there is no sharing of the pain [of program cuts] by the General Board or Division of Administration," said Lynn Liechty, Berne, Ind., CHM member on GB. "We must operate under budget restraints, but the General Board and Division of Administration don't. That doesn't seem fair or equitable."

"That's not quite accurate that the General Board and Division of Administration don't share the pain," said GB member Loretta Fast, North Newton, Kan. "In the past several years DA has cut 1½ positions."

Others noted that GB members, including those representing the commissions, have the opportunity to vote for or against any new personnel or programs for GB and DA.

A budget of $5,318,207 was passed for fiscal year 1989, which is a 2.5 percent increase over last year's budget. COM will receive $3,403,653 of the 1989 budget; CHM, $999,822; MBS,

Carla Reimer

Wayne Mumbauer (left), Harleysville, Pa., member of the Division of Administration, with Milton Harder, North Newton, Kan., member of the Commission on Home Ministries

1988 may turn out to have been the hottest year on record, according to the Union of Concerned Scientists. Five of the 10 hottest years on record have occurred in the past decade. From the Alps to Alaska, glaciers are shrinking. From the Sahara to the Gobi, deserts are advancing. From the Midwest to Ethiopia, drought is devastating agriculture. From the Louisiana bayous to the canals of Venice, the seas are steadily encroaching upon the land, says UCS.

Christian Peacemaker Teams will hold a training-action conference May 26-29 at the International Conference Center in Chicago. The gathering will focus on spirituality and peace action, non-violence training, research and building local action units. Millard Lind and Tom Yoder Neufeld will lead biblical reflections on non-violent direct action. Marlene Kropf will coordinate worship. Yvonne Dilling will bring the opening address. Tom Cordero will coordinate the non-violence training. Registration is $40 (U.S.) before April 15 ($15 for students, low-income and VSers). For more information contact Gene Stoltzfus, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

The Commission on Home Ministries is interested in hearing from Mennonites who have placed some of their resisted military taxes into alternative peace funds. Information on recent judicial decisions affecting such peace funds is available from the General Conference Peace and Justice office, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

$473,320; COE, $441,412. The total subsidies for GB and DA in 1989 are $428,585 and $428,725, respectively.

GB members also passed a policy on AIDS as recommended by DA. The policy, which is the same as the one passed by Mennonite Board of Missions of the Mennonite Church, states that the General Conference "expects its workers to adhere to a personal lifestyle which is free from the use of non-medical drugs and from sexual activity outside of marriage. . . . If employees discover that they have the AIDS virus, the General Conference's response will be primarily pastoral and loving in nature. . . . Confidentiality is key, and will be respected for the benefit of the infected person and the family."

In other action GB agreed that the spiritual emphasis committee continue its work through the 1989-1992 triennium. *Carla Reimer and Dave Linscheid*

Commission on Education

COE members discussed trends in North American Christianity, then made decisions they hope will counteract some of those trends.

The book *Fragmented Gods* by Reginald Bibby was the topic of discussion during the commission's first session. A sociological study of religion in Canada, the book shows how religion has become a consumer item in a society of individuals used to picking and choosing what they want. Bibby offers a model for ministry that centers around God, self and society.

Responding to the book, staff person Clare Schumm asked, "Are we trying to pass on our beliefs through teaching without living them out?" Noting Bibby's observation that young people tend to drop out of church, then drop back in, COE member Ardys Becker, Vancouver, said, "We need to be there when people want to drop back in." COE member Ben Sprunger, Worthington, Ohio, noted, "Some Mennonites have more loyalty to their college than to the church."

Hoping to counteract these negative trends and appeal to children, COE staff introduced the new Venture Clubs material, which is geared for children in the third through eighth grades.

The commission met several times in closed sessions to negotiate ownership of Mennonite Press, Newton. COE had owned the press jointly with Bethel College for 39 years, until January, when Bethel College sold their shares to COE. Following negotiations, COE then sold shares to Roger and Margaret Williams, Nappanee, Ind., and Steve Rudiger, who is co-manager of the press. COE is the majority stockholder of Mennonite Press by two shares.

COE also agreed to transfer the Youth Venture program from COE to CHM, where it will become part of Mennonite Voluntary Service. Youth Venture is one element of the Mennonite Service Venture program, which is operated jointly by the General Conference Mennonite Church and the Mennonite Church.

In other action COE agreed to re-establish a General Conference historical committee and agreed to send Faith and Life Press manager Dick Rempel and his wife, Mary, to the Moscow Book Fair in September as press representatives. *Gordon Houser*

Ray Hamm (left), Altona, Man., member of the Commission on Home Ministries, with Robert "Jack" and Irene Suderman, missionary appointees to Colombia

Carla Reimer

Commission on Home Ministries

A proposal for a "bold new thrust" was presented by CHM executive secretary Hubert Brown. This three-part document, designed to strengthen CHM departments, created vigorous discussion. The first part of the plan is the elevation of administrative staff time to establish full-time positions for the directors of evangelism and church development (now three-quarter time), Hispanic ministries (now three-quarter time) and the Many Peoples program (now half time). The Many Peoples program will be full-time for one year.

Other aspects of the "bold new thrust," still being developed, include job sharing of administrative tasks and the use of interns. Financing for the additional time will come from existing CHM cash reserves and A Call to Kingdom Commitment funds. Willis Busenitz, commission member from Busby, Mont., affirmed the proposal, saying, "We need to get on with the seriousness of home missions."

A routine in-depth review of the peace and justice office had been prepared for this

continued on next page

The Eng-An (Eternal Peace) Church held its opening ceremonies in Taipei, Taiwan, Dec. 25, 1988, and began formal worship services Jan. 1. The church was planted by the members of the Chung-Ho Mennonite Church in Taipei. Their pastor is Benjamin Tsai.

Over 950 hymn-singing pro-life protesters were arrested recently in New York City for blocking entrances to six abortion clinics. Their action was in defiance of a court injunction against obstructing clinic entrances or harassing staff or patrons. A judge had threatened a $25,000 fine against Operation Rescue the first day it violated the injunction, with the amount doubled every day after that. Operation Rescue head Terry Randall was among the thousands of protesters but was not arrested. Nearly 100 pro-choice counter-demonstrators outside Planned Parenthood's Margaret Sanger Center in Manhattan complained that it took police three hours to clear the entrance.

Mennonite communicators will explore ways to carry out their tasks responsibly during the annual spring conference of the Council on Church and Media May 11-12 in Winnipeg. The CCM conference will focus on the theme "Professional Communicators: in the Church, in the World" in sessions at Mennonite Brethren Bible College. CCM is a binational forum of Brethren in Christ, Church of the Brethren and Mennonite communicators who meet annually. For information write CCM, c/o Barth Hague, Box 483, Goshen, IN 46526.

NEWS

Council *continued*
meeting. Bob Hull, peace and justice secretary, develops and supports peacemaking ministries at all levels of the General Conference Mennonite Church. This involves Christian Peacemaker Teams, Parenting for Peace and Justice, newsletters, the National Campaign for a Peace Tax Fund and conciliation seminars.

Hull also led the discussion of a statement on racism, which will be presented at Normal '89 for Mennonite Church and General Conference delegate approval. Because Mennonite churches are "Many Peoples Becoming God's People," the statement encourages "congregations to identify and speak out against all forms of racism." Commission members requested a translation of the statement into other languages.

During the March 6 plenary session, Henry A. Fast, North Newton, longtime member of the Board of Christian Service and CHM, was recognized. Historian Robert Kreider, in his tribute to the 94-year-old Fast gave him the title "Mr. Conference." CHM chair Dorothy Nickel Friesen's presentation of a plaque was followed by a standing ovation for Fast's 50 years of continuous service.
Sharon Sommer

Commission on Overseas Mission

CLARA was one of the major topics that captured the attention of COM. It is an acronym for the Spanish words that mean Latin American Anabaptist Resource Center, a project that has been three years in the making. The center will be located in Bogotá, Colombia. Robert "Jack" and Irene Suderman, Kitchener, Ont., former missionaries in Bolivia, will provide assistance for this new inter-Anabaptist project financed by A Call to Kingdom Commitments.

COM, with currently 120 missionaries employed, heard the testimonies of 14 candidates. Of these, the first to go to their assignment are Menno and Jesse Brown Gaeddert, Denver, who in May will begin a two-year term in Taipei, Taiwan. "Our restlessness," said Kathryn and Troy Couillard, candidates for mission work in Lesotho, "has turned into excitement—of God's Spirit."

The commission voted to match funds, using A Call to Kingdom Commitment money, with an emerging urban Mennonite congregation in Raipur, India, in acquiring a house of worship. COM will also help provide pastoral training scholarships and a five-year decreasing subsidy to Mennonite Urban Ministries in Bhopal, India. This latter group, known as MUM, is uniting Mennonites with the vision of evangelizing several of India's cities.

Along the same line, COM endorsed the request from Mennonite Ministries in Hong Kong to establish a second meetingplace and heard its long-range plan for evangelism in that city.

"God's Creative Spirit in the World" is the theme for COM's upcoming commemoration of 90 years of overseas mission.

Dave Linscheid

Huddled at the organ pipes (from left): Larry Tschetter, rural Freeman, S.D.; Anna Ens, Winnipeg; Kathleen Driedger, Winkler, Man., members of the Commission on Overseas Mission

Upon invitation of the commission, Jonathan Bonk of Winnipeg Theological Seminary presented a paper on "Doing Mission Out of Affluence." COM committed itself to continue to study and act on Bonk's thesis that "our affluence keeps us from effectively reaching the poor, who are most of the world's population." COM also asked its staff to explore the implications of sister church relationships as encouraged by Mennonite World Conference.
Muriel T. Stackley

Women in Mission

Women in Mission (WM) discussed the results of a survey sent to 400 women's groups in the United States and Canada. The women responding to the survey listed the following trends as having an impact on WM: women working outside the home, women's increased awareness of personal needs, the changing role of women in church, decreased participation in organizations due to demands of family and career, and increased mobility, urbanization and awareness of social and environmental problems.

In other action WM decided to publish five, instead of six, issues of *Window to Mission* each year. In place of the August/September issue of the magazine WM will send a packet of study materials. The first packet will be ready by Normal '89.

WM adopted a budget of $230,000 for fiscal year 1989.
Lois Deckert

Mennonite Men

Mennonite Men (MM) members discussed the possibility of integration between the General Conference and Mennonite Church. They wondered how they could structure MM to be inclusive of the Mennonite Church given the fact that the Mennonite Church has no parallel structure to MM. *Randall Kaufman*

Leopoldo Jimenez Marquez of San Andres, Mexico, is one of four men who have learned to weld so that they can construct metal windows and doors. Jimenez (left in photo at right), a bricklayer, will now be able to work in a welding shop during slack construction times. Mennonite Central Committee worker Mark Will (right), who is from Akron, Pa., and is a member of Pilgrims Mennonite Church there, taught them to weld. The four, members of a housing cooperative, are installing windows and doors on their homes that were rebuilt with the help of MCC loans following an earthquake in 1985.

Emily Will (MCC)

A ministry that provides food relief and addresses problems of food waste was started by two United Methodist ministers and their wives in 1979 in Virginia. At a cost of less than 4 cents a pound, the Society of St. Andrew, a world hunger ministry in Big Island, Va., salvages discarded, though nutritious, produce for food banks, Native American reservations and other agencies working with the poor and hungry. The food is donated by farmers and food-processing firms.

NEWS

Canadians struggle with tough economics

Winnipeg (CMC)—Good programs and dedicated staff but not enough money—that's the situation that faced Conference of Mennonites in Canada board members at the Council of Boards sessions held Feb. 2-4 here at Canadian Mennonite Bible College.

CMC programs and expenses have expanded more than the current income can handle. For 1988, 94.2 percent of the $1,840,000 budget was realized. Canadian Mennonite Bible College and Native Ministries face cutting back staff in 1990 and 1991 if their three-year budgets are to balance. Shortfall in income also had significant implications for discussion on pastoral education in Canada, on priority setting within CMC and on fund raising.

Pastoral education in Canada is to be coordinated through CMC's Committee on Ministerial Leadership. Ralph Lebold has been appointed by the Associated Mennonite Biblical Seminaries to work part time with pastoral leadership issues in Canada. He will encourage provinces and regions to develop educational initiatives on the seminary level. However, CMBC's new involvement with seminary education (via a consortium with other Winnipeg-area colleges and the University of Winnipeg) is in jeopardy if funding sources are not available by 1990.

Which conference programs take priority? This is crucial during times of tight budgeting. The General Board was pushed hard by the program boards to be the central body to do priority setting for CMC. A process begun at a November 1988 re-envisioning retreat will work at this issue.

The General Board upheld the delegate decision at the 1988 annual sessions to proceed with building plans for a CMC/Conference of Mennonites in Manitoba office complex. A recommendation surfaced to postpone the building project for a year. Even though funds are in place for this phase of the building from A Call to Kingdom Commitments monies, CMBC board members wondered, "What will be the psychological impact if we build brick and mortar but can't carry on our programs?" A fund-raiser has been hired to raise money for the next three phases of the building project.

Native Ministries is working at a process to set long-range goals for its work. The board also reviewed and renewed terms for five of its staff positions. However, one staff person will be reduced to half time by Sept. 1 because of budget constraints. A search committee was appointed to find a replacement for executive secretaries Vera and John Funk, who will not renew their term after summer 1990.

Reports from staff and faculty to the CMBC board were positive. However, the optimism was tempered by the fact that income was down because of a 20-student drop in enrollment. Consequently, plans to hire a director of constituency relations and funding and a part-time library assistant were put on hold indefinitely. The board moved to increase tuition fees for both 1990 and 1991 but is faced with reducing one faculty member for each of these two years if it is to balance its budget.

The Congregational Resources Board adjusted its program to accommodate work with Asian Ministries. Together with the General Conference Commission on Home Ministries, CRB will provide monies to hire a staff person to work half time with Chinese Mennonite churches and pastors. The board awarded a major bursary for a Chinese pastor to attend AMBS and hired Juliana Tam as part-time editor of the Chinese Mennonite newsletter. Affirmation for the work of the Resource Centre led to the reappointment of Anne Unruh for another three-year term as manager of the centre.

Several committees also met during this Council of Boards. The Committee on Ministerial Leadership discussed pastoral education issues and responded to the resolution that came out of the 1988 annual session on promoting women in leadership ministry within congregations and conferences. Canadian Women in Mission executive spent premium time evaluating what place the Women in Mission organization will have for the 1990s.

The nominating committee and program committee did major planning for the 1989 annual session, which will be held just prior to the General Conference triennial sessions in Normal, Ill., July 31-Aug. 1.

The Council of Boards sessions also included premiere viewing of a video on the work of CMC, attempts to work at a mission statement for the conference and preliminary discussion on implications for CMC of merger talks between the General Conference Mennonite Church and the Mennonite Church. *Margaret Franz*

Position: Native Ministries executive secretary, Conference of Mennonites in Canada

Beginning date: August 1990 or earlier

Deadline for applications: April 22, 1989

Duties: Responsible for administering the Native Ministries program

Qualifications: Demonstrate cross-cultural skills, Anabaptist Mennonite theology, teamwork approach to administration, familiarity with CMC constituency

Salary: CMC salary schedule

Submit inquiries and resumes in confidence to David Neufeld, Box 97, Herschel, SK S0L 1L0, (306) 377-2125.

Christian manager/cook needed for small church-owned restaurant and self-help craft shop in historic part of town. Ideal for semiretired person/couple who would like to reside in warm-weather climate with active Mennonite church. Salary negotiable.

For more information/pictures contact 1156 E. Commerce, San Antonio, TX 78205, (512) 223-8540 or evenings, 737-2518.

Mennonite Mutual Aid has an opening for a **medical review coordinator** to provide leadership for the health operations staff in determining medical eligibility, validity of treatment and incurred dates. Strong medical background is required; RN or LPN preferred. Person must have administrative, organizational and effective communications skills and the ability to make independent decisions.

If interested, please contact the MMA Personnel office at (219) 533-9511 or 1-800-348-7468.

Singles

Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

Several hundred of your fellows have joined. Not all have found success, but many have—certainly the 7 couples we introduced who have married.

The price is right—$100 for 2 years. Isn't it worth a try? For information write CROSSROADS, Box 32, North Tonawanda, NY 14120.

Canadian Mennonite Bible College invites applications for a tenure-track position in **New Testament**. The position will open July 1, 1990. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Inquiries and applications should be sent to the academic dean at Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4 **by April 21**.

URGENT OPENINGS

SHELTER MANAGER/EMERGENCY SERVICES COORDINATOR
- Arvada, Colorado
HOMELESS SHELTER STAFF
- Fort Collins, Colorado
INDIAN SCHOOL EL. ED. TEACHERS
- Kykotsmovi, Arizona
DEATH PENALTY OPPOSITION COORDINATOR
- San Francisco, California
SENIOR VISITATION COORDINATOR
St. Catharines, Ontario
CHILD AND FAMILY CARE WORKER
- Winnipeg, Manitoba
ADMINISTRATIVE ASSISTANT
- Cincinnati, Ohio

MVS BELIEVES in following Jesus through a lifestyle of service, simplicity, social concern, and non-violence.

MVS WORKERS are needed in 30 communities in the United States and Canada. They live collectively, receive room and board, health insurance, and a small personal monthly allowance.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

Food service director. Primary duties: menuing, food ordering and cooking. Secondary duties: oversee dining hall appearance and cleanliness, some housekeeping responsibilities. Full-time salaried position. Starting time negotiable (by May 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Coming to 42 locations

Workshops for Leaders of Children and Youth

VENTURE CLUBS exploring God's way

Venture Clubs is a new six-year program designed for your congregation's ministry with children, grades 3-8. This program will foster spiritual growth, build relationships, and promote learning through a variety of activities. **Venture Clubs** challenges club members to follow Jesus Christ and live responsibly with each other.

Youthministry

Youth ministry focuses upon young people. It helps youth realize that God desires a personal relationship with them as they are. It challenges youth to respond to God's love as they grow in their commitment to Christ. Youth ministry gathers around seven settings of congregational life: 1. Worship, 2. Sunday School, 3. Youth Groups, 4. Church Membership Classes, 5. Mentoring, 6. Peer Ministries, and 7. Family Life.

Come and See

Come and See Herald Bible School Series is a new five-day curriculum that helps children learn to know God and respond in love, trust, and obedience to Jesus. **Come and See** includes separate courses of study for children in nursery, preschool, kindergarten, and grades 1 through 8.

For information about the free workshop nearest you, call collect 412-887-8500, or write Introduction Tour, 616 Walnut Avenue, Scottdale, PA 15683.

Sponsored by: Faith and Life Press ▼ Mennonite Publishing House

Mennonite Your Way Tours will operate the following tours in 1989: Spring Maple Festival, April 5; Williamsburg, Va., April 24-26; New York City, May 6; Ottawa Tulip Time, May 8-12; Philadelphia and Diamond Street, June 24; Nova Scotia and Maritime Provinces, July 15-26; New England Coast and Colors, Sept. 25-30; West Virginia and Blackwater Falls, Oct. 5-7; Raystown Lake and Belleville, Oct. 17. Complete information and daily itineraries are available for each tour. Contact MYW Tours, Box 1525, Salunga, PA 17538, (717) 653-9288.

Eight out of 10 Native girls under the age of eight, and five out of 10 Native boys of the same age are victims of sexual abuse, a survey of eight communities in the Western Arctic estimates. Cosponsored by the Northwest Territories Native Women's Association and the territorial Social Services Department, the study mentions incidents of gang rape and organized abuse, including one case in which two teenage girls initiated younger children in sex games. The survey was conducted over four months last year. The majority of offenders were found to be in the 15-25 age group, and most were themselves victims of sexual abuse.

The rumor mill's wheels are turning again. Word has it that Madalyn Murray O'Hair is again trying to get religious programming banned from the airwaves by petitioning the Federal Communications Commission. This rumor is completely false, says Mennonite Board of Missions. It is a hoax. Last year the FCC received over a million letters protesting a non-existent petition. What can you do to stop this rumor and worthless flood of mail to the FCC? If this protest petition shows up on your congregation's doorstep, throw it in the trash can and encourage others to do the same.

RECORD

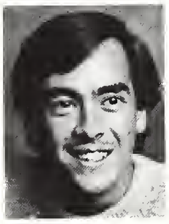
CALENDAR

Canada
March 31-April 2—Mennonite Conference of Eastern Canada, Kitchener, Ont.
Central
April 13-16—Central District Conference, Camp Windermere, Roach, Mo.
Eastern
May 4-6—Eastern District Conference, Camp Men-O-Lan, Quakertown, Pa.

DEATHS

Peter Friesen, 19, Outlook, Sask., and *Erin Konrad*, 19, Prince George, B.C., students at Columbia Bible College, Clearbrook, B.C., died Feb. 24 after losing control of their car on an icy road. Their parents are Alvin and Ruby Friesen and Dan and Roseanna Konrad, respectively.

Ellis Graber, 73, died Feb. 26 in Foley, Minn., from head injuries as the result of a car-tractor accident in January. He pastored Zion Church, Souderton, Pa.; First Church, Bluffton, Ohio; Faith Church, Minneapolis, and two Congregational churches. He is survived by his wife, Delpha, of Foley; children Eric and Sue Graber, Minneapolis, Connie Goter, Riverside, Calif., Joan and Bill Brauen, Foley, Karen and D.J. Sims, Newton, Kan., seven grandchildren, three sisters and one brother.


P. Friesen

Konrad

Graber

Deckert

Elias

Fransen

WORKERS

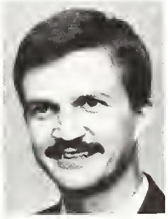
Abe Bergen, director of youth and young adult ministries for the Conference of Mennonites in Manitoba, is the coordinator of the youth program for Mennonite World Conference Assembly 12. It is to be held in Winnipeg July 24-29, 1990, with the theme "Witness to Christ in Today's World." This is the first time MWC has organized a special youth convention at the world gathering.

Murphy Davis is the keynote speaker for Bluffton (Ohio) College's Christian Emphasis Week April 10-14. Davis is a partner in the Open Door Community, an intentional Christian community in Atlanta serving prisoners and the homeless.

Lois Deckert, editor of *Window to Mission*, the Women in Mission magazine, has been reappointed to a three-year term.

Ruthann Dirks, Newton, Kan., General Conference representative to Mennonite Mutual Aid, has been reappointed to a four-year term.

Earley


Egli

Otsile Ditsheko, pastor at Eleven Apostles Healing Church in Botswana and chairperson for the organization of Independent Churches in the southern Africa region, is studying at the Center for New Religious Movements at Selly Oak Colleges, Birmingham, England, under a scholarship from Africa Inter-Mennonite Mission.

Herman Dueck began Aug. 1, 1988, as assistant pastor at Springfield Heights Church, Winnipeg. He was ordained Oct. 23.

Duane Earley, controller for General Conference, has been reappointed to a three-year term.

Jim Egli, half-time pastor at Flanagan (Ill.) Church, became project coordinator of LIFE (Living in Faithful Evangelism) Feb. 1. LIFE is a 42-month process to help Mennonite Church and General Conference congregations discover new vision for outreach and develop the tools and congregational processes to make outreach happen.

Jacob W. Elias, dean at Associated Mennonite Biblical Seminaries, Elkhart, Ind., has been reappointed for a one-year term.

Leonard Enns and *Esther Wiebe*, associate professors at Conrad Grebel College, Waterloo, Ont., and Canadian Mennonite Bible College, Winnipeg, respectively, will participate in a faculty exchange effective July 1.

Steve Fath, a former Mennonite Board of Missions worker, will begin this summer as director of admissions at AMBS, Elkhart, Ind.

Jake Fransen, Smithville, Ont., *J. Winfield Fretz* and *Larry Voth*, North Newton, Kan., make up the committee evaluating A Call to Kingdom Commitments fund drive. They are to finish their work by the fall of 1990.

continued on next page

The National EXODUS Conference will be held at Eastern Baptist College, St. Davids, Pa., June 25-July 1. Total cost for the week, including materials, lodging and meals, will be approximately $325. EXODUS supports gay men and women who leave their homosexual lifestyle.

When an unmarried senior at Davidson Academy, a Christian school in Tennessee, elected to follow her conscience and carry her baby to term rather than have an abortion, school officials expelled her, explaining that she would be "better served in another educational environment." She will not be permitted to return to school, even after the baby is born. Had she terminated the pregnancy she could have graduated with her class—unless the school found out about the abortion, in which case she would have been expelled. "This is not just our policy," said headmaster Bill Chany. "It is the policy of other Christian schools in the area."

Don Yoder will lead a Friendship Evangelism Seminar April 7-8 at Mennonite Covenant Fellowship, Clackamas, Ore. Yoder is secretary of evangelism and church development for the Commission on Home Ministries. Dale Stoll will lead Extending the Kingdom Seminars at Bay Shore Mennonite Church, Sarasota, Fla., April 21-22 and at Twenty-Eighth Street Church of the Brethren, Altoona, Pa., April 28-29. These seminars are sponsored by CHM and Mennonite Board of Missions. For more information or to plan a seminar in your area, contact Melba Martin, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

RECORD

Fretz

L. Friesen

Neufeld

Toews

Oyer

Regier

D. Rempel

Jeanne Rempel

O. Schmidt

Schuum

Andreas Friesen, South Menno Colony, Paraguay, is the newly elected president of the South American Mennonite Conference, a member of General Conference. He plans to attend the triennial sessions in Normal, Ill., this August and MWC in Winnipeg in July 1990.

John Friesen, pastor at Bethel Church, Aldergrove, B.C., has resigned effective this summer.

Leroy Friesen, on the AMBS faculty in Elkhart, Ind., has been granted a two-year leave of absence.

Ferdinand Funk began Nov. 6, 1988, as assistant pastor at North Kildonan Church, Winnipeg.

Ruth Ann Gardener, registrar at AMBS, Elkhart, Ind., has been reappointed to a three-year term.

Peter Goertzen will be the youth pastor at Emmanuel Church, Clearbrook, B.C.

Matt Harms, Grace Hill Church, Whitewater, Kan.; *Troy Martin*, Bellwood Church, Milford, Neb., *Abe Nikkel* and *Jay Yoder*, Bethel Church, Fortuna, Mo., went to Campinas, Brazil, in February to help construct the second story of the Mennonite Center there. Harms and Martin will return in June. Nikkel and Yoder were there for two weeks.

Garry Janzen began Feb. 1 as pastor at Zoar Church, Langham, Sask.

Arthur Jost, Mennonite Brethren Church, Reedley, Calif., was recognized with the Allen H. Erb Award from Mennonite Health Association during its annual convention in St. Louis, March 10-15. The award recognizes Jost for his visionary leadership in promoting, building and managing community-based mental health services in partnership with the church.

Jacob Klaassen, pastor at Fiske (Sask.) Church, has resigned effective June 30.

Gary Loewen will become associate pastor at Cedar Valley Church, Mission, B.C., this fall.

Reg Martin will become associate pastor at First Church, Saskatoon, in July.

Elmer Neufeld, Bluffton, Ohio, and *Reg Toews*, Akron, Pa., traveled recently on behalf of Mennonite Central Committee in Soviet Armenia and discussed rebuilding with the All-Union Council. They discovered that cleanup had not begun.

Carolyn S. Nolan will begin in September as administrator of Mennonite Historians of Eastern Pennsylvania.

Mary Oyer will begin July 1 as half-time interim professor of church music at AMBS, Elkhart, Ind.

Sara Regier, coordinator of Women in Mission, has been reappointed to a three-year term.

Bruce Reimer, youth pastor at Peace Church, Richmond, B.C., has resigned.

Daniel Rempel, pastor at Nordheim Church, Winnipegosis, Man., has resigned.

Dennis and *Jeanne Rempel*, former AIMM/COM workers in Burkina Faso, began March 1 as part-time co-pastors at Redlands (Calif.) Anabaptist Fellowship.

John Rempel, chaplain at Conrad Grebel College, Waterloo, Ont., for the past 16 years, has resigned effective June 30.

David Ruby began in February as pastor at Church of the Way, Granisle, B.C.

Walter Sawatsky will begin this summer as associate professor of church history at AMBS, Elkhart, Ind.

Erick Sawatzky, director of field education at AMBS, Elkhart, Ind., has been reappointed to a three-year term.

Irvin Schmidt, pastor at Laird (Sask.) Church, will retire this summer.

Orlando Schmidt is retiring from the AMBS music faculty in May.

Clare Schumm, secretary for family life education for the Commission on Education, has been reappointed to a three-year term.

Ken Schrag, pastor at Emmaus Church, Wymark, Sask., has resigned.

M.A. Solomon is editor of *El Shaddai*, a new English-language magazine in India. He is also a corresponding editor for MWC.

Brent Sprunger, COE marketing manager, has been reappointed to a three-year term.

David Rempel Smucker, Akron, Pa., is a member of the new historical committee under the Commission on Education. His name was omitted in the March 14 issue.

Herman Stahl, assistant

A workshop in January in Toronto, attended by 85 people from 17 Mennonite and Brethren in Christ congregations that are planning new buildings, showed how to make a meetinghouse reflect beliefs as well as fulfill practical needs. "Where does the emphasis belong, on the structure or on the people?" asked historian Jan Gleysteen, who spoke at the workshop. His pictorial presentation showed Mennonite church design through the years. Gleysteen called for a total design plan, including the meetinghouse, communion set, letterhead and business cards as complementary parts of a congregation's witness. The need for simplicity while maintaining a degree of sophistication was emphasized.

RECORD

Sprunger

Wiebe

D. Yoder

P. Yoder

pastor at Eben-Ezer Church, Clearbrook, B.C., has resigned.

Russ and *Gail Wiebe Toevs*, COM/AIMM workers in Burkina Faso, received the Young Alumni Award from Bethel College, North Newton, Kan., in February and returned to Africa March 8. In Kotura, where they live and work, there is a congregation of "about 15 core people who are strong in their faith. Reaching the elders of the village," they said, "is crucial." Gail is developing primers for teaching people to read Senufo and recently helped coordinate the annual women's seminar. Russ gives leadership in carpentry and agricultural projects.

John Unrau, pastor at Yarrow (B.C.) United Mennonite Church, has resigned.

Bernie Wiebe, Fort Garry Fellowship, Winnipeg, is the first recipient of the Anabaptist Healthcare Award, given by the Mennonite Health Association and Brethren Health and Welfare Association at their annual convention in St. Louis March 10-15. He was cited for his work in communication to advance Christian health-care concepts and theology.

Jeff Wright, pastor at First Church, Upland, Calif., resigned effective in June. He will work in church planting.

Don Yoder, secretary for evangelism and church development for General Conference for 10 years, has resigned. He will begin Sept. 1 as pastor three-fourths time at Koinonia Church, Chandler, Ariz., a church he helped to plant in 1976. He will continue one-fourth time as conference minister for Pacific District.

Perry Yoder, professor of Old Testament at AMBS, Elkhart, Ind., has been granted continuing employment.

Positions open at Spruce Lake Retreat, a Mennonite retreat center in the Pocono Mountains of Pennsylvania. All are year-round, salaried positions. Will consider couples or singles.

Dining room hostess—supervise dining room service and clean-up

Maintenance assistant—assist with general maintenance

Kitchen/housekeeping assistant—combination of general kitchen work and assisting in the housekeeping department

Contact Paul Beiler, Spruce Lake Retreat, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.

Applications are being accepted for the position of **youth leader/assistant pastor**, working especially with youth and young adults at Zion Mennonite Church in Swift Current, Sask.

Send resume inquires to Hilda Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Wanted: **Drama/education coordinator** for three-year Mennonite Central Committee (MCC) U.S. initiative. Person would oversee short-term drama groups and facilitate music, drama and storytelling teams, as well as educational workshops. MCC or mission experience preferred. Position starts July 1989.

Contact MCC Personnel Services, Box M, Akron, PA 17501.

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Lois Thieszen Preheim will be putting a questionnaire in Normal '89 delegate packets to garner a random sampling of information apropos to possible integration. This has been authorized by the cooperations committee. The information will be used in her doctoral dissertation.

Ministerial Leadership Services of the General Conference Mennonite Church has established a new fund to help GC pastors, conference ministers and those involved in special ministries receive further education. The fund is being supported with money from A Call to Kingdom Commitments, the GC development plan. Up to 10 grants of about $500 each will be given annually for educational projects that are long-term and related to the ministry. Applicants must have served in the ministry for at least five years and work full time. Applications for winter/spring projects must be received by Sept. 1. To apply write Ministerial Leadership Services, Box 347, Newton, KS 67114.

A new program, New Perspectives, has been started to give young people in Northern Ireland an opportunity to spend a year away from the pressure and turmoil in that country. Sponsored by Mennonite Board of Missions and Mennonite Central Committee, New Perspectives will give a few carefully selected people the opportunity to spend a year in North America. The hope is that reflection and work away from the troubles will provide these youth with new perspectives on the violence at home. For information contact Jonathan Jordan, Goshen College, Goshen, IN 46526, (219) 535-7242.

RESOURCES

books

God of Weakness: *How God Works Through the Weak Things of the World* by John Timmer (Zondervan, 1988, $7.95) seeks to answer life's ultimate questions by describing God "the way the Bible does." Timmer says that Americans "unknowingly view the Bible through the glasses of our power and screen out the parts that threaten us."

Chosen Families: Is Adoption for You? by Kay Marshall Strom (Zondervan, 1988, $7.95) covers all aspects of adoption: the need for adoption among disabled, interracial and older children; single parenting; adopting a relative and foster parenting.

Harvest by Chuck Smith with Tal Brooke (Fleming H. Revell, 1988, $9.95) is the story of the growth of Calvary Chapel of Costa Mesa, Calif., and key men who pastor the largest churches under Chuck Smith's leadership.

How did a racially mixed congregation in inner-city Washington survive black militancy and suburban racism? **Bind Us Together** by John Meares (Fleming H. Revell, 1988, $7.95) tells how John Meares and his wife, Mary Lee, and their associates formed the church known today as Evangel Temple.

An unusual new book for young teens, **Surviving Junior High** by Martha E. Chamberlain (Herald Press, 1988, $9.95, $13.95 in Canada), combines a daily devotional guide format with the unfolding plot of an intense year in the life of 13-year-old Elizabeth.

Lord, Please Zip Up My Armor by Mab Graff Hoover (Zondervan, 1988, $6.95) is dedicated to women who, everyday, leave home to work and return home to work.

Ecclesiastes has a message "for those who have turned the corner but are not yet over the hill," writes author Jean Shaw in **The Better Half of Life** (Zondervan, 1988, $6.95).

Timbrel in Her Hand, words by Judith Miller, music by Carol Ann Weaver (University of Waterloo Press, 1988), is a musical drama based on stories of Old Testament women. Tapes of the drama are also available from Weaver at Conrad Grebel College, Waterloo, Ont., (519) 885-0220.

Too Early Frost: *a Father's Account of Losing a Son* by Gerald Oosterveen (Zondervan, 1988, $8.95) describes "the bloody, painful exercise" of watching the author's son die of cancer.

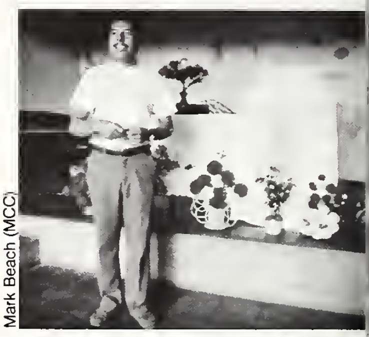
Essays prepared for the 1987 **Consultation on Spiritual Bondage and Deliverance**, edited by Willard M. Swartley (Institute of Mennonite Studies, 3003 Benham Ave., Elkhart, IN 46517-1999, 1988, $9), contains articles with responses on the biblical, theological, church historical, evangelical and Catholic, psychiatric and sociological, and pastoral care perspectives to the topic of deliverance ministry.

The Role of the Church in Society: *an International Perspective* by Urbane Peachey (International Mennonite Peace Committee, 1988, $4, $6 in Canada) presents case studies of "how denominations and local congregations are facing practical issues, attempting to relate the faith in practical ways to the pressures of society and that nation."

films

People of Peace in a Land of Conflict, a 23-minute slide set produced by Mennonite Central Committee, Box M, Akron, PA 17501, explores the history and current work of Mennonite churches in Central America.

Based on Franz Jaegerstaetter's story, the prize-winning, 90-minute docudrama **The Refusal** is available in 16mm film ($50 rental) or VHS videotape ($20 rental) from Pax Christi Center on Conscience and War, 910 Rutherford Ave., Sullivan Square, Charleston, MA 02129, (617) 242-9606.


Mark Beach (MCC)

The Cry of Reason (58 minutes, $75 video rental, $95 16mm rental) chronicles the spiritual and political journey of C.F. Boyers Naude, 72, from trusted pastor to the Afrikaaner elite to staunch supporter of the freedom movement in South Africa. Order from The Southern Africa Media Center, 630 Natoma St., San Francisco, CA 94103, (415) 621-6196.

The 24-minute slide set or video **Women of Strength: Ancient and Modern** seeks to foster greater understanding of and good will with global women. In Canada order from Mennonite Resource Center, Attn: Ann Brubacher, 50 Kent Ave., Kitchener, ON N2G 3R1; in the United States from (video only) Sisters & Brothers, 125 E. Lincoln Ave., Goshen, IN 46526, or (slide set only) Dorothy Yoder Nyce, 1603 S. 15th St., Goshen, IN 46526.

Journeys of Hope, a 28-minute film and video, tells the story of refugees around the world. It is available for free loan from MCC, Box M, Akron, PA 17501.

A 37-minute VHS videotape, **There's No One Exactly Like Me** helps children understand their handicapped friends. It is available from MCC.

—compiled by Gordon Houser

COMMENTARY

Alcohol: let's talk about it

Dan Hertzler

It began with storytelling about the bad effects of alcohol. Devastating stories. Alice Lehman of Archbold, Ohio, told about her sister Charlotte Hurst, who was killed by a drunken driver. A second story was by Dennis Stauffer, a recovering alcoholic and a Mennonite pastor, who was overwhelmed by drink, then found his way out.

The stories were followed by medical evidence and a review of the Bible's position on drinking. The medical evidence, as presented by Willard Krabill, is cumulative. The scientific case against alcohol is building slowly but surely. According to Krabill, the evidence against alcohol today is about where that against cigarettes was in 1964, when the U.S. Surgeon General first issued a report linking cigarette smoking to death from disease.

In the United States 250 deaths per day are attributed to alcohol.

The Bible, as Elizabeth Yoder reported, does not condemn drinking as such. But she noted that the biblical writers were not aware of alcoholism as a disease or an addiction and the physiological problems involved with the use of alcohol. "What do we do with a moral issue not envisioned in the Bible?" she asked. "Slavery also is not condemned in the Bible."

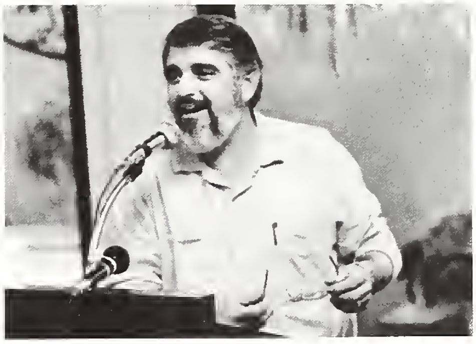
The Alcohol Education Workshop at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., in January had been advertised as a time to talk about the use of beverage alcohol. But the evidence against alcohol presented at the beginning was so strong that some who believed a little wine is all right complained that they were being muzzled.

In response, or perhaps because this was already in the design for the weekend, Lawrence Ressler, a specialist in group process, asked all present to arrange themselves on a continuum from those whose position calls for abstinence by all on one end through those who abstain but are tolerant toward those who do not in the center, to those who insisted on their right to drink an alcoholic beverage at the other end. At this point, it appeared that the conference attained its goal of being able to "talk" about the use of alcohol.

David Yoder said he felt pessimistic about the possibility of the Mennonite Church coming to any consensus on the issue of alcohol use. But Nelson Shenk was less discouraged. He found himself at one end of the line while a good friend was at the other. "But we're not really that far apart," he said.

Moderator Jep Hostetler noted eight points as possibilities for agreement and nine issues not resolved. Among the former were (1) Drunkenness is a sin, (6) All of us want to be faithful Christians and (7) All support accountability. Among the unresolved issues were (3) Is it possible to drink moderately without contributing to the downside of alcohol use? and (4) How much ambiguity can we live with? Can a drinker and a teetotaler worship together?

Participants considered how what they learned might be utilized in alcohol education in congregational and other settings. Edgar Metzler suggested a modest goal: "Reduce the amount of destructive behavior caused by alcohol."


Dan Hertzler

Jep Hostetler

The extent of the alcohol problem was illustrated by a statistic: 98,000 deaths a year in the United States are attributed to alcohol. Although this is only a fraction of the 390,000 deaths related to cigarette smoking, observe that it is close to 2,000 per week and more than 250 a day.

Ours is a drinking society, Jep Hostetler said. Half the population drinks; 80 percent of the adults. "As Mennonites we have chosen to stay on the fence for awhile," Alice Lehman observed. At Laurelville, they at least agreed to talk about it.

Daniel Hertzler is editor of Gospel Herald.

A tribute to a priest of shalom

Ann Wenger

He sat with me through empty places, making
them full in yielded listening and endless hoping.
My tears he held in shameless large hands,
helping my heart up out of its dying, cloaking
its naked shivering in tenderness.
He mediated the flight of the ominous bird at
my shoulder, praying into the barrenness left on
the ground of my soul.
When love astonished my heart, we drank the
warmth of the holy light, shimmered in its
gentle folding and danced for delight.
The brothers and sisters were there, the Master,
the Majesty, the Holy Wind, the Priest of Shalom and I.

Ann Wenger lives in Elkhart, Ind.

Do you see Africa as a continent of starving children, poverty and illiteracy? Is the woman pictured here, for example, teaching village children? Or are the children teaching her?

Unless you have been to Africa, your image of that continent has likely been shaped by the media. But media images of Africa may be incomplete and unfair. Undeniably, Africa has its tragedies. But MCC workers discover Africa also has strengths and wisdom to share.

The West may have technology. But Africa has strong human relationships. Africans remember their ancestors, honor their elders and view their children as carriers of life. We can learn from them.

Africans see land not as a commodity to be sold, but as a God-given resource, a birth and burial place. They do not easily part with the soil that gives them food.

For centuries, Africa's people have survived famine, resolved conflict and stored grain successfully. They know what native trees grow where and which ones are fodder, food or medicine. Westerners are discovering that the pastoralist lifestyle, earlier looked down on, is the most appropriate lifestyle for semi-arid areas.

Africa's traditional knowledge is rapidly being lost. But the answers to Africa's problems lie in peasant wisdom.

MCC's 160 workers in Africa aim to build on local wisdom and strengths, rather than import quick fixes that later prove faulty. In Kenya, for example, an MCC worker wrote a book on native trees, their uses and growth patterns. Another worker there wrote a book on camel husbandry. Two volunteers work with African Independent Churches in Botswana. The MCC woman in this photo is learning language and culture from village children in Lesotho.

Encourage these volunteers who are learning from Africa and building on its strengths. Consider a term of service with MCC. Pray for MCC volunteers. Contribute financially to MCC's programs.

How do you view **Africa?**

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
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Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

LETTERS

Through beamy eyes

I have changed my mind about divorce. In my ignorant youth I thought it was always a sin and that at least one of the couple could have prevented it. My parents tried to help me be more compassionate, but I would not listen. They had seen more of life than I.

Now I also have lived longer and seen more. We have a friend whose daughter was beaten so severely by her spouse that she was fortunate to escape with her life. How could anyone advocate that that young woman return to such a life-destructive situation? Jesus came to bring life, not death. Fay Blix puts it succinctly: "Jesus stated clearly that his mission was to 'set at liberty them that are bruised.' Do we have any reason to believe this did not include releasing one from the bondage of an intolerable marriage?"

If two people make one another utterly miserable, surely they are better off apart. A vicious cycle of mutual destruction is not marriage. I have shared vicariously with women friends who did not wish to be divorced, but whose husbands abandoned them in midlife. The same thing happens to men. What right have any of us, with our beamy eyes, to judge other people negatively? I am deeply sorry for past negative judging.

The January-February issue of *Daughters of Sarah* is devoted to the topic of "Women and Divorce: Hurting, Freeing, Healing." Among the articles are the following: "Is Every Marriage God's Will?" by Amy C. Gregg, "Liberating the Chained" by Jeanette Blonigen Clancy, "A Long Time Grieving" by Letha Dawson Scanzoni, "Passing by on the Other Side?" by lawyer Fay Blix on reforming the church's role in divorce. I strongly recommend the issue to families involved in divorce. It can be purchased for $3 (U.S.) from *Daughters of Sarah*, Box 41690, Chicago, IL 60641. *Elaine Sommers Rich, 112 S. Spring St., Bluffton, OH 45817*

Feb. 1

The network extends to Hawaii

I just finished reading my first issue of *The Mennonite* straight through. "Doing the Message" (Feb. 14 issue) caught my eye. Getting our walk and talk together is so important.

As Don and I prepare for [a Mennonite ministry under the Mennonite Church in] Hawaii . . . I am keeping my ears and eyes open to finding ways that we will be able to relate to our Christian Mennonite people in China, Taiwan, Japan, Hong Kong. There is movement back and forth. As people come to the Lord in Hawaii and return to these areas, we wish to know to whom we can refer them. Likewise, people in these areas, as they know those coming to work or visit in Hawaii, need to be part of our network so they can refer them to us. We see our work over there as rather ecumenically Mennonite. If you know anyone living in Hawaii (any area) or who will be moving there, let me know so we might contact them. *Joyce Hedrick, Box 66, Lederach, PA 19450*

Feb. 16

Shadows and questions

Mortal knowledge of today, through its groping, cunning way, has aspired to create, implements defying fate. Guided missiles, rockets too, flying true without a crew. Jet planes too whose speeds exceed sound waves in their blinding speed. Weapons built to give and take, none too horrible not to make. All cast shadows, plain to see, of what yet may come to be. With these shadows hovering near questions too must needs appear. Will our knowledge, as it should, use its know-how for the good? Does it have the sense and will not to ruin maim and kill? Will it hurl the chastening rod through its lack of love for God? Will this knowledge we possess, with its pride and lovelessness, through its Godlessness give birth to a hell right here on earth? Will these implements it gave send its maker to his grave? *Vernon Stucky, Route 1, Box 134, Hesston, KS 67062*

Feb. 23

Happy to report

The communist party has ruled Russia for 70 years and in every possible way they tried to destroy the church, church buildings as well as believers, regardless of the denomination. When Kruschev was in power he made a public announcement: We will wipe out the church in our country, just give us a little more time and we will show you the last Christian of our country on TV. Perhaps little did he know that Jesus said, "I will build my church, and all the powers of hell shall not prevail against it" (Matthew 16:18).

Today perestroika (reconstruction) has brought a revolutionary change to all Russian people; 86 born-again Christians, for example, waiting by the river Dnieper to be baptized, and 20,000 spectators watching the baptism.

The well-known evangelist Poyesti held a prime service in Kiev before he started a series of evangelistic meetings. But before the service started, the people of the congregation were asked to leave so that the strangers who had gathered outside could come in to hear the gospel.

Pastor Isaak Thiessen [of Lubeck, West Germany] writes in our German paper *Der Bote* that 300 Christians were released at once from labor camps. *John Sawatzky, 720 Prince St., Mountain Lake, MN 56159*

Feb. 23

Away from movies

I am saddened and greatly disturbed that at various times (Feb. 14 issue, for example) *The Mennonite* promotes commercial movies. It seems to me that this is contrary to the stated purpose of *The Mennonite*, which reads, "*The Mennonite* seeks to witness, to teach, motivate and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit."

I do not believe that the commercial movies draw a person closer to Christ, lead to a greater understanding of the Scriptures or deepen a person's prayer life. These movies do the opposite and should be avoided.

Gordon Houser states that part of the film *Mississippi Burning* is disturbing to him—that it shows "scene after scene of brutality against blacks," that audiences are "filled with rage and eager for retribution" and that it "misrepresents history. . . ." These phrases indicate to me that we should not feed our minds with this kind of material but rather with the Scriptures.

I believe there is a place for good Christian films whose purpose is evangelism, the promotion of missions or faithful teaching of biblical truths. But even Christian films must be carefully evaluated. *Herbert M. Dalke, Box 416, Hopedale, IL 61747*

Feb. 24

REVIEWS

Books

Historical walk

The Black Mennonite Church in North America, 1886-1986 *by Leroy Bechler (Herald Press, 1986, 200 pages)*

Reviewed by Ivorie Lowe, 2907 Stafford, Markham, IL 60426

This book takes the reader on a historical walk to the beginning of a Mennonite mission in North Carolina's Blue Ridge Mountains in 1886 by the Krimmer Mennonite Brethren Church.

The chronology moves from North Carolina to today, ending with the church in Richmond, Va. Along the way the book discusses identity confusion, new black awareness, black cultural movement, Christianization efforts, and emancipation and the black church.

The list of Mennonite groups with black members continues with the Mennonite Church, the Brethren in Christ Church and the General Conference Mennonite Church, which began its mission work among blacks and Puerto Ricans in urban areas in 1949.

The best insight about black Mennonites is in the chapter on James and Rowena Lark. His ideas for the black Mennonite church were at times light years ahead of what the Board of Mission Outreach had in mind or were willing to support. Bechler calls James Lark "a foundation builder." He systemically assessed new opportunities in urban congregations and drew up proposals for creative, if ambitious, action. "How could such a worker be held back from beginning a church in every urban [sic] city of the United States?" Bechler asks.

The work left unfinished by James Lark is being carried on by Bishop Francisca of Virginia. This appears to be another energetic black family working at church planting.

This chronology of churches and a summary of their history, along with a pictorial guide, proves interesting. Readers gain some understanding of the slow development of the minority (black) church among Mennonites.

Dignity to all

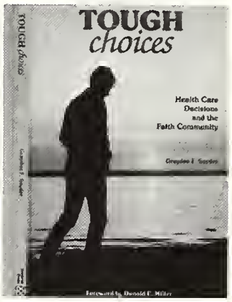
Tough Choices: Health-Care Decisions and the Faith Community *by Graydon F. Snyder (Brethren Press, 1988, 129 pages)*

Reviewed by Bernie Wiebe, Mennonite Studies Centre, 515 Portage Ave., Winnipeg, MB R3B 2E9

"No man has the right to use the body of a woman or to cause her to be pregnant without her consent." That is the starting point for Graydon Snyder's discussion of abortion.

Snyder begins with the assumption that in the Free Church tradition we operate with a "covenant theology" that emphasizes "narrative ethics." We make ethical decisions on the basis of relationships that give dignity to all.

That changes the whole picture around the multiplicity of tough decisions facing us today in the field of health care. The high regard for individual autonomy in a democratic society fails to recognize the significance of human relationships. A covenant theology corrects this error. The individual is always regarded as a unique act of sacred creation, but this act is the consequence of a mutual act.


TOUGH choices
Health Care Decisions and the Faith Community
Graydon F. Snyder
Foreword by Donald E. Miller
TOUGH choices

To think we can resolve issues like abortion by "pro-choice" *or* "pro-life" arguments is a fallacy. Usually their basis is individual autonomy, whereas human life can exist only when we promote community. So it becomes imperative that the community accept responsibility for ethical decisions. It is likely that flaws in the community cause the problems in the first place.

Christians need to recognize that the primary abortion issue is not death of a fetus. "A society in which women can be abused or in which men and women conceive children they do not want, ought not to exist." Our focus needs to be on the quality of relationships for all people.

Abortion is just one illustration in which Snyder applies this refreshing and hopeful approach to dealing with the tough ethical dilemmas being faced daily in today's health care. If you are interested in getting out of the cyclical arguments in much popular literature on AIDS, homosexuality, death, organ transplants, surrogate motherhood, etc., then here is a book for you.

In terms of biblical and theological substance, I find Graydon Synder's writing some of the finest available in the Anabaptist/Mennonite/Brethren/Believers' Church tradition. Not only that, the book is simply and clearly enough written, accompanied by excellent case illustrations, that it is understandable for the average reader. Its perspective is global, and Snyder is not afraid to state his opinions.

The only way?

Redeeming Marriage *by Edward S. Gleason (Cowley Publications, 1988, 154 pages)*

Reviewed by Peter D. Sippel, 333 Lacey Ave. #D-12, Doylestown, PA 18901

"A marriage is not a chancy undertaking," Gleason says. There are simple guidelines. If one doesn't put time and energy in, the marriage will fail. There is no such thing as "quality" time. Marriages are kept alive by constant attention. As one might expect, he has no use for marriage contracts or marriages of convenience.

He also writes that marriage is not a private matter. It is a public event, involving witnesses and God, and one's experiences are never unique. The book follows the format of the Episcopal wedding liturgy, starting with the exhortation and concluding with the benediction. This form may not be used in Mennonite weddings, but the words are familiar enough that most readers should be familiar with them. He alternately explains and tells stories, a style some may not appreciate (I found it repetitive). More conservative readers may be offended by the description of sex in the prologue.

These are minor flaws. The serious flaw is that Gleason presents marriage as the only way to experience God's love. He writes, "If there is a religious moment, a religious experience, in our lifetime, it is found in marriage." When speaking of knowing unconditional love (like God's) he writes, "For some . . . this may happen in childhood . . . when this love is gone, only one love has the power and presence to carry this message. It is the love of marriage."

Such a view limits God, worships the creation and tells those who are single, "You have no place in the kingdom, get out." Given this and the abundance of other books on the subject, I (as a married man) have to recommend rejecting this one.

Beam and splinter

Earl Sears

Matthew 7:1-5 is one of Jesus' humorous stories. It is about the man with a beam in his eye trying to take a speck out of another person's eye.

Think carefully about it. Here comes a man down the road, unsteadily, with a six-foot two-by-four hanging out of his eye. Along comes another person, and as they pass each other on the road the first person, the one with the six-foot two-by-four, sees a piece of wheat chaff in the other person's eye. I don't know how he manages to see it; perhaps the other eye is exceptionally good.

Immediately our two-by-four hero goes into action. Marching right up to the fellow with the "problem," intending to remove his wheat chaff, he immediately slams the poor fellow in the head with his protruding beam. Trying once again, he gives the fellow another two-by-four blow to the head. Before it is over, the fellow with the "problem" has six splinters in his head, and the wheat chaff remains in his eye.

Surely the original story must have sounded at least this strange to Jesus' disciples. What was Jesus' point?

The central concern is clear. Perhaps that's why it was told in this way. We all have shortcomings. Sin is in our lives. We should deal with our own sin as if it is this two-by-four. We should deal with the other fellow's sin as if it is the chaff.

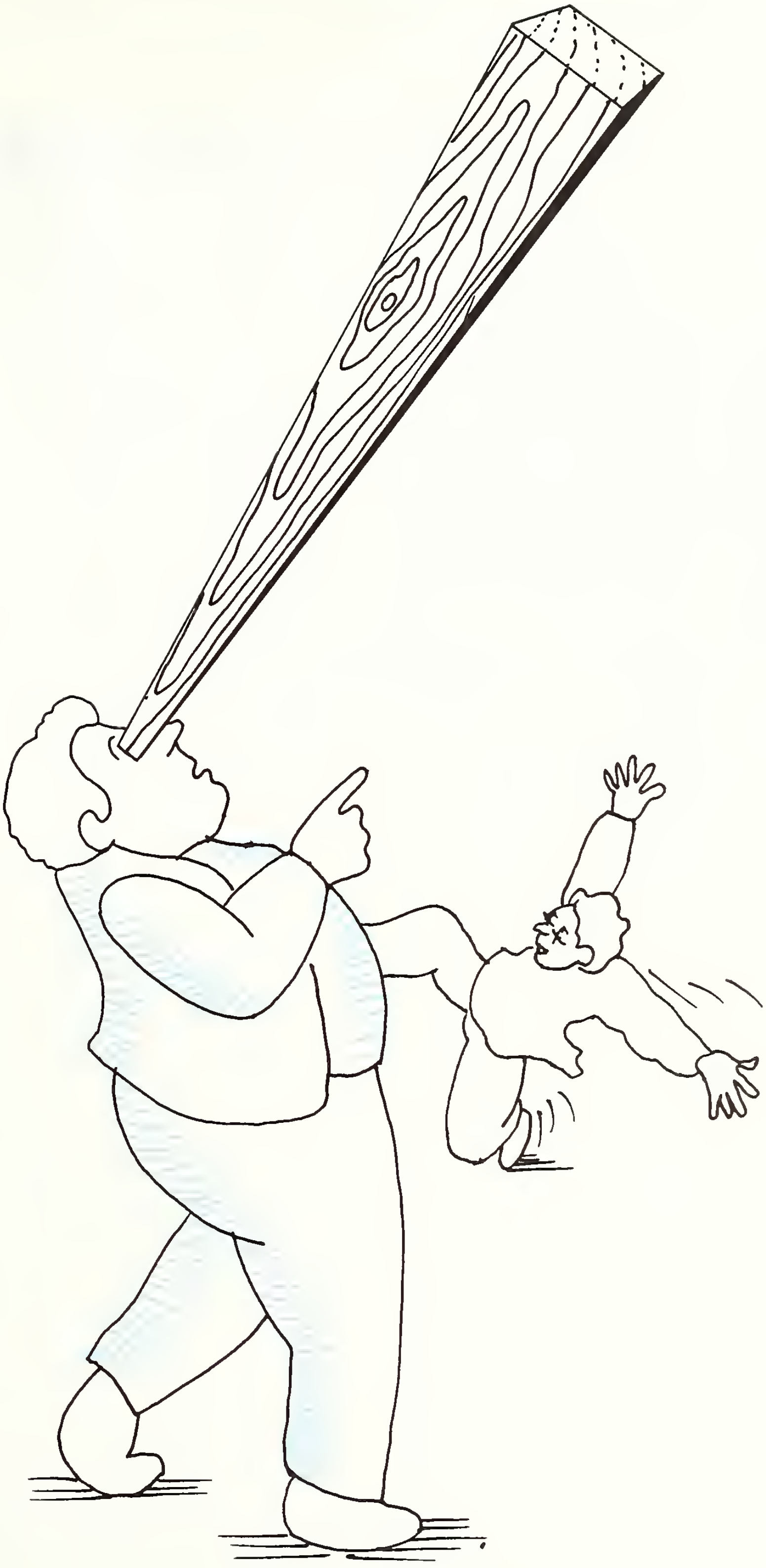
Chaff, being small, must be dealt with delicately. Be gentle. Don't rush in carelessly lest you make the situation worse than it was before—six splinters worse.

According to verse two in Matthew 7:1-5, the way we judge others is a model of the way we will be dealt with in the final reckoning. Does this mean that we must not make judgments of any kind in relation to our fellow believers? From Matthew 18:15-20 we can conclude that there is a place for admonishing one another. But we always do it with awareness of our two-by-fours. This helps us remain sensitive to the other person.

I remember an occasion when I was working with a program in which people who had committed crimes sat down with the people they had offended. This case was a home break-in. I approached the family about meeting with the person who had done damage to their home. They were quick to let me know how angry they were and how sure they were of the total depravity of this person who did the crime. We finally got them all together. The victims ended the meeting by saying that if the offender ever had problems again, he should call them and they would be glad to give any help they could.

Was this a modern-day miracle? Perhaps, but it was the miracle of one person seeing that the other person's problem was similar to his own. The victims stated in amazement that they understood well and shared some of the offender's struggles.

The wisdom of Jesus' funny story is found in remembering that all of us stand at the same elevation before God and therefore before each other. If we can remember our two-by-fours, we can be gently helpful to other pilgrims on the way. If we forget, we tend to leave splinters in other heads and wooden blinders in our own eyes.



Earl Sears is pastor at Faith Mennonite Church, 627 Northridge Drive, Newton, KS 67114.

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editorial

Ed Burkhalter's 70th birthday

The completion of Edward and Ramoth Burkhalter's 42-year missionary career in India, in about a month, marks the end of our conference's official expatriate presence in that country. As they look forward to retirement (and new ministries) in Berne, Ind., the Bharatiya General Conference Mennonite Church looks toward continuing as an adult member in our part of the body of Christ.

"Edward and I were confident of our missionary call," said Ramoth as she welcomed me into her home in Jagdeeshpur for a January visit. "But we resisted India because we didn't want to simply follow Ed's uncle (Noah Burhhalter) and aunt (Martha Burkhalter). We were studying, along with Melva Lehman, at New York Biblical Seminary. One evening we heard a woman named Zilla Soule speak so plainly and willingly about India. She made us feel that we *must* go to India. After the talk we were summoned to the lobby of our building, and there was Howard Nyce of the mission board. He had come all the way from Kansas to New York (by train) to tell us of an urgent need in India for a couple willing to make a long-term commitment. We had no more doubts."

That long-term commitment in 1946 carried Edward Burkhalter to the strange celebration of his 70th birthday on Jan. 16. (He was born in 1919, when our conference's mission program in India was 19 years old.) On that day we (Bill Block, Helen Kornelsen, John Sommer, Edward and I) left Jagdeeshpur at 6 a.m., en route to Champa, presumably for a lunch invitation and a meeting with the church leaders there. The plan—a good one—was to go on to Korba for a similar meeting with church leaders there.

Ramoth had sent along four thermoses of liquid: coffee, tea, mango drink. At one of our jungle rest stops we noticed suspicious-looking black stuff dripping from the car's engine. Oil. Sit tight. Pray. Make it gingerly to the next village. Diagnosis: trouble. Someone to tow us to a mechanic? Reluctance on the part of a trucker. Then willingness. He had a rope. He had lots of help knotting it. He started out. Keep the rope taut. Dust. More dust. Watch the people and goats and about 11 tons of bauxite on the truck bed a few feet in front of us. Finally a town named Sakti. And yes, a willing and competent mechanic, a Muslim, would repair the oil pan. And the trucker, a Hindu, wanted nothing for having towed us there.

Edward, always patient, stood by as the mechanic worked. I took notes for this editorial. Bill, Helen and John went for lunch because, yes, six hours had elapsed. I watched the mechanic tenderly smooth out the (only two-year-old) base of the oil pan with a rounded log-end, then patch it. Then reinstall it. Then fill it. In due time we were on our way but proceeded to Korba, after deciding (with our host in Champa, Reet Kumar, administrator of Champa Christian Hospital) to have the Champa meetings on the return journey.

This breakdown of plans was undoubtedly one of the lesser crises that Edward and Ramoth have experienced during their long-term commitment to India. Having just sat for three days with the Commission on Overseas Mission (March 4-6) at its semiannual meeting, I can tell you that the breakdown of vehicles provides a kind of counterpoint to mission work on every continent (and probably not excluding North America). I can also tell you that a long-term commitment to missions is a joy to behold and relatively rare.

We have all been born on "the mission field," said Jonathan Bonk of Winnipeg Theological Seminary, whom COM had invited to speak at the March meetings. If you don't believe him, read in this issue about the spread of Islam in Canada and the United States, not to mention the spread of materialism and greed.

The invitation to make long-term commitment to mission is extended to every person who says, "I want to be part of the church of Jesus Christ." It is also appropriate to salute the singular careers of the Edwards and Ramoths among us. The next issue of *The Mennonite* will do that for Henry A. and Ethel Schindler Fast of North Newton, Kansas. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:07 APRIL 11, 1989

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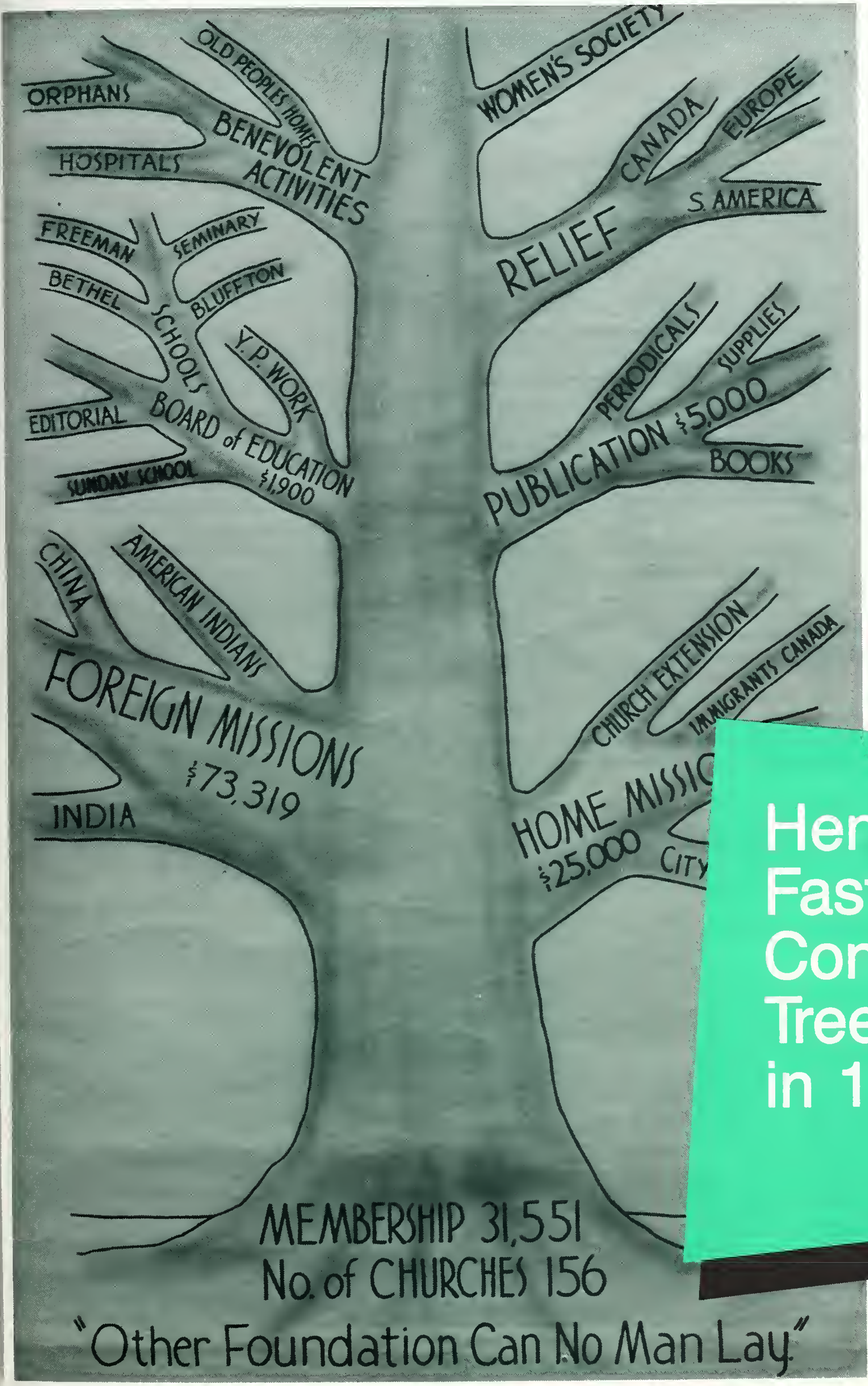
Inside:

Sing a new song together

Who comes to conference?

Women take a hard look at WM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"Other Foundation Can No Man Lay."

Henry A. Fast's Conference Tree, drawn in 1936

prologue

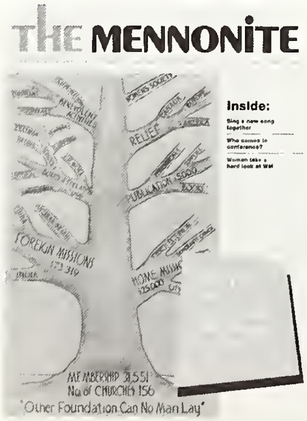
Someone said to me recently, "I can't figure out why I'm getting *The Mennonite*. I didn't subscribe."

If you see yourself in this position, know that the source of your subscription may be your home church. Many congregations use *The Mennonite* as a way to make Mennonite contact with members away from home. If this is your case, consider writing your congregation a thank-you note. Nothing is free, and its dollars may be benefiting you in this way. Consider sending it $18 to cover the cost.

But be aware that when dollars are tight and congregational budgets are closely scrutinized (as is currently the case), the cost of sending *The Mennonite* looks big at a church's budget-setting time. One church in Ohio is now trimming its list in order to save some dollars.

Cutting off readers can, however, be costly, even to such churches. An informed constituency is an involved constituency, which is a praying and giving and mission-minded constituency.

Also, your congregation may be interested in interacting with the magazine via an evening of "Editor on the Hot Seat." A couple of weeks ago I traveled to a church near Inman, Kan., for such an evening and enjoyed the speaking and listening. If this appeals to you, let me know. *mts*



"The trunk of the tree," Henry Fast would say when talking about his conference tree, "is the power of God. It sends out branches. Each branch is important."

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Cover: Art by Henry A. Fast, created while he was field secretary for the General Conference Mennonite Church, 1936-1940

Correction: The photo on page 123 of the March 28 issue was by Jean-Claude Lejeune.

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THE MENNONITE

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Dave Linscheid

Marking 50 years on the Commission on Home Ministries (formerly the Board of Christian Service), Henry, flanked by Ethel, holds the plaque given him by CHM chair Dorothy Nickel Friesen. Well-wishers surrounding the Fasts are (left to right) Wayne Mumbauer, Malcolm Wenger, Ivorie Lowe, Jeanne Zook, Sara Regier and Robert Hull.

'Mr. Conference' and Ethel: 65 years together

A long and mutual enrichment

Marion Keeney Preheim

Henry (H.A.) Fast and Ethel Schindler met across the table from each other in a common dining room at Bluffton (Ohio) College. He noticed that she laughed at his jokes.

Henry and Ethel soon discovered they both liked to walk into the woods and talk and exchange experiences. They stayed over for the Christmas holidays that year, not having enough money to travel home, and spent time ice skating.

Then in the last week of her senior year at college and his at Witmarsum Seminary he took her out in a boat. When they were a short distance from shore he said, "Will you marry me?"

After their graduations in 1922, Ethel wanted to teach for a year to pay off college debts. She took a position in a small Iowa high school teaching courses in home economics, math and other subjects. H.A. filled the New Testament professor vacancy at the seminary.

I remember that breakfast in early 1941 when Henry Fast invited me, a university student, to join him for breakfast in the Harvey House at Union Station, Chicago. He was looking for personnel to help in MCC's Civilian Public Service program. I suspected he was scraping the bottom of the barrel. I went away from that meeting, however, walking tall. It was the first invitation I, a 22-year-old, had ever received from the church to give full-time service. *Robert S. Kreider*

Ethel and Henry Fast in 1951 near Basel, Switzerland

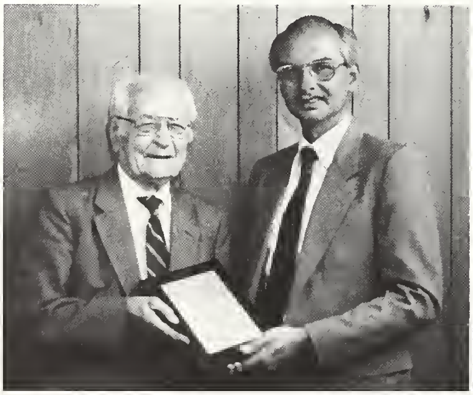
After that year they were married at the Pulaski (Iowa) Mennonite Church, Ethel's home congregation, on Aug. 19, 1923. (Henry is from Mountain Lake, Minn.)

Their first home was close to the student traffic between the Ropp Hall dorm and Witmarsum Seminary, both on the Bluffton College campus. The Mennonite church was a few blocks away. "This kept us within the stream of things," H.A. says. "The close circle kept us close to the cultural life and theological trends."

Each of them worked outside the home—Ethel in the college's home economics department and Henry at the seminary. In 1924 they had their first child, Elinor. Ethel quit her job to take care of the baby. Two more daughters, Marjorie and Florence, and a son, Richard, were born to them.

H.A. began to question his training young men for the pastorate when he himself had never been the pastor of a church. Unexpectedly he received a call from Bethel College Mennonite Church, North Newton, Kan., to take over J.W. Kliewer's ministry, since Kliewer was to serve as president of Bethel College.

Henry served Bethel College Mennonite Church from 1925 to 1930. They lived in the middle of the campus in the house where Haury Hall is now located. He renewed a loyalty to the college where he had been a student, graduating in 1917. During that period seminaries were trying to improve Sunday school materials and work with youth groups in the church. People expressed concern that Sunday school materials were the same for all age groups. Some teachers told stories to children to ease this burden. Henry and others tried to bring in new materials but ran into trouble with people who thought the Bible was being watered down.



Prairie View

"May God bless you and show you more visions as you keep ahead of the needs of our day," said Henry A. Fast upon receiving recognition of his contribution to Mennonite Mental Health Services. At right is Larry Nikkel, executive director of Prairie View Inc., Newton, Kan.

The birth of one of the Fasts' children was due when Henry was in a meeting of the Home Mission Board. He called Ethel at home before the meeting to see if she was all right. She said she was fine. Since the conference was at Hutchinson, Kan., he stayed overnight. When he called home early the next morning, he was told that the baby was already born and that the mother was all right.

Ethel helped in Henry's work in several ways. She was not afraid to stay home alone when he traveled "because of the friendly environment we were in." Henry says he could tell her things and not worry that she would "peddle them around." This ability to talk to each other made it possible to be unified even when they each had their separate tasks.

Henry had to deal with the controversies in our churches about secret oath-bound lodges, fundamentalism, evolution. "I didn't preach on them to make fighting issues out of them," he says. "I was more concerned about how to preserve Christian brotherhood and how to look beyond the blowing dust."

The church had several sexual offences to deal with. In those days the offender had to stand in front of the church and confess. Henry didn't condone this humiliation by public exposure. Instead he helped the person find forgiveness and acceptance. The church, he said, should forgive as Christ did.

The Fasts went to Hartford, Conn., in 1930 so that Henry could attend Hartford Theological Seminary to study for a doctoral degree in New Testament. "The Principle of Nonresistance in the Synoptic Gospels" was his research topic, which was published in 1959 as *Jesus and Human Conflict*. Ethel took graduate courses at the Hartford School of Religious Education.

In Hartford their oldest child, Elinor, had a ruptured appendix and a streptococcal infection. After a 16-week illness an embolism caused the death of the 8-year-old. Henry and Ethel experienced the support of love in their congregation.

They were in Hartford from 1930 to 1936. Why did they stay so long? His research was based on a time-consuming study of the Greek New Testament. Extended Hebrew research in the Old

Testament proved a distraction. The long illness of their child took its toll. Henry worked as a pastor in a local church. Also the Depression was in full force, and in the summer he worked on a farm chopping wood and planting vegetables.

The Fasts came back from Connecticut in 1936. Henry was asked to serve as field secretary of our conference to represent all of its work in North America; this he did until 1939, becoming known as "Mr. Conference."

In 1939 he traveled to Paraguay to visit Mennonite refugees from Russia. His movies of the Chaco, says Robert Kreider, are among the first films ever taken of a conference overseas program.

In 1940 Mennonite Central Committee asked him to direct the Civilian Public Service program. He worked for creative ways to use conscientious objectors. He had the responsibility of finding places, personnel and projects for the CPS program. In most placements COs dealt with soil conservation, forestry settings and ministry to mentally ill patients. Out of CPS grew Mennonite Mental Health Services, an idea that Henry had suggested to MCC. It now has a dozen psychiatric centers.

When the Fasts returned to Newton, a School of Religious Education (now called Released Time Bible School) was starting. Ethel began teaching in it and continued for 15 years, 1936-1951. At age 3 their son, Richard, went along to class and learned the books of the Bible by listening to the older children his mother was teaching.

In 1951 the Fasts went to Basel, Switzerland. Henry directed the MCC program in Europe, which included Germany, Austria, Belgium, Denmark, Greece and parts of France and Italy. "We had to help in locating Russian refugees and finding them homes and work in Germany and other countries," Henry says. "In the process we helped to get a Bible school and leadership training started in Basel. I taught in the earliest beginnings of this school."

"I was the housemother," Ethel says. "Workers passed through, staying overnight or several days. Church women did crocheting, knitting and other things, and I was a part of that. Our youngest child was with us; our daughters were married."

They returned to Newton in 1953. Henry came back to his teaching position at Bethel as head of the Bible department. He had an offer to teach in the Brethren Seminary in Chicago, which was connected with Mennonite Biblical Seminary, but he didn't want to move his family to the city.

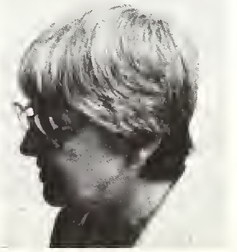
They built a home in North Newton in 1954. In order to help pay for the house, Ethel readied herself for teaching. She had to renew her teaching certificate and graduated with an elementary degree from Bethel College in 1959 and taught through the mid-1960s.

Henry retired in 1960 at 65 years of age. In late May the deacons of Eden Mennonite Church, Moundridge, Kan., asked him to serve as the interim pastor for the church, and he agreed. They wondered why they should keep looking for a pastor when they had one. So Fast stayed five years, commuting from North Newton. Ethel mixed well with the people and attended women's meetings of the Ladies Aid and Mission Society. "We enjoyed the fellowship so much," she said. "We still go there when we can."

The Fasts got interested in work with older people and attended some conferences. A plan they supported encouraged each church to have a community-wide program for older people.

The Commission on Home Ministries asked the General Board to appoint Henry as a member-at-large of the commission. This special assignment continued to this year.

Henry says that his and Ethel's lives have been quite different, each enriching the other. When it came to beliefs and a stance on a particular issue they could easily work them out. Their life together has been rich and they have much to tell.



Marion Keeney Preheim is a member of Faith Mennonite Church, Newton, Kan.

'Mr. Fast' and his charts

More than 40 years ago, on a tour of who knows how many churches, Henry A. Fast traveled to the coastal mountains of southern British Columbia. The small congregation at the Ferndale Mennonite Church had gathered to welcome the visitor from "the States," just as it did for any guest speaker. Because the church was far removed from other Mennonite activity, special programs tended to fill the tiny frame building to the doors. There were more Mennonite churches in the lower Fraser Valley, but Ferndale was the only one north of the river. That spelled isolation.

But here came "Mr. Fast" all the way from Newton, Kan., with a message for Ferndale. He even brought visuals—two 60-by-35-inch charts drawn on canvas window shades.

The first chart showed a "stream of blessing." Under the title "Spirit of the Master," it depicted the history of the General Conference Mennonite Church from its rivulet beginning in North America in 1874. Through the years it grew steadily from the contributions of many other rivulets, such as home missions, immigrations, foreign missions, colleges, conventions and foreign relief to become a great watershed of blessing. "Mr. Fast" told about the contributions of pioneers in each area—John H. Oberholzer, S.S. Haury, P.A. Penner and David Toews, to mention a few.

His second chart showed a huge tree (see the cover). In meticulous black lettering the roots were labeled "Other Foundation Can No Man Lay." The trunk was lettered with "Membership 31,551" and "No. of Churches 156." On seven branches growing out of the trunk, beginning with the lowest and thickest, were the words "Foreign Missions," "Home Missions," "Board of Education," "Publication," "Relief," "Benevolent Activities" and "Women's Society" with a dollar amount under each. These branched out into smaller limbs lettered with appropriate projects in each category. For example, Board of Education, $1,900, had four limbs: Sunday School, Editorial, Y.P. Work and Schools, the last of which had four twigs marked with the four conference schools: Bethel, Freeman, Bluffton and Seminary. "Mr. Fast" gave detailed explanations of the functions of each of the seven main areas of responsibility.

The people of Ferndale were impressed by the scope and diversity of the work of the General Conference. More, however, even though they were geographically isolated, they were warmed and inspired by the fact that "Mr. Fast" had made them feel the security of being a part of and able to contribute to something so much larger than they were and so worthwhile. I was a young member of the Ferndale congregation then, and to this day that feeling has not left me. *Mary Rempel, Hesston, Kan.*

A testimony of 'many peoples becoming God's people'

Sing a new

Phil Friesen

"Let's translate lots of new Western hymns to put in our hymnbooks," said Arthur, my colleague on the new Taiwan Mennonite hymnal committee.

I knew right away that Arthur's objectives were not my objectives, and this was not the way I would hope to start the first meeting of the hymnbook committee. I wanted to use a maximum of Chinese indigenous material. Encouraging native creativity in worship was a primary reason for my being there. But now the most vocal and influential native wanted to do everything in a Western way. Despite our differences, Arthur and I were on this committee together—for better or for worse.

I presented the materials I had gathered—two years of research to find indigenous Chinese hymns for publication. Would Arthur convince the committee to discard all that?

We looked at the first new work. "I-toh Loh, yes!" said Arthur. "He has a Ph.D. from America. We can use his music." As for the material by Chian Chung and the other local artists—"We will have to sing that over first." "Of course," I responded. At least we had made a start and not everything had been rejected.

Over the next months we sang and resang new music. Some of the Chinese selections were written in Mandarin and, once accepted, needed to be

和平新歌
基督教門諾會

Loh I-toh (left), composer, and Phil Friesen, collector and organizer

This is the cover of the New Songs of Peace *hymnal, published by the Taiwan Mennonite hymnal committee in early 1989.*

A Chinese who dreamed "Western" dreams and a Western missionary with a "Chinese" vision helped make a new hymnal.

ngs together

translated into Taiwanese. In order to supply the Western hymns that Arthur wanted, I found a few songs from *The Mennonite Hymnal* that had been translated by Shirley Hildebrand Hsu. One of these was accepted, but Arthur wanted more.

To meet Arthur's request, the hymnbook committee asked me to choose a few more Western hymns for them to translate. I bit my lip and agreed to do so. "Surely my other Chinese colleagues in music, Dr. Loh and Chien Chung, would prefer to see more Chinese works in print." This was not merely a matter of national pride with them; it was for the sake of the gospel.

To many rural people in Taiwan Christianity is a Western religion, and the churches' use of Western music was just one more among many barriers to hearing that gospel. The use of a Chinese idiom in music makes the message more acceptable.

Yet I could understand Arthur's position as well. The Chinese have no historic tradition of worship music as Western churches do. Why not draw upon that rich tradition to enhance Chinese worship? My problem was the dominance of Western music and the paucity of anything Chinese in the books we were already using. Nonetheless, I went looking for untranslated Western hymns as had been requested.

The process of translation was difficult and slow. More than a year passed as we translated and retranslated. Then the time came for me to leave for North America Assignment. The Chinese hymns were all ready to be published, but some committee members wanted more time to continue translation of songs from *The Mennonite Hymnal.*

Who would take over as editor and chair the hymnbook committee after I left? No one stepped forward, so we went to press with the four Western hymns that had already been translated. The 32 selections also included 12 previously unpublished Taiwanese works and 11 translations from either Mandarin or Hakka.

With such differing ideals among us, how did we remain united in fellowship as we worked on this project without unresolved tensions and unforgiving attitudes hidden under the surface when the work was finally done? I believe we found our unity in making room for each other's dreams so that all could rejoice together upon seeing the final result.

The *New Songs of Peace* hymnbook is the product of a Chinese who dreamed Western dreams and a missionary with a Chinese vision at work together to make a book in honor of the Jewish Jesus. If truly the sounds of our praise echo against the silence of the empty cross, then we will each discover our own tune to be deficient, unless blended with the songs of those who sing differently. This is what our hymnbook was all about.

Phil Friesen lives in St. Paul, Minn.

Remember to sing

Joyce K. Rosenberger

Walking toward the grocery mart, I passed a woman singing as she headed toward the same store. Later I happened to be in the same aisle as she, and she was still singing in spite of stares from other shoppers. She was a rare "happening" in our area.

When I was 9 or 10 years old, I sat on the rope swing under the maple tree at my Aunt Carrie's and decided I would sing every song I knew. It was late in the afternoon when I finished.

While playing dolls and dress-up, singing was always part of play. My friends and I sang to our dolls and played church with the singing of hymns.

During my teen years our high school assembly often included having a screen on stage with songs and ballads projected for all to follow and sing. Admittedly there were times when we were tired of "Peg O My Heart" or "Home on the Range," but we were gaining something for the future.

A most disturbing article appeared in our local paper recently. It seems "young urban professionals" (Yuppies) want to sing lullabies to their children, but they don't know how, so tapes have been made for them to purchase and use.

What can be done to start a singing revolution?

First, young parents, sing to your babies, your small children. They don't care what your voice sounds like. It's *you* they should hear.

Second, sing to your child about the weather. How about "Down in the Valley" when it is windy and "Little Raindrops Coming Down" on a rainy day. Make the verse "Little Snowflakes" when the snow starts to fall.

Add a song of thanks at mealtimes instead of the usual spoken family prayer. Psalm 95 tells us, "Come, let us sing for joy to the Lord; let us shout aloud to the rock of our salvation. Let us come before him with thanksgiving and extol him with music and song."

Joyce K. Rosenberger lives in Quakertown, Pa.

TOGETHER

Who comes to conference?

Gordon Houser

During the first plenary session at the Saskatoon '86 General Conference, the speaker had everyone who was a "new Mennonite," i.e. who did not grow up in a Mennonite family, stand. I was one of only a dozen or so who stood. This bothered me. Do the same general people attend every conference? I wondered. Why are there so few new people?

Others have asked this question as well. *The Mennonite* staff decided to investigate. Sharon Sommer combed through lists of delegates for the 1980, '83 and '86 conferences. We wondered how many had attended all three conferences or at least two of the three. We found that of the 2,382 delegates to the three conferences, 114, or 4.8 percent, attended all three. Of the 1,492 delegates in '80 and '83, 165, or 11 percent, attended both. Of the 1,545 delegates in '83 and '86, 119, or 7.7 percent, attended both. And of the 1,777 delegates in '80 and '86, 72, or 4 percent, attended both.

To break this down a bit more, of the 900 delegates at Saskatoon '86, 114, 12.6 percent, had attended the '80 and '83 conferences as well, while 119, or 13.2 percent, had attended '83 as well. Of the 615 delegates at Bethlehem '83, 165, or 26.8 percent, had attended the '80 conference as well.

Who are these people? We have their names, but it's difficult to break it down much more than that. We did sift out the number of pastors who attended two or more of these three conferences and the number of votes they represented. These repeat pastors made up 13 percent of the total vote.

People's hunches about who attends conference are probably accurate. Generally it is older people, mostly men, and about an eighth of the voting power belongs to pastors. Beyond that we cannot say much definitively.

Bernie Wiebe

As you choose delegates from your congregation to attend this year's triennial sessions in Normal, Ill., Aug. 1-6, ponder the question, "Who comes to conference?"

In drawing attention to these numbers we do not intend to chastise anyone for coming to conference regularly. Heaven forbid! But perhaps we need to encourage more new faces among us.

"Mennonites have a tremendous and distinctive grasp of biblical truth, and there are many other people who need to hear it and to see it demonstrated in life. But some hesitate or feel closed out because of the way faith and ethnicity are still so closely joined in many Mennonite churches."
Randy McDonald

And maybe we would profit by sending more people who have voting power from each of our congregations.

Gordon Houser is The Mennonite*'s assistant editor.*

Audiovisual

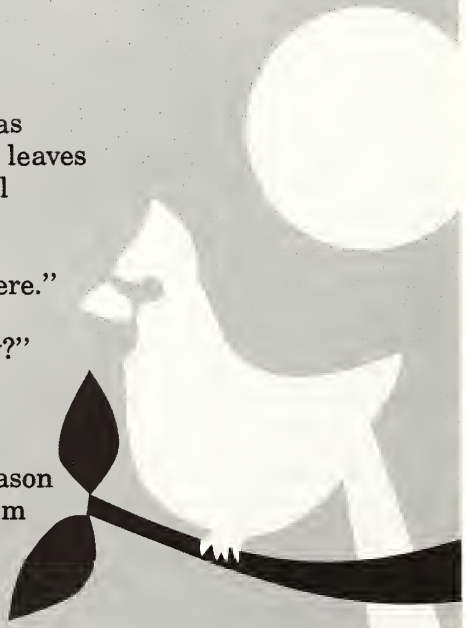
Ruth Unrau

One bright cardinal singing cadenzas
caught in the filigree of pale spring leaves
can stop a professor and a small girl
and make them pay attention.

They don't say, "I guess spring is here."
Or, "Isn't that the song
by which he stakes out his territory?"

Because a cardinal's spring song
doesn't need to be explained
by whether he is celebrating the season
or whether his instinct programs him
with a canticle to keep other birds
out of his tree.

He sings; parent and child listen,
and they know that the cardinal
in one bright and rhapsodical moment
is giving them Psalm One Hundred Fifty-One,
whether the cardinal knows it or not.

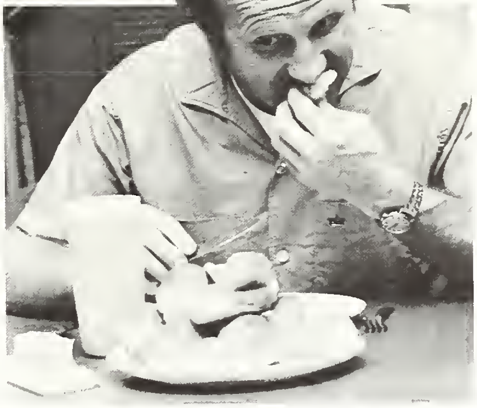


Ruth Unrau lives in North Newton, Kan.

PERSONAL

My cinnamon visitor

Donna Lehman


Ken Janzen

God timed Bill Brown's visit. Normally I go to Bible study at that time and no one would have been home.

Aware that I was recovering from major surgery, Bill cautioned me to sit down. Walking to the living room, Bill sniffed the air. "What smells so good?"

"Cinnamon rolls," I said. "I just took them out of the oven. Would you like one?"

"Only last week," Bill said, "I mentioned to my wife that we haven't had canned cinnamon rolls in a long time."

My heart leaped again. "I haven't purchased canned rolls in years. It's strange I should fix them this morning." We headed for the kitchen. "Are you in Fort Wayne on business?"

"Yes. My flight from Florida arrived early this morning. I came to see how you are before my afternoon schedule begins."

"I was doing fine until this morning," I said. "I had planned to return to Bible study. I've missed three weeks. However, I had a restless night and did not feel well this morning."

I explained that the disappointment in staying home was causing an emotional struggle. Though my body was saying I wasn't well enough to resume activities, I was tired of doing nothing and feeling trapped in the house. It was discouraging to miss one more week of Bible study.

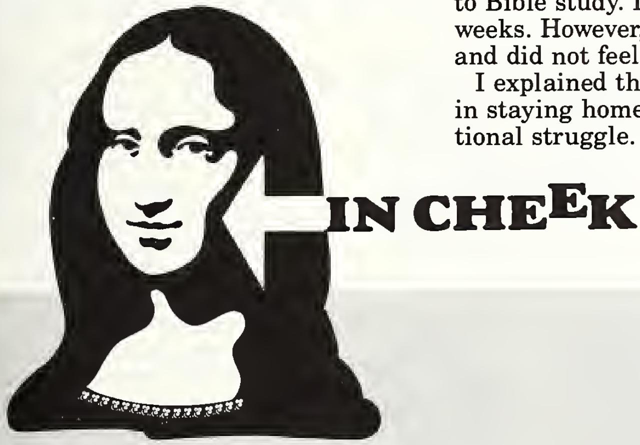
"I had been resting until shortly before you came," I said. "In fact, I haven't even combed my hair. I was trying to think of something to eat." Noting the can of cinnamon rolls in the refrigerator, I had wondered if the aroma of rolls baking would arouse my appetite. Perhaps something tasty would also lift my spirits, I had thought.

Offering Bill a second roll, I suddenly knew that God was using the rolls. My purchasing them had been just as unusual as Bill's appearance at the door. A few weeks earlier, the grocery store ran a 79-cent sale on them, which attracted my attention. I usually make rolls from scratch. However, with limited strength it was important to think of new ways of doing things. So I bought them.

Today it had seemed a bit selfish to bake rolls for myself. Yet something inside said, Go ahead. It's all right to treat yourself to a 79-cent can of cinnamon rolls. When Bill arrived at the door, they were ready to share. Then God used Bill's caring spirit to lift mine.

Although physical recovery kept me from going to Bible study, I experienced peace. Obedience in staying home led to baking the rolls. Then God sent a cinnamon visitor.

Donna Lehman, 3213 Ponema Court, Fort Wayne, IN 46815, is a member of Maplewood Mennonite Church.



What is stewardship?

Here's a conversation I overheard recently. See if you can figure it out.

Angie: Ed and I would like to introduce John, who's going to talk about being a good steward.

Ed: I thought his name was John, not Stuart.

Angie: It is John. He's going to talk about being a good steward—you know, stewardship.

Ed: Oh yeah, I know what that is. That's when you go to the basement for coffee and "kuchen." Some good stewardship.

Angie: No, that's fellowship, Ed.

Ed: No, a fellowship is a big boat with tennis courts and pools that takes people to exotic places. The "S.S. Fellowship."

Angie: Ed, that's a cruise ship.

Ed: No, no. Cruise ship was a Russian leader, Nikita Cruise ship.

Angie: No, that's Kruschev.

Ed: No, I thought kruschev was a thing ladies wear on their head.

Angie: Ed, that's a kerchief.

Ed: I thought kerchief was when a man dates a woman with the intention of marriage.

Angie: No, that's courtship.

Ed: I thought courtship was when a would-be pastor practices being a pastor in a church for a while. A courtship.

Angie: Well, I guess you could call it that, but I think you mean internship.

Ed: No, isn't internship when you learn to live the way God wants you to? Some churches even have classes, like before baptism, and they call them internship classes.

Angie: No, no. You're getting these all mixed up. That's discipleship.

Ed: No, discipleship is when you give of your income and time and talents to the Lord.

Angie: No, that's stewardship. Being a good steward.

Ed: I thought his name was John. . . . *Tim Matterssome*

U.S. food waste totals over $31 billion per year—enough to feed up to 49 million people. Households waste an average of 10.8 percent of food brought into the home, according to *Seeds*. McFarland, Calif., municipal water bills carry a warning that the water is unsafe for consumption by infants, according to *Progressive*. And according to *National Catholic Reporter*, in the past decade the value of the average welfare grant in the United States has declined more than one-third.

Hospitalized heart patients had fewer medical complications when prayed for, according to a study published in *Southern Medical Journal* and *Journal of the American Medical Association*. The study was carried out by physician Randolph Byrd at San Francisco General Medical Center's coronary care unit in 1982 and 1983. He randomly assigned half of 393 patients to either an "experimental" group, whose health was prayed for by three to seven Christians, or to a "control" group that did not receive such prayers. Patients were not told which group they were in, and Byrd was kept in the dark until the data were recorded.

NEWS

Look toward Normal '89

Children, spirituality, study and more

Newton, Kan. (GCMC/MC)—Three-year-olds to eighth graders will be able to participate in a program for children at Normal '89, the joint conference of the General Conference Mennonite Church and Mennonite Church, at Illinois State University, Normal, Ill., Aug. 1-6.

The children's activities will include worship, missionary speakers, crafts, music, drama and recreation. There will also be daily swimming for third through eighth graders. Separate field trips are planned for kindergarten through the eighth grade.

The children's program will take place Tuesday morning, Aug. 1, through Saturday afternoon, Aug. 5. Noon meals are not included in the program, although daily snacks will be provided. Child care for infants through age two will be provided during the same times listed above.

Parents can register for the children's program when they fill out the Normal '89 registration form. For more information contact Rachel Zehr, Normal '89 Children's Program, 17 University Court, Normal, IL 61761.

The coordinators for the Normal '89 children's program are looking for college-age volunteers to assist them.

Participants who are students at Bluffton (Ohio) College, Goshen (Ind.) College, Hesston (Kan.) College, Canadian Mennonite Bible College, Winnipeg, or Eastern Mennonite College, Harrisonburg, Va., can receive one hour of college credit if they wish. In addition, those who help for the entire week will receive a stipend of $50.

Participants will be involved in assisting teachers with activities such as crafts, recreation and field trips for children age three through the eighth grade. Approximately 800 children are expected to attend Normal '89.

Details regarding participation in the Normal '89 children's program can be obtained from any of the five Mennonite colleges listed above or from Rachel Zehr at the address above.

Spirituality seminar. A day-long seminar on "Biblical Perspectives on Spirituality in Individual, Family and Congregational Life" will be offered at Normal '89 on Saturday, Aug. 5. Richard Rohr, well-known director of the Center for Action and Contemplation, Albuquerque, N.M., will be the guest speaker. He will speak on personal, family and community spirituality.

Seminar participants will have the opportunity to respond to the presentations and will also hear stories from Mennonite congregations. Marlene Kropf and Marcia Yoder Schrock, both of Elkhart, Ind., will co-chair the event.

Rohr has led retreats and conferences for church leaders in North America and overseas. He is best known for his audio and video tapes, distributed by St. Anthony Messenger Press and the *National Catholic Reporter*. The *National Catholic Reporter* has called Rohr "America's most popular religious cassette author." He is a contributing editor for *Sojourners*.

People interested in participating in this seminar can register at Normal '89.

Study conference. Participants in the Normal '89 study conference Aug. 4-6 will receive a book containing the three major conference presentations and a background paper. Those who register for the conference by May 31 will receive the book in advance of Normal '89.

The study conference, which is scheduled to begin Friday evening, Aug. 4 and conclude Sunday morning, Aug. 6, is being held in conjunction with Normal '89.

The theme of the study conference is "Jesus Christ and the Mission of the Church." Members of the Mennonite, General Conference Mennonite, Brethren in Christ and Mennonite Brethren churches are invited. Those interested can use the Normal '89 registration form. Registration is limited to 600 people. For more information contact Erland Waltner, 3003 Benham Ave., Elkhart, IN 46517.

Official air carrier. United Airlines will be the official carrier for Normal '89. People traveling within the United States to attend will receive 40 percent off the regular economy fare or 5 percent off the lowest fare available on United Airlines flights between July 29 and Aug. 9. Senior citizens may receive an additional 10 percent discount. All fares are subject to existing rules and regulations.

The nearest airports to Normal are the Bloomington airport, five miles away; the Peoria airport, 45 miles; Chicago's Midway airport, 120 miles; and Chicago's O'Hare airport, 140 miles. Shuttle services are available to Normal from the Chicago airports.

To reserve a discounted flight on United Airlines, call your nearest Menno Travel Service office.

A Historic Peace Church Consultation will be held April 26-27 in Waldegg, near Basel, Switzerland, to further consider a Historic Peace Church statement. Four Mennonite and an equal number of Peace and Church delegates are preparing to participate in a major conference May 15-21 in Basel called "Peace with Justice." This conference will bring together a broad range of people from Anglican, Orthodox, Catholic and Protestant confessions and is being organized by the Conference of European Churches and the Council of European Bishops' Conferences.

Resureccion Manalo, a human rights worker in Manila, the Philippines, was ambushed by two cars of paramilitary men as she returned with her family from Christmas vacation Jan. 2. Manalo works for Balay, an organization that works with children of formerly detained political prisoners. Mennonite Central Committee provides scholarships for many of the children. Manalo's attackers hit her husband's neck and shattered her legs with gunfire, reports Joy Hofer, MCC co-country representative in the Philippines. Hofer urges those concerned to write or cable Gen. Renato S. De Villa, AFP Chief of Staff, Camp Emilio Aguinaldo, Quezon City, the Philippines.

The poor got poorer and the rich richer between 1979 and 1987, a U.S. congressional study released March 22 showed. Adjusted for inflation, the study showed the United States' poorest one-fifth lost more than $300 in yearly earnings, while the wealthiest 20 percent saw their incomes increase by nearly $7,000.

NEWS

Main speakers announced for Normal '89 youth gathering

Brown

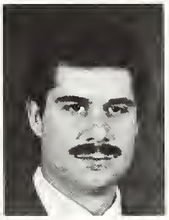
Dyck

Fuller

Holsopple

Jacobs

Johnson


Wenger

Yoder

Newton, Kan. (GCMC/MC)—Speakers at the youth gathering at Normal '89, the joint sessions of the General Conference Mennonite Church (GC) and the Mennonite Church, Illinois State University, Normal, Ill., Aug. 1-6, will be the following:

On Tuesday evening, Aug. 1, Vicki Dyck, drama instructor at Rosthern (Sask.) Junior College will lead a drama presentation on "A Normal Beginning."

Hubert Brown, executive secretary for the GC Commission on Home Ministries, will speak to the youth and adults about "The Jesus Norm" on Wednesday evening, Aug. 2. He will also speak on the same topic at the Wednesday morning session of the youth gathering.

On Thursday morning, Aug. 3, a number of Mennonites will share their personal stories of how they are making a difference in the world.

Millard Fuller, executive director and founder of Habitat for Humanity, Americus, Ga., will share his story of conversion on Thursday evening. On Friday morning, Aug. 4, he will also speak about how an ex-millionaire gets his kicks.

Jerry Holsopple, Western District Conference youth minister, and Janeen Bertsche Johnson, student at Associated Mennonite Biblical Seminaries (Elkhart, Ind.), and associate pastor elect at Lorraine Avenue Mennonite Church, will lead a panel discussion on Anabaptist beliefs.

On Saturday morning, Aug. 5, June Alliman Yoder, AMBS instructor, will tell how God speaks to people in their times of doubt. There will be another drama presentation led by Orie Wenger, pastor of Lower Deer Creek Mennonite Church, Kalona, Iowa, Saturday evening.

The final session will be held jointly with the adults on Sunday morning, Aug. 6. Don Jacobs, executive director of Mennonite Christian Leadership Foundation, Landisville, Pa., will give the message.

Youth from four countries join service program in Bolivia

Santa Cruz, Bolivia—Nine young people representing five Mennonite congregations in Bolivia were joined by youth from Brazil, Uruguay and Colombia in a January serving-and-learning project.

This Christian Service Project was sponsored by local Bolivian Mennonite congregations, by the Commission on Overseas Mission, Mennonite Central Committee and Mennonite Board of Missions.

In raising the youths' awareness, organizers gave them "handles on how to begin responding to needs in their home communities through their own congregations," said one of the leaders.

After hearing the biblical basis for reaching out to others, they discussed implications for Christian service in the Bolivia/Latin American context and practiced a play on the service theme that they later presented at five locations.

Participants replaced the thatch on the roof of a grandmother's house in El Carmen, worked in a breakfast program for children in the barrio (slum) of Nueva Jerusalem, helped to build a small living quarters near a new Mennonite church and assisted with projects at a local school.

The program encourages young Latin American Mennonites to volunteer with MCC as fewer and fewer North Americans from farming communities are applying for service.

The event challenged participants to be responsible Christians in their own communities. One said, "We as congregations, the people of God, must look for long-term solutions to some of the problems in the communities where we live." *Andrea Schrock Wenger*

Tig Intagliata (MCC)

Ruben Dovio, Bogotá, Colombia; Omar Ayala, San Julian, Bolivia; and Leonidas Saucedo, Santa Cruz, Bolivia, participated in an MCC-sponsored Christian Service Project.

The annual Manitoba Women in Mission conference will be held May 6 at the Richmond Mennonite Brethren Church in Brandon, Man. The theme is "Reaching Out with God's Love" with Mary Dyck of Winnipeg and Evelyn Franklin of Brandon serving as speakers. Registration begins at 9:20 a.m.

More than 270 children who had been abandoned in the streets and hospitals of Vietnam live in a disabled children's home in Ho Chi Minh City (formerly Saigon), Vietnam. Donations made through the Mennonite Central Committee Global Family Program help to keep the home for children ages 1-17 running. MCC has also donated two cows that give milk for the children. "In societies so short of resources, the disabled and elderly go immediately to the bottom of the priority list," says Stan Reedy, MCC program coordinator for Vietnam.

Stan Reedy (MCC)

NEWS

Manitoba Mennonites remember the old, affirm the new

Altona, Man. (GCMC)—Guarded optimism grew during the Conference of Mennonites in Manitoba (CMM) annual meeting at the Altona Bergthaler Church as the 299 delegates realized that even as they closed one chapter, there was renewed energy to begin afresh and revitalize old structures.

Closure celebrations for the Elim (Man.) Bible Institute during the first evening of the Feb. 24-25 conference consisted of a brief historical overview and a few personal insights by Henry Gerbrandt, followed by a responsive reading led by Victor Kliewer. Elim, which was an important institution in southern Manitoba for 60 years, officially ended its programs on May 1, 1988. An Elim Facilities Task Force is continuing to look into the possibilities of sale, lease or other use for its facilities.

The Elim alumni officially disbanded at the conference as a formal organization, although they hope to publish their newsletter one more time and document the history of the school. With leftover alumni funds they also hope to commission a commemorative plaque and set up a student bursary.

A proposal for a revised organizational structure for CMM promised revitalization and was generally affirmed by the delegates. This proposal came out of the 1988 annual session, at which time the CMM executive committee was mandated to ". . . essentially tighten up the overall leadership structure, to work to eliminate overlaps within the conference and to keep in closer contact with the congregations," reported moderator Frank Neufeld.

The executive officers together with Kliewer, acting as assistant to the executive, proposed some basic changes, such as that the committees responsible for activities or programs be renamed as commissions and that the conference hire an executive secretary as the chief staff person directly responsible to the executive committee.

The delegates expressed concern that the proposed commission on pastoral and outreach ministries had too broad a mandate and should really be divided into two separate commissions. There was also a caution, "to go slow with the hiring of an executive secretary, to make sure the person would have the full support of the constituency."

The executive will take these suggestions under advisement, make the necessary changes and call another delegate meeting this year.

Because of the economic difficulties in Manitoba only 86 percent of the budget was received in 1988. But because of designated giving and a cut in programs, the conference had a surplus of approximately $25,000, which was used to adjust the deficit and operating reserve. The conference reported a deficit of $1,791 and proposed a 1989 contribution budget of $693,000, a 0 percent increase over the 1988 budget. This represents an overall cut in program.

Construction of the administration building for CMM and the Conference of Mennonites in Canada is scheduled to begin in March and should be completed by Dec. 31.

Some program highlights were that pastors have been responding to the invitation of camping ministries to become part of the summer program by donating one week of their time at camp. Faith and Life Communications is planning to move more forcefully into TV programming once its new studios are built.

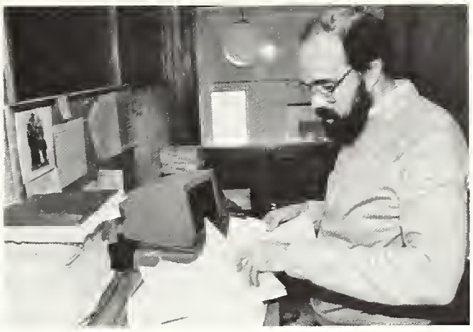
Featured speaker Helen Reusser developed the theme "Teach Them Diligently" by giving down-to-earth tips on what it means to teach children in the home and congregation. *Wilma Derksen, western regional editor for* Mennonite Reporter

Summer volunteers needed for MVS assignments

Newton, Kan. (GCMC)—Short-term workers are needed to fill Mennonite Voluntary Service assignments this summer. Room and board will be paid for all the assignments, which take place during June, July and August.

The assignments are as follows: *child-care worker*, Beatrice (Neb.) Day Care Center; *child-care worker and program coordinator*, Samaritan House Ministries, Brandon, Man.; *community service workers*, Welcome Inn Community Centre and Church, Hamilton, Ont.; *special events coordinator, youth group coordinator and writer*, Pride Saskatoon; *literacy tutor and carpentry supervisor*, Latino Youth, Chicago; *day camp program assistant*, YMCA, Chicago; *teachers and assistants*, Skyline Urban Ministries, Oklahoma City; *staff assistant*, Youth in Mission, Oklahoma City; *vacation Bible school teacher*, St. Paul (Minn.) Mennonite Fellowship; *assistant manager*, Plowsharing Crafts, St. Louis; *youth program coordinator*, Arvada, Colo.; *SWEAT work camp assistant*, Mennonite Housing Rehabilitation, Wichita, Kan.; *staff for Pleasant Valley Outdoor Center*, Woodstock, Ill.; *recreation and arts and crafts aides*, Boys and Girls Clubs of Fresno, Calif.

Applicants must be 18 years or older. For more information contact David Orr, Mennonite Voluntary Service, Box 347, Newton, KS 67114, (316) 283-5100.



AMBS

Dennis Martin (right), Elkhart, Ind., assistant editor of Volume V of the *Mennonite Encyclopedia*, checks the encyclopedic printout before delivery just before Christmas 1988 to Herald Press, Scottdale, Pa. Six hundred writers contributed about 1,400 articles for the volume. C.J. Dyck, professor of Anabaptist and 16th-century studies at Associated Mennonite Biblical Seminaries, Elkhart, serves as editor of the project. Volume V will supplement the existing four-volume *Mennonite Encyclopedia* published 1955-59 (reprinted with corrections 1969-1973). Volume V treats sociological, theological and historical topics.

All religious prisoners in the Soviet Union have now been released, according to a recent announcement by U.S. State Department officials. The Commission on Security and Cooperation in Europe (the Helsinki Commission) and Keston College confirmed the information. Keston College at Kent, England, monitors religious freedom in communist countries.

NEWS

Saskatchewan Mennonites search for clues to gracious living, homosexuality

Swift Current, Sask. (GCMC)—The 157 delegates to the Conference of Mennonites of Saskatchewan (CoMoS) searched for clues about gracious living as well as homosexuality at their 30th annual sessions held here at Zion Mennonite Church Feb. 24-25.

David Schroeder, professor at Canadian Mennonite Bible College in Winnipeg and featured speaker, offered his thoughts about gracious living: "God created us as free individuals. . . . If we treat every person we meet as a person, we would do an awful lot."

We also need to know who we are as a people. "We need to hear each other's stories," said Schroeder. These stories, he said, should include all groups of Mennonites in North America and overseas.

Delegates continued to struggle, as they had at previous CoMoS sessions, with the resolution on human sexuality that was passed at the 1986 General Conference Mennonite Church triennial sessions in Saskatoon.

Of particular concern was this paragraph in the 1986 resolution: "We confess our fear and repent of our rejection of those of us with a different sexual orientation and of our lack of compassion for their struggle to find a place in society and in the church."

According to a motion brought to the conference floor by the Martensville Mennonite Mission Church, this paragraph ". . . suggests homosexuality is, firstly, a valid alternative sexual orientation and, secondly, an alternative which should not be rejected and, thirdly, that there is a place for them in society, including the church." Therefore, the church proposed that the paragraph be omitted.

In the ensuing discussion, it became clear that the delegates were not of one mind. While some felt that the 1986 resolution did in fact condone homosexuality, others agreed with the opinion of David Neufeld: "The 1986 statement is clear and precise in terms of its rejection of homosexual activity."

Several raised questions about the tone of the motion, which stated in part, ". . . until and unless there is repentance and rejection of such [homosexual] passions, there is no place for them [homosexuals] in the churches of Jesus Christ. . . ."

"If we're honest and think about the passions we experience in regular life, this sounds very judgmental. It doesn't sound like healing. It doesn't sound like Jesus," said Tony Nickel.

George Siemens cautioned, "If we continue to toy with this issue, as we have seen with the United Church of Canada, it will divide us."

With that warning in mind, delegates opted to pass a substitute motion to have a committee reword the paragraph in question in preparation for the 1990 annual sessions of CoMoS.

Reporting about Swift Current Bible Institute (SCBI) was also part of the conference sessions. "Some would say there's no place for a Bible school today. I don't believe we're a dinosaur left over from another age," said SCBI principal David Hall.

Delegates by and large agreed with him, even though the current enrollment at SCBI is 35. "I say we need SCBI. Our congregations need it. Our young people need it," said Herb Peters.

"I haven't always supported SCBI 100 percent," admitted Marie Fast. "But I want to affirm it when I see it changing. The spiritual emphasis is much stronger."

The SCBI choir gave a performance on Friday evening, Feb. 24.

A budget of $523,000 was adopted for 1989. CoMoS failed to meet its 1988 budget of $540,350 by 11.2 percent.

Delegates also recognized Henry Funk and Sylvia Regier for their service as conference pastor and secretary, respectively; elected Doug Slimmons as the new CoMoS secretary; ratified an additional two-year term for treasurer Peter Dyck. No replacement has been found for Funk.

In other action, delegates voted to:

- establish a committee consisting of representatives of all CoMoS-related programs serving the elderly for the purpose of liaison and sharing of information;
- have congregations in Regina and Saskatoon help minister to out-of-town Mennonites who are hospital patients in either of these two cities;
- send letters to the prime minister of Canada and the minister of external affairs, urging the government to "expand its program of economic sanctions against South African trade," especially in light of media reports stating that during 1988 Canadian imports from South Africa rose by 67 percent while Canadian exports to South Africa increased by 44 percent;
- have the CoMoS executive, member churches and individuals voice their opposition to legislation that would legalize gambling in Saskatchewan. *Carla Reimer, news service editor*

Growing Faith: *General Conference Mennonites in Oklahoma*, edited by Wilma McKee (Faith and Life Press, 1988, $11), tells of mission work among the Indians, of the movement of Mennonites to Oklahoma and the affect on their faith and beliefs. It includes the history of present churches and the Oklahoma Convention.

Contact the Oklahoma Convention, Wilma McKee, Box 32, Hydro, OK 73048.

Solar Box Cookers International is a non-profit organization that encourages solar box cooking throughout the world. The cookers are easy to build and use, and they work, says Bev Blum of SBCI. Plans are available from *The Mennonite*, Box 347, Newton, KS 67114. Send a self-addressed envelope with enough stamps for eight pages (two ounces).

A Camp Landon-Gulfport reunion originally planned for August 1988 is now scheduled for June 23-25. The reunion will be held at the Bethel College Student Center in North Newton, Kan. Beginning with a registration and get-acquainted session on Friday evening, the program of activities includes times for reminiscing, sharing and visiting on Saturday, a banquet and program on Saturday evening and a time for reflection and worship on Sunday morning. Everyone connected with the Camp Landon experience is invited. For more information contact Willard and Ellen Ebersole, 1333 N. St. Francis, Wichita, KS 67214, (316) 265-3732.

People who want to explore their spiritual roots as Mennonites are invited to the Anabaptist Heritage Retreat May 5-7 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Participants will learn, experience and celebrate their common history under the leadership of Jan Gleysteen, Steve Shenk and Karen Moshier Shenk. The three—all from Scottdale, Pa.—will also lead a TourMagination group to Europe in June. For more information contact LMCC, Route 5, Mt. Pleasant, PA 15666, (412) 423-2056.

NEWS

MCC helps bring Africans to discuss Third World debt

Left to right: **Hershey Leaman and Ezekiel Kutjok**

Akron, Pa. (MCC)—"Banks need their money and governments need their power; in the meantime our children are dying," says Tshimungu Mayela, a pastor from Zaire. "If we pay this debt we would be worse off than colonization."

Mayela was talking about Third World debt, a crisis in which developing countries owe $1.2 trillion to commercial banks and governments of industrial nations.

Ben Masilo, from Lesotho, also referred to the Third World debt crisis when he said, "The churches in Africa are no longer prepared to remain silent while our people suffer."

Masilo, Mayela and Emily Hartley (from Ghana) made up a delegation of African church leaders representing the All-Africa Conference of Churches (AACC) that visited Washington and New York City March 4-10 to explain how the poor in their countries suffer because of the Third World debt. Mennonite Central Committee was one of eight organizations that helped to sponsor this first delegation of Africans who came specifically to raise concerns about Third World debt.

On March 9 the African delegation met with 30 church leaders in New York. Hershey Leaman, MCC food aid coordinator, Jim Shenk, co-secretary of MCC's programs in Africa, and Keith Gingrich, assistant director of MCC's Washington Office, attended.

Economic policy reforms forced on debtor nations by the World Bank and International Monetary Fund (IMF) have led to a severe cutback in the countries' budgets. The first area to suffer during cuts is social services.

Recently UNICEF released its 1988 report. "For almost 900 million people, about one-sixth" of humankind, the report says, "the march of human progress has now become a retreat. In many nations, development is being thrown into reverse. And after decades of steady economic advance, large areas of the world are sliding backward into poverty."

Children bear the heaviest burden of debt, according to the report. At least half a million young children have died in the last year as a result of the slowing down or the reversal of progress in the developing world. In 103 countries school enrollment is declining; in 37 of the world's poorest countries health expenditures have been cut; and in 32 countries there is rising malnutrition.

The AACC delegates met leading congressional members, officials of the U.S. administration and the World Bank, and the president of the IMF. A most disappointing meeting was held with representatives of the U.S. Department of Treasury, who were unresponsive if not discourteous. Next day, however, the Bush administration announced plans to modify U.S. policy on the debt issue in favor of Third World countries.

MCC plans to continue to address Third World debt crisis programmatically this year. At its annual meeting in January in Phoenix, Ariz., MCC took action to prepare a letter for distribution to select U.S. government officials with examples from MCC's experience about the impact foreign indebtedness has on people's lives. *Keith Gingrich*

Goshen College is looking for a physical plant director. Responsibilities include supervision of custodial, maintenance, grounds, vehicle and security areas. The department employs 25 full- and part-time employees in addition to 10 student FTEs. Strong management and interpersonal skills a prerequisite. Experience a plus. Bachelor's degree preferred. This faculty-level position has a starting date to be negotiated.

Send resume **by May 15** to Mardene Kelley, Business Manager, Goshen College, Goshen, IN 46526. Actively seeking candidacy of minorities and women.

Singles

Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

Several hundred of your fellows have joined. Not all have found success, but many have—certainly the 7 couples we introduced, who have married.

The price is right—$100 for 2 years. Isn't it worth a try? For information write CROSSROADS, Box 32, North Tonawanda, NY 14120.

Food service director. Primary duties: menuing, food ordering and cooking. Secondary duties: oversee dining hall appearance and cleanliness, some housekeeping responsibilities. Full-time salaried position. Starting time negotiable (by May 1).

Send inquiries to Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Christian manager/cook needed for small church-owned restaurant and self-help craft shop in historic part of town. Ideal for semiretired person/couple who would like to reside in warm-weather climate with active Mennonite church. Salary negotiable.

For more information/pictures contact 1156 E. Commerce, San Antonio, TX 78205, (512) 223-8540 or evenings, 737-2518.

Applications are being accepted for the position of **youth leader/assistant pastor**, working especially with youth and young adults at Zion Mennonite Church in Swift Current, Sask.

Send resume inquires to Hilda Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Wanted: **Drama/education coordinator** for three-year Mennonite Central Committee (MCC) U.S. initiative. Person would oversee short-term drama groups and facilitate music, drama and storytelling teams, as well as educational workshops. MCC or mission experience preferred. Position starts July 1989.

Contact MCC Personnel Services, Box M, Akron, PA 17501.

Executive director, Mennonite Health Association, half-time position, available early 1990. Prefer previous experience in church-related human service ministry. Resumes accepted **until May 15.**

Send to Ann Raber, search committee chairperson, Box 483, Goshen, IN 46526.

Pastoral opportunity in sunny Manitoba. A small Mennonite church located in the city of Portage La Prairie is looking to fill a half-time pastoral position. Individuals with experience in the following areas may apply:

- preaching
- teaching
- counseling

Resume including training, experience and references should be directed to Errol Fitzell, 1 Wilkinson Crescent, Portage La Prairie, MB R1N 1A4, (204) 857-6604.

Health and physical education position. Men's basketball coach, assistant professor—professor HPER, full-time position to begin September 1989, rank and salary commensurate with academic background and experience. **Requirements:** master's degree, prior teaching and coaching experience, academic training and experience in health and physical education. **Responsibilities:** coaching men's basketball, teaching health and physical education courses, coaching a spring sport.

An applicant should submit a letter of application, a resume of qualifications, and arrange for transcripts and three reference letters to be sent to Dr. Arden Slotter, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. An equal opportunity, affirmative action employer.

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Walk: the Trees Are Marked for You by G. Frederick Dirks. Pine Hill Printery, Freeman, S.D., 1989, 238 pages. $14 postpaid.

This is a life story of Dirks' experience, observation and incidents from 1913 to 1975. His rural Mennonite heritage is graphically illustrated. Unique memories of high school and Bible school are revealed. Several of his 11 fascinating themes are Nature on the Prairies, Grandparents from the Ukraine, Pheasant Hunting and Cruelty to Animals.

Hitchhiking to California to obtain a college education without money during the Depression would seem impossible today. Many details are related about people's hardships in the Depression. Nevertheless, humor is involved.

A Pearl Harbor unit is the basis of one of his lectures—assisting with the Japanese evacuation.

Dirks has itemized generalizations from his 26 years of teaching in high school, college and university plus overview factors on education. His survival issues suggest a warning for our educational system.

Order from G.F. Dirks (MS, Ed.; MA, Soc.), 1942 S. Meyer, Springfield, MO 65807, (417) 866-1019.

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Peace Community Church—Mennonite, Clovis, Calif., worshiped together for the first time Jan. 8, with 84 people attending. After seven weeks, 42 were attending regularly. The group came together through telemarketing with no core group in place the first Sunday. A team of 60 local Mennonites called 16,478 numbers, talked to 9,752 people and had over 1,900 unchurched households request information.

The concept of international sister church partnerships—an idea already catching on quickly among the Baptists—has much to offer Mennonites as well in terms of better global understanding, suggests Hansulrich Gerber, executive secretary of International Mennonite Peace Committee. Sister church relationships involve the pairing of local congregations in different countries or among different ethnic groups. Gerber says he gets occasional inquiries from congregations interested in developing a relationship with a congregation in another country or continent. At the same time some churches have been calling for more direct church-to-church ties.

Three courses will be offered June 11-17 at Bluffton (Ohio) College as part of the eighth annual Bluffton College Elderhostel Program: "Music Through the Ears of a Physicist" by Michael Edmiston, professor of physics and chemistry, "Jeremiah: Breaking Down and Building Up in Troubled Times" by Burton Yost, professor of religion, and "Clay for the Fun of It" by Gregg Luginbuhl, associate professor of art. Cost is $240 for a residential student. For more information contact Don and Nancy Schweingruber, Bluffton College, Bluffton, OH 45817, (419) 358-8015, ext. 248.

RECORD

workers

Jim Stutzman Amstutz, campus pastor, *Richard Hansgen*, associate professor of education, *Phillip Kingsley*, professor of psychology, *Gregg Luginbuhl*, associate professor of art, *Linda Niehm*, assistant professor of home economics, *Sally Weaver*, associate professor of economics, *Stephen Steiner*, associate professor of chemistry, and *Burton Yost*, professor of religion, all at Bluffton (Ohio) College, have received summer faculty development grants from the Bluffton College Study Center. The center was awarded a $75,000 grant by the Lilly Endowment, Inc.

Richard Bentzinger is now pastor at Zion Church, Donnellson, Iowa. It is a yoked congregation with the Presbyterian Church.

Mitchell Brown has accepted the pastorate at Evanston (Ill.) Fellowship.

Dick Burnham, pastor at Grace Church, Dallas, Ore., has resigned effective May 1.

Robert Coon, pastor at Turpin (Okla.) Church, has resigned effective in July.

Jeff Davidson is now transition pastor at Salem Church, Kidron, Ohio.

Donavin Diller, pastor at Bethel Church, Mountain Lake, Minn., resigned effective March 31.

Norma Peters Duerksen is giving transition leadership at North Suburban Church, Chicago.

Lance Eisele, pastor at First Church, Aberdeen, Idaho, resigned effective March 31. *Perry Rotenberger*, assistant pastor, has resigned effective June 11.

Arlen Epp is the pastoral counselor at the Madison Center in South Bend, Ind.

Adolfo Perez Esquivel, 1980 winner of the Nobel Peace Prize, will speak at Goshen (Ind.) College April 24. His lecture, "International Understanding Toward Peace," is part of the Frank and Betty Jo Yoder Public Affairs Lecture Series.

Harold Graber is now pastor at Central Heights Church, Durham, Kan.

Milton J. Harder, North Newton, Kan., began April 1 as half-time associate pastor at Alexanderwohl Church, Goessel, Kan.

Rod Henne, youth pastor at First Church, Paso Robles, Calif., was licensed to the ministry Jan. 8.

Lee Hochstetler, pastor at North Danvers Church, Danvers, Ill., has resigned. He and his wife, *Betty*, have accepted positions at Oaklawn Mental Health Center in Elkhart, Ind.

Terry Holmes, pastor at Smith Corner Church, East Freedom, Pa., has resigned.

Roy Jimenez, pastor at Comunidad del Reino, Upland, Calif., is now secretary for the Council of Anabaptists in Los Angeles. *Jeff Wright*, pastor at First Church, Upland, is now the member-at-large with liaison responsibilities for Shalom Homes, Inc. (for abused children), a ministry of the council.

Harder

LeRoy Kennel is now pastor at Schaumburg-Palatine Church, Schaumburg, Ill.

Michael A. King, pastor at Germantown Church, Philadelphia, has resigned effective this summer.

Brian Klein, pastor at First Church, Butterfield, Minn., resigned in December 1988. *Alvin Kleinsasser* is the interim pastor.

Werner and *Marilyn Peters Kliewer*, admissions counselors at Canadian Mennonite Bible College, Winnipeg, have resigned but will continue there as residence directors.

David Mann, pastor at Sunnyslope Church, Phoenix, Ariz.; *Laban Miller*, a recent associate pastor at Bahia Vista Church, Sarasota, Fla.; *Marcus Smucker*, associate professor of theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; *James Waltner*, pastor at College Church, Goshen, Ind.; *Harold J. Westing*, associate professor of Christian education at Denver Seminary; and *Peter Wiebe*, pastor at Trinity Church, Glendale, Ariz., were featured speakers at a conference for congregations with multiple staff Feb. 22-24 at Bahia Vista Church.

P. Rempel

Samedy

G. Craig Maven began in November 1988 as pastor at Deep Run West, Bedminster, Pa.

Jeffrey L. Minor began in January as youth pastor at Bethel Church, Mountain Lake, Minn.

Jerry Nussbaum is the chaplain at South Bend (Ind.) General Hospital.

George O'Reilly began in December 1988 as pastor at Carlock (Ill.) Church.

Richard Ratzlaff is the transition pastor at Halstead (Kan.) Church.

Leroy Redding, pastor at Congerville (Ill.) Church, has resigned effective this summer.

Terry Rediger began in October 1988 as pastor at Cedar Community Church, Waterloo, Iowa.

Doris Rempel, pastor at Hope Fellowship, North Battleford, Sask., was ordained Jan. 8.

Peter Rempel, Winnipeg, began Feb. 13 as assistant secretary for program develop-

"Peace depends on money," Brazilian Cardinal Paulo Evaristo Arns told more than 300 Catholic social activists Feb. 28. The billions in debt owed by Third World countries is a burden that causes "many unneeded sufferings," Arns told representatives of several Catholic organizations at the week-long Washington conference "Solidarity in the Pursuit of Justice and Peace." Arns and 16 other participants joined a fast to demand that Congress and President Bush end all war-related aid to El Salvador and that the United States recognize and protect the rights of the Salvadoran refugees.

The Commission on Overseas Mission has the following openings: youth worker(s), religious education coordinator, public health worker in Botswana; grade school teacher, linguists, dorm parents in Burkina Faso; English-language instructors in China; Bible teachers in southern Africa; accountant, physician, dorm parents and nurses in Zaire; general surgeon and clinical nurse consultant in Taiwan; Bible and theology professors in India and Korea; evangelism and church planting in Brazil, Burkina Faso, Colombia, Japan, Paraguay, Taiwan and Zaire. For more information contact Bruno or Wanda Derksen Bergen, COM, Box 347, Newton, KS 67114, (316) 283-5100.

"Huntington's Disease: a New Outlook" is the title of a conference for health and social service professionals that is scheduled for May 26 in Winnipeg. For registration information contact Sandra L. Funk, director, Huntington's Disease Resource Centre, 825 Sherbrook St., Winnipeg, MB R3A 1M5, (204) 772-4617.

RECORD

ment for Mennonite World Conference.

Lynn Roth will begin this summer as director of Mennonite Central Committee East Coast.

My Samedy, a physician from the People's Republic of Kampuchea (formerly Cambodia), visited MCC headquarters in March as part of an exchange organized by the U.S./Indochina Reconciliation Project in Philadelphia. It was the first official visit to the United States by a citizen of Kampuchea since 1979, when the infamous Pol Pot regime was ousted.

Willard Schrag is now pastor at Lehigh (Kan.) Church.

Jack Stalter is now transition pastor at Bethel Church, Pekin, Ill., and Pleasant Hill Church, East Peoria, Ill.

Ed R. Stucky is now transition pastor at Inman (Kan.) Church.

Juliana Tam, Winnipeg, has been appointed editor of the *Chinese Mennonite Newsletter* by the Congregational Resources Board of the Conference of Mennonites in Canada.

Anne Unruh, Winnipeg, has been reappointed to a three-year term as manager of the Resource Centre of CMC.

Tom Voth, former pastor at St. Louis Fellowship, has accepted the call to pastor the Comins (Mich.) Church.

Charles and *Linda Watson* are now co-pastors at Paoli (Ind.) Church.

Dennis Webber, pastor at Bethlehem Church, Bloomfield, Mont., has resigned. He will move to Minot, N.D., to pastor a Mennonite Brethren church.

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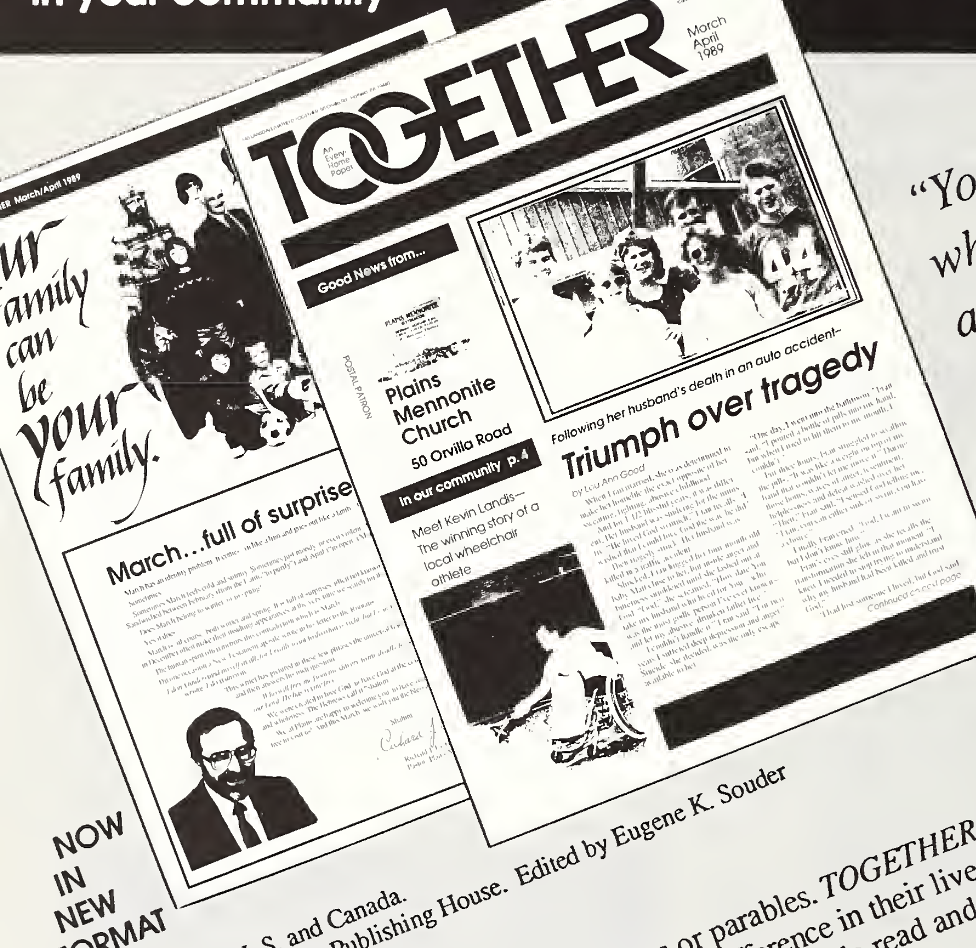
TOGETHER

An Every-Home Paper

March April 1989

Good News from...

Plains Mennonite Church
50 Orvilla Road

POSTAL PATRON

In our community p.4

Meet Kevin Landis— The winning story of a local wheelchair athlete

Following her husband's death in an auto accident—

Triumph over tragedy

by Lois Ann Good

Continued on next page

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—Francis Vague
a reader from Ontario, Canada

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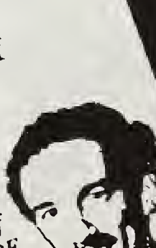
—Greg Gillispie is a Presbyterian and program director of Radio KWBE



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LETTERS

Witness at any cost

To any of us who know about the beginning of the Mennonite World Conference, which was first held in Switzerland in 1925, it is clear that Mennonites and Brethren in Christ have truly become a larger and ever-growing family, encircling the world.

The almost exclusively Teutonic names of earlier days have since been linked, joined and intertwined with tongue-twisting sounds such as Soedarsohadi Notodihardjo, Liu Shiao Tsiang, Akiyoshi Kura, Mpoyi Tshenda, Kilabi Bululu, Kasa Agafari, Balandina Kambuaya, Hersi Ahmed Mohamed and many more.

I can sense that [Mennonite World Conference] Assembly 12 is to be the largest gathering we have ever had. I anticipate not only the actual regathering of the Mennonites and Brethren in Christ from throughout the world, but as we have chosen the theme of "Witnessing to Christ in Today's World," I trust that each of us has the vision of Paul in Ephesians 3:14-18.

Yes, we are getting ready for Winnipeg in 1990. But what should be closer to our hearts is that we become faithful witnesses to Christ in our daily walks of life.

Though quite a number will be gathered at Winnipeg, at best what we experience there will be but a fraction of the gathering of so many potential multitudes who are hungry for the love of God. They will be lost forever unless . . . see Romans 15:12-15.

Oh that we may catch the spirit of our forebears, who were known in Switzerland, South Germany and Holland because of their witness to Christ at any cost.

On Mennonite World Fellowship Sunday, May 14, I am making an appeal that we kneel before the Father and repent for our negligence and for our half-hearted witness, for our complacence, and then ask the Spirit to empower our witness to our neighbors so that when he comes again with the trumpet call we do not have to face him empty-handed. *Charles Christano, Jln. K.H.A. Wahid Hasyim 74, Kudas, Jateny, Indonesia*

Jan. 31

Appropriate anger

"Break the Circle of Violence" (Feb. 28 issue) struck a strong chord in my own experience, particularly the words, "I was allowed to be angry." When I finally allowed myself to be angry at the way I was allowing a woman to treat me I became free of that mistreatment.

I am a new Mennonite and feel wonderfully at home in the Mennonite church, but I'm under no illusions that Mennonites are perfect. I'm certainly not. One damaging idea is that anger is sinful. Like all of our God-given emotions, it needs to be expressed appropriately. So handled, it is a powerful, positive force for change.

My problem is fear. I'm sharing that with my church. Facing that fear in the power of Jesus Christ, I'm being freed of it.

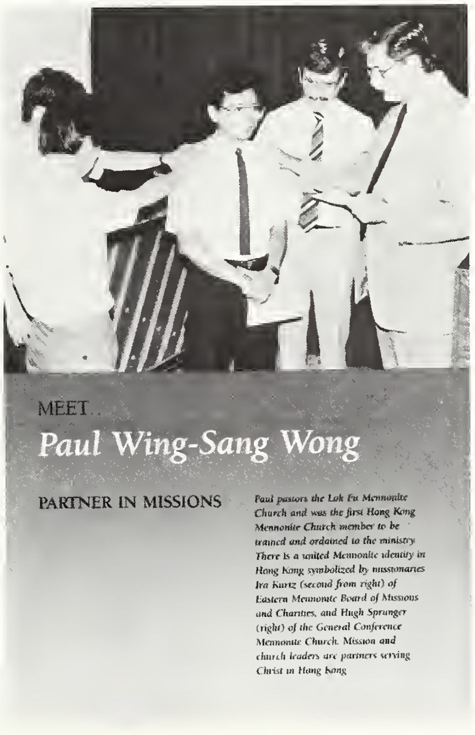
Let us deal with our sins and weaknesses, even as it is written, "Confess your sins to one another—that you may be healed." *Rich Hart, Box 315, North Newton, KS 67117*

March 1

Names are important

Each of us is given a name. Our names deserve recognition. In the Christian fellowship this is particularly significant in light of the biblical emphasis on names.

My concern surfaced again last Sunday. The bulletin (shown below) for Mission Sunday shows five people participating in an ordination at the Hong Kong Mennonite Church. Of the five people shown only three were identified by name.



MEET . . .

Paul Wing-Sang Wong

PARTNER IN MISSIONS

Paul pastors the Lok Fu Mennonite Church and was the first Hong Kong Mennonite Church member to be trained and ordained to the ministry. There is a united Mennonite identity in Hong Kong symbolized by missionaries Ira Kurtz (second from right) of Eastern Mennonite Board of Missions and Charities, and Hugh Sprunger (right) of the General Conference Mennonite Church. Mission and church leaders are partners serving Christ in Hong Kong

Omitting the names of indigenous people while identifying missionaries or church leaders is far too prevalent. Why? There might be an unconscious effort to appeal to ethnic solidarity or familiar names. I hope it is not due to any form of elitism or the specter of racism.

Christ calls us each by name and so it is that we "join hands" in service and witness for him. *Erna J. Fast, 502 E. 15, Hutchinson, KS 67501*

March 9

Boycott is ended

The letter to you from Gretchen T. Williams (Oct. 11, 1988, issue) has been brought to our attention. In her letter Ms. Williams discusses the Campbell Soup Company's label program.

We are not sure of the publication date on the book that she quoted but feel we should update one part of the information. The Farm Labor Organizing Committee (FLOC) ended its boycott of Campbell products in February 1986 when Campbells, the Growers' Association and FLOC signed a three-year contract. As a matter of fact we are now renegotiating that first contract.

FLOC is thankful for the support during the boycott that we have received from the many people of faith in this country. Your continued support and prayers for the farm workers are deeply appreciated. *Katherine R. King, 714½ S. Saint Clair St., Toledo, OH 43609*

March 10

In particular

Thanks again for all the effort that goes into *The Mennonite*. In particular, lately I've appreciated In Cheek and people's responses to integration. *Jim Egli, Box 217, Flanagan, IL 61740*

March 14

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

Women take a hard look at WM

Ruby Friesen Zehr

Women in Mission (WM) isn't what it used to be. Membership is down, financial support is down, morale is down. The only thing going up is the average age of WM members. Those who continue in WM are reluctant to accept leadership responsibilities. Unless something is done soon, women's groups in the General Conference Mennonite Church (as well as in other denominations) may become a thing of the past.

The executive and staff of WM responded to this by initiating an evaluation. Last fall questionnaires were distributed to solicit responses from three groups: WM members in local churches, WM advisory council members and non-WM members in local churches.

Returned questionnaires were compiled and analyzed at a mid-February meeting of a specially called task force. This group then made recommendations to the WM advisory council at the annual Council of Commissions in March.

Women responding to the questionnaires were asked to identify strengths and weaknesses of WM as well as major trends affecting women. Predictably the strengths seen by some were seen as weaknesses by others and vice versa. However, a core of consistency emerged.

The most frequently mentioned strength of WM is the fellowship and support it provides through regular meetings and activities. Celebrative events such as retreats and banquets further enhance feelings of closeness and unity in women's groups. Some value the groups as a context for Bible study and prayer.

For many women WM provides the opportunity to serve both locally and abroad. Local service includes responding to needs in the local congregation and community by visiting the elderly and lonely, serving on social and flower committees, catering at weddings and funerals. Other service includes fund raising, with a special commitment to our conference and Mennonite Central Committee personnel in service.

A major strength identified by advisory council members was the ability to meet financial and material aid goals, to respond to local needs and crises. This same group also pointed out the strength of a unified organization of officers and committees together with a leadership in search of a vision. Strengths also include creative programming and leadership ideas integrated in *Window to Mission* and networking at annual conferences and retreats.

The greatest weakness of WM as identified by all respondents is its declining membership combined with a declining financial base. Young women and new Mennonites are absent from the ranks of WM. All other identified weaknesses may, in fact, be seen as attempts to explain this first, most critical weakness:

1. WM does not speak to the real issues facing women today.
2. Current WM structures are too

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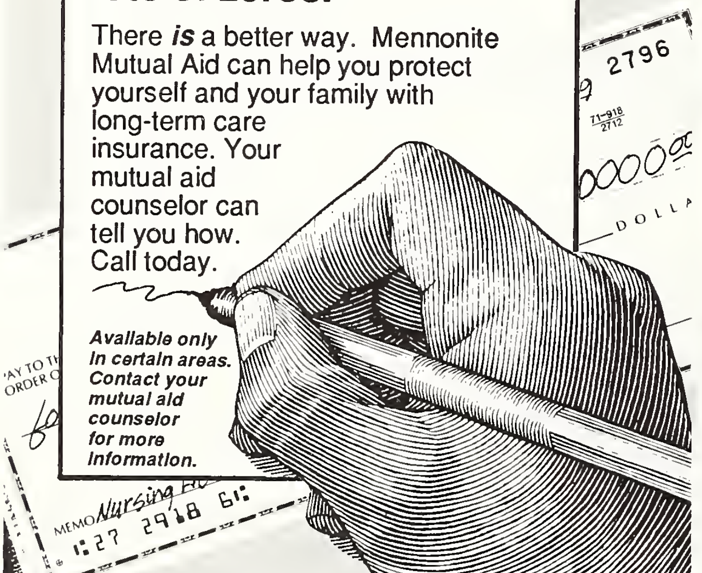

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Sara Regier

While affirming the prayer and service commitments of existing women's groups, Women in Mission seeks to include the diversity of all women in our conference.

Esther Wenger

tradition-bound, rigid and cumbersome. They do not provide for the formation of alternative groups and are unresponsive to the diverse needs, interests and potential of women in the church today.

3. WM lacks vision.
4. WM has a leadership vacuum; it needs to train strong, confident leaders who can provide inspiration and continuity.
5. "Canned" project and program planning is impersonal, not innovative, and does not fire women's imagination.

Respondents to the questionnaires also identified the following major trends of church women today.

1. More women are working outside the home.
2. Women have an increased awareness of personal and spiritual needs.
3. The role of women in the church is changing.
4. Complex family responsibilities impinge on the time and energy women might otherwise commit to long-term organizational goals.
5. Women's choices and opportunities are complicated by increased mobility, urbanization and awareness of social and environmental problems.

In England I have seen many ancient buildings, especially churches. I was surprised to learn that an 11th-century church was also built partly in the 13th century, the 14th and 17th centuries, then perhaps restored in the 19th, only to be bombed and built up again in the 20th. Although it had continued to change and grow, it was still an 11th-century church.

If WM is to survive, it will need to explore ways of retaining past and present strengths while learning to accommodate and enable those women who do not feel welcome in the current structures. It will need to search carefully for those blocks from the past and present that should be incorporated into a changing structure.

If structures are too rigid and unresponsive, perhaps they need to be modified to allow for greater flexibility. If nurture and empowerment for mission are an important service women can perform for each other, then that, too, should be built in. One of the respondents summarized this idea well: "Begin to address some issues of today's mothers and working women. Meet their needs so that they may be able to meet others' needs."

Ruby Friesen Zehr is a past president of Central District Women in Mission.

A word from the WM president

I first experienced Women in Mission through my mother. In the 1940s it meant giving money to our conference for mission work; quilting, sewing and canning for Mennonite Central Committee; serving the needs of the local congregation; fellowship and spiritual nurture.

In the 1950s I became part of a WM group that followed a similar pattern. Most women were included. During the 1960s and 1970s, however, the model changed.

Today we hear the concerns of many women inside and outside of WM. The traditional WM member wants younger women to participate. Those outside of WM appear to have interests different from the WM groups of their sisters and mothers.

How can we continue the worthy activities and programs of the traditional WM? How can we women affirm each other in our differences? What new models do we envision and promote? When do we begin to find answers?

As we move from one step to another, communication is of vital importance. Our staff, executive and council are taking responsibility for successful networking. However, if Women in Mission is to remain a "movement" in our conference, women in local congregations will have to take hold of it and move it forward. *Elsie Flaming*

Sara Regier

The Women in Mission task force was made up of (left to right) Phyllis Wiebe, Winnipeg; Elsie Flaming, Leamington, Ont.; Dorothea Janzen, Hillsboro, Kan.; and Ruby Friesen Zehr, Elkhart, Ind.

A word from the WM coordinator

I was amazed at the good response (60 percent) to our questionnaire. WM's members are committed.

Women's groups in other denominations are also evaluating their organizations and coming to similar conclusions:

- Women need each other for friendship and support (as do men);
- Some needs as well as service opportunities are best addressed by women;
- Some previous reasons for women's meetings are no longer valid.

The WM executive and advisory council are revising the WM mission statement. We:

- affirm the prayer and service commitment of existing groups;
- desire to listen more carefully to the needs and ideas of younger women;
- allow the diversity of all women—age, ethnicity, vocation, education—to shape our organization;
- need to broaden our missions and support programs to include issues facing women today.

Plans for the coming triennium include these:

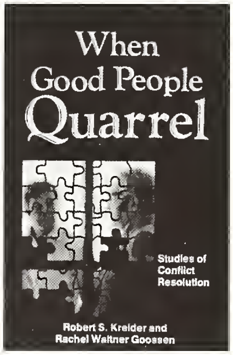
- leadership training to help local groups define their goals;
- another learning tour;
- strengthening inter-Mennonite relationships. *Sara Regier, Newton, Kan.*

books

Handling conflict

When Good People Quarrel *by Robert Kreider and Rachel Waltner Goossen (Herald Press, 1989, 197 pages)*

Reviewed by Duane Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710


When
Good People
Quarrel
Studies of Conflict Resolution
Robert S. Kreider and Rachel Waltner Goossen

Conflict is a normal and natural part of human existence. Talking about how to handle conflict, however, is always difficult and can be nearly impossible in the heat of conflict.

Kreider and Goossen have provided us with an overdue tool to help us talk about conflict before it comes. They have paired case histories of ordinary conflicts with disturbingly similar conflicts in the Bible, then provided questions to spark discussion. By looking at how others have handled particular types of conflict we have an opportunity to look at our own methods and prepare ourselves to better handle our next conflict.

Yielding to avoid conflict, to sue or not to sue, firing a pastor, church splits, civil disobedience—all these are covered plus a good bit more. Few people will fail to find themselves in these stories. The book does not hold itself out to be a manual for conflict resolution. The small amount of theoretical material at the end is not enough for it to stand alone as a conflict primer. It seeks instead to fill the need of a casebook of realistic stories useful to Mennonites and Brethren. It does that well and suggests other materials to use for learning more about conflict theory.

A church group wanting to use the book will probably be happiest if it picks out several of the stories to work on rather than trying to move from front to back. Heavy masking of names and places in some of the stories makes them a bit lifeless, and the book does not lend itself to reading straight through. As with any casebook, this is a tool, not entertainment.

A theme that runs through the book is the need for trained mediators to stand between the parties to a conflict, guiding and encouraging them as they reach out to each other. Many of us are slow to involve "outsiders" in our conflicts. These stories show how important such an outsider can be.

Too many wells

Witness: Empowering the Church *by A. Grace Wenger and Dave and Neta Jackson (Herald Press, 1989, 196 pages)*

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

As a pastor of a planted church, I am always on the lookout for resources on evangelism and was thus delighted to learn of this new book. Indeed, there are several things that I particularly liked, such as the emphasis on the corporate nature of witness, the contention that evangelism is the task of the *whole* church, not just a personal activity, the suspicion of evangelistic formulas, and suggestions about welcoming "the weak and the needy."

However, the authors drink from too many wells, not all of them helpful in an Anabaptist context. Perhaps I'm a crank, but my alarm signals were triggered when they cited as examples James Dobson and Robert Schuller. I am boggled by the authors' vocabulary: What does it mean to "win someone for the Lord"? I fear that they slide into an understanding of evangelism that falls far short of where the gospel calls us. I was particularly disturbed by the authors' largely uncritical use of the "Church Growth School." This school makes various purportedly scientific suggestions—from the obvious to the outrageous—about how we can lure new people into the church. I am unconvinced that our main priority should be to get people into church regardless of means.

Take, for example, the authors' discussion of telemarketing techniques. A church makes thousands of phone calls and deems itself successful when some new people come to visit. But at what cost? I grow mightily tired of telephone solicitations for everything from insurance to home renovation. The *means* we use says something about our message. What does telephone solicitation say about the gospel? If I was contacted by a church in a random phone call, I would categorize it along with certain aluminum siding salespeople and magazine peddlers. I would not attend such a congregation on principle. Success stories about people showing up because of telephone solicitation overlook the negative price of such methods, turning off many people to both the church and the gospel.

While there are good insights within this book, I wish the authors had exercised more discernment in their use of sources and suggestions.

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bible

Moses' mentor in Midian

Betty Mae Dyck

RNS

"And where is he?" Reuel asked his daughters. "Why did you leave him? Invite him to have something to eat" (Exodus 2:20).

Moses was at this moment a fugitive in a foreign land. It's tough to be a foreigner, and Moses had the added burden of knowing he was a hunted man.

The Scriptures tell us the background to this verse. Moses had been watching his own people at their hard labor. How did he know they were "his people"? Had his parents made him aware of his Hebrew roots when he was with them before he entered the palace? Did his royal adoptive mother tell him about his Hebrew identity?

Either way, Moses saw injustice and took the law into his hands by murdering an Egyptian. The next day, when he tried to intervene in a Hebrew-with-Hebrew quarrel, he received no thanks, and the killing was exposed. Pharaoh heard about it and tried to kill Moses. We can guess that Pharaoh's motive was more than Moses' murder of an Egyptian slave driver.

So Moses ran to Midian. Sitting by a well he saw seven young women come to water their father's flocks. Other shepherds arrived and tried to chase the young women away. Again Moses intervened, this time successfully.

When the sisters arrived home early that day, their father, Reuel, was surprised. They gave him the whole story about being rescued by a nice Egyptian gentleman. That's when priest Reuel, appalled at his family's manners, asked why they hadn't brought him home for dinner.

A depressed Moses was called from the well into the warm hospitality of the Midianite priest's home. Reuel became Moses' mentor. Reuel provided him with work and an identity. Moses married one of Reuel's daughters.

Moses needed those years in Midian to prepare him for the work God had planned for him. He may not have been aware of how God was caring for him through a Midianite priest, but God was there. Reuel saw to it that Moses' needs were met. Moses learned the ways of surviving in a desert terrain.

We aren't told how much Moses talked to God during these years. We do know that he became a man that God commended for his teachability. Where did Moses learn this? I don't think it was as the coddled son of a princess in the palaces of Egypt, where he had every luxury of the court. He also had princely educational opportunities and leadership training, but he was probably also arrogant and soft as a result.

God needed a tough, teachable man to lead the Israelite people out of Egypt. Midian was a necessary training time. And this God of mercy arranged a mentor who would guide Moses through the hard learning that had to take place before he could lead.

Betty Mae Dyck lives at 1225 Debeck Road, Penticton, BC V2A 3Z3.

Crucible of the kingdom

Menno Wiebe

coals of fire
converge
around the conference table

red hot dreams
submit to tongs of others in the sphere
hammering common themes
until the edge is forged

fresh visions
yielding
tools of faith with handles on the end
to gently hone
designs of love
within a vicious world
using
instruments of Christly peace

(A tribute to the 29 Mennonite Central Committee Canada board members assembling at "the blacksmith's workshop," the annual meeting in Calgary Jan. 19-21)

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editorial

There's power in the pews

1989 may be a watershed year for the female half of our conference. (If you started reading this magazine from the front, you know all about it. If you start from the back of the magazine—as do half the people who talk to me about it—you are now not far away from "the hard look" being given Women in Mission by Women in Mission.)

I spent this morning (March 21) at the spring meeting of the Western District Women in Mission. True, gray heads were in abundance in the full sanctuary of Bethel Mennonite Church in Inman, Kan., but I also saw a microcosm of our conference women—all ages, and leadership representing different ages. (Also true: This was a weekday and many of our women were at their jobs outside the home.) WM is, of course, aging along with the rest of the population, but the power is still impressive.

Women came to this gathering from many of the 68 WM groups in Nebraska, Oklahoma and Texas in addition to Kansas. They came early. A good 20 minutes before starting time, most everyone was seated and contributed to the contented hum of greeting and visiting. I suppose this healthy phenomenon is repeated at least once a year in each of the 10 districts and provinces of our conference. One woman told me, "My mother lives all year for this day."

"The love of God is greater far than tongue or pen can ever tell," played the organist at 9:58. "Oh, magnify the Lord with me," said president Virginia Dietterich, as she opened the all-day meeting.

Wanda Derksen Bergen's topic, "Giving Birth to New Harmonies," struck me as appropriate for the day and also for this watershed year of WM's evaluation and new direction. Giving birth, Wanda said, is hard and often long but creative. She called us to know God more fully by identifying with the many peoples of the world, many of whom are becoming our neighbors. Herein is empowerment.

Margaret Ediger, Rosanne Goble and Fred Loganbill reported on some of the district women's projects: the Mision Hispaña De East Dallas (Texas), the Western District resource center in the newly renovated offices in North Newton, Kan., and shalom workshops, respectively. And that brings up dollars.

As there was a shortfall in 1988 (unusual for Women in Mission), the budget for 1989 is being held at $230,000, much of which goes to the program commissions of our conference: education, home ministries, overseas mission. More is contributed in time and material aid and blankets galore, notably for Mennonite Central Committee. "Consider making a quilt for the conference," suggested Marlene Schroeder, district adviser, noting the needs of that part of the budget.

The church press is currently full of appointments or wished-for appointments of fund-raisers to help meet budgets. Poignant and most recent to my knowledge is Canadian Mennonite Bible College's plan to hire a "director of constituency relations and funding," a plan that has been put on hold because of—you guessed it—lack of funds.

I have to count myself among those who find it easier to give when face-to-face with a live human being and easier to not give when I can throw a piece of paper into the waste basket. Why do I like to be personally asked to give? Ego? Probably.

What I heard on March 21 in the company of the women, however, were reports about giving just for the joy of it. To speculate that Women in Mission would ever want or need to hire a fund-raiser is almost laughable. When members of the reign of God are at their best, they give for the joy of it.

I salute Women in Mission in its willingness to launch appropriate changes, with all the agony and ecstacy that irrevocably accompany all change. I anticipate a proliferation of Bible study groups for young mothers like the one started by Bev Suderman in Vineland (Ont.) United Mennonite Church when she was assistant to the pastor there; of breakfast meetings for professional women; of evening meetings using the program material produced by WM, currently printed in *Window to Mission*.

The power ebbs and flows, continuing and changing. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:08 APRIL 25, 1989

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Inside:

Circuit riding with Wengers

Testing: Are you a church planter?

A 10-year plant in Beppu, Japan

Invitation to a Mennonite congregation in Japan

大分メノナイトキリスト教会
集会案内
曜 教会学校 — 朝 9:00
礼 拝 — 10:3
曜 祈祷会 — 夜 7:30
曜 賛美の会 — 昼 2:00
上の集会を行っていますぜひおいで下さい。
牧師 佐々木淳二 TEL58-78

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Cover: Photo by Mary Derksen, art by John Hiebert

PROLOGUE

This issue is another example of God adding coherence to the selection of articles for you to read. "Planting" emerged quite early as a motif, and when page 190 unexpectedly opened up as space available, I went back to my file of "articles unscheduled." Perfect: an article about church planting in Japan and a cover photo as a bonus. It was a way—unplanned by me—to restate Joyce Shutt's "seeds" and Susan Balzer's account about gift discernment for church planters. Rejoice with me, also, at these many ways available to us to say, "Many peoples become God's people."

Our next issue, dated May 9, also marking Pentecost, will give major space to the subject of the family. Think "family" on many levels: include singles, single parenting, older adults, the congregational family, grandparenting, families in trouble. Give thanks for the family of God.

That issue will also carry an insert containing reports to delegates for the triennial sessions being held in Normal, Ill., Aug. 1-6. This includes a list of nominees for leadership positions. *mts*

THE MENNONITE
Inside:
大分メノナイトキリスト教会
集会案内
9.00
10:3
7:30
2:00

Toshiko Oshita and Kimiyo Sato stand in front of the Oita (Japan) Mennonite Christian Church signboard that gives the times for church school, the worship service, Wednesday prayer meeting, women's meeting, the words "Please come," and the name and phone number of the pastor.

The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North ~~Newton~~, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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Joyce M. Shutt

Of weeds and seeds

John Hiebert

My head was spinning, my stomach tied in knots. I tried to focus on my sermon for the coming Sunday, but all I felt was despair.

Then from the edge of consciousness came the words, “To have faith is to be sure of the things we hope for, to be certain of the things we cannot see” (Hebrews 11:1).

But at that moment I felt downright hopeless. I wanted to join my son, who had dealt with his problem by going to bed and pulling the covers over his head. Instead, to find some reassurance I turned to Matthew 13.

“There was a man who went out to sow. As he scattered seed in the field some of it fell along the path, and the birds came and ate it up. Some of it fell on rocky ground, where there was little soil. The weeds sprouted because the soil wasn’t deep. When the sun came up, it burned the young plants, and because the roots had not grown deep enough, the plants soon dried up. Some of the seed fell among thorns, which grew and choked the plants. But some seed fell in good soil and bore grain; some 100 grains, others 60 and others 30.”

Jesus told them another parable: *“The kingdom of heaven is like a man who sowed good seed in his field. One night, when everyone was asleep, an enemy came and sowed weeds among the wheat and went away. When the plants grew and the heads of grain began to form, then the weeds showed up. The man’s servants came to him and said, ‘Sir, it was good seed you sowed in your field; where did the weeds come from?’ ‘It was some enemy who did this,’ he answered. ‘Do you want us to go and pull up the weeds?’ they asked him. ‘No,’ he answered, ‘because as you gather the weeds you might pull up some of the wheat along with them. Let the wheat and the weeds both grow together until harvest, and then I will tell the harvest workers, “Pull up the weeds first and tie them into bundles to throw in the fire, then gather the wheat and put it in the barn.” ’ ”*

For several days I meditated on Matthew 13 and Hebrews 11:1. Some days the words seemed a senseless blur; other times they leapt with life. That’s the way Bible study has worked for me. When I persist and eventually get beyond my inner clutter, I find insight that keeps me going.

The visual images of the two parables about seeds and weeds helped me begin to reshape my own spiritual and emotional stability. As I visualized my life as a garden, it looked haphazard—a tumble of weeds and good plants. What weeds weren't growing among the plants were growing in the pathways and around the edges. But what gave me hope was the reassurance Jesus gives as he tells the story, when the farmer forbids his workers to pull out the weeds for fear of damaging the good wheat. (That same day I went after a large thistle plant in my garden and got not only the thistle but several vegetable plants.)

After three major surgeries in 34 days last summer, Joyce M. Shutt wrote, "I have never in my life felt so loved and cared for as during this summer. I would not trade the pain and discomfort of the experience for anything, for through it I have rediscovered the power of love and that Christ lives in each of us and reaches out to us through the everyday acts of kindness and concern that we tend to play down. . . . How desperately we need each other, to be able to hold each other and to undergird each other in time of need. I marvel daily and hourly at the miracle of life."

All of us are a jumble of weeds and seeds. Both grow in us simultaneously. We may want to root out the weeds that cause us to grow crooked and rob us of strength. But too quickly pulling out the bad that have their roots intertwined with the roots of the good may be hazardous. Sometimes we have to learn to live for a time with the weeds of pain and suffering so that the seeds of joy and goodness can come to harvest.

But that's so hard to do. It's hard enough for me to live with my own pain. Nothing is more difficult than having to step back and watch my children grow and struggle toward "the light." I get angry because I want the pain to go away.

Then I remind myself that Jesus addresses my impatience in each parable in Matthew 13, not just the two I recorded. In Jesus' parables the end results are often not known. Life is like a crop growing in a field, like a mustard seed that grows into a tall tree, like finding a treasure and needing to rebury it until the field can be financed.

Growing takes time. Change and maturity occur slowly. A seed (or weed) doesn't germinate and grow to its full height overnight. Neither do we nor our children, our spouse, our friends.

We tend to stress purity, perfection and sinlessness. Failure and immorality make us uncomfortable. But if we were sinless and beyond reproach, would we need God? Perhaps the greatest weed that threatens to choke out our good seeds is the perfectionism that requires us to try to or pretend to live weed-free lives.

If God had reacted as I do, accentuating the negative instead of the positive, he would have thrown in the sponge with the flood. But God didn't, sending us a rainbow instead.

"Be ye perfect," Jesus told us. This hope-filled, creative process is ongoing, not a completed product.

Good can come out of hail-hit fruit, divorce, death, illness, drug addiction, gossip, bankruptcy when we allow God to redeem and use these experiences. We are instructed to praise God in all things. We are to look for that growing edge in all experience, no matter how painful.

How can we know when we are in the midst of a painful experience if it is a weed or seed? Sure, I wish my children were paragons of virtue. Sure I wish that my father hadn't been killed in an auto accident. Sure I wish that my mother's health were better,

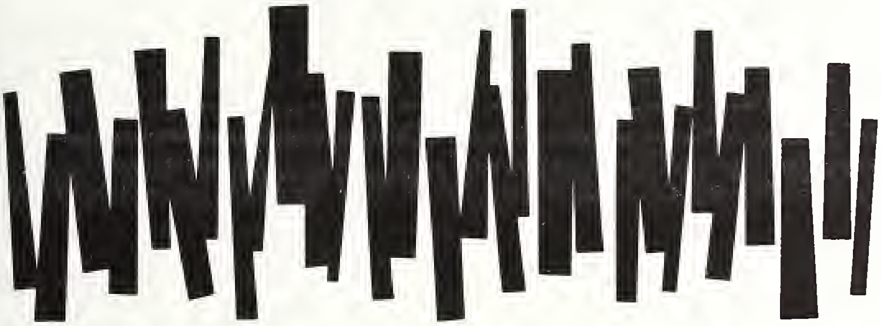
My soul

Debbie Baumgartner

My soul is a sailboat
on the waters of a gracious God.
And when the day is up,
  and the light of love is warm against my back
  I raise my sails.
And when the day is calm
  and no wind has come
  I wait patiently, in my heart of hearts,
  for I know the wind will come.
And when the wind breaks free and runs
  I lift up my sails
  and my spirit, too, is lifted up.
  And I race across the sea
  toward a godly paradise.
And at this moment I know that I am free.
  I am free!

Debbie M. Baumgartner lives in Versailles, Mo.

In Jesus' parables the end results are often not known. Life is like a crop growing in a field, like a mustard seed, like finding a treasure and reburying it until the field can be financed.



that my husband were not crippled with arthritis, that my friend hadn't died of cancer. But with time, such experiences can bring new growth and enable us to bring in a bountiful harvest.

I wish I would respond to crises better. Sometimes I face pain like one of the seeds that fell in rocky ground. I wither and disintegrate in short order. Sometimes I'm like the seed that fell among the thorns. I'm fine until other things get in the way of what I know is right. I get too concerned about what others think. I try to put on a good front, to appear in control or moral and upright. But sometimes I come through with flying colors. Then I'm like the seed that fell in fertile ground and got plenty of sun and moisture. I sink my roots deep in God and my harvest is bountiful.

All of us carry within us a mixture of rocks, shallow soil, thorns and good ground. All of us are a mixture of weeds and good seeds. Sometimes we do well, sometimes we don't. Jesus reminds us to "judge not." We must never judge the sum of our days by one or two experiences or even a stage we are going through, for the total of our life is greater than the sum of its parts.

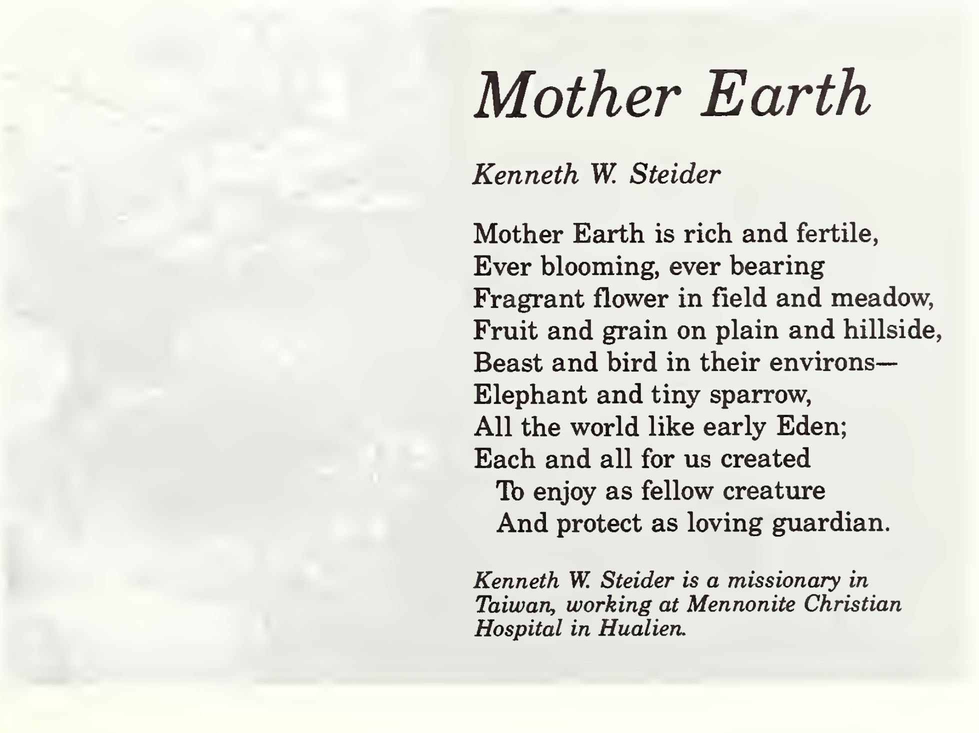
If we judge our success as a parent or the success of our children on the basis of one particularly difficult stage of development, we sell ourselves and them short. Perhaps nothing seems to go right. Do my problems at work or in my marriage negate everything that has gone before? What about the good in the past? What about tomorrow?

Faith, after all, is being sure of the things that we hope for and being certain of the things that we cannot see. Our children will survive the ravages of childhood and our sometimes faulty efforts at parenting. Our personal failures can lead to new understanding and greater sensitivity. The death of a loved one can enable us to grow in unimagined ways. Financial setbacks can open doors to new goals and opportunities.

Life is a field of weeds and good seeds. Focusing on the good seeds and the good grain of our experiences instead of the weeds and thorns will help our crop of good seed be bountiful and flourish. Of course, we need to work on our character flaws and problems, and often as we work at becoming more responsible we discover that what seemed to be a flaw or terrible weed has become the source of a great strength. Yesterday's bad experience can become tomorrow's steppingstone.

We sometimes need pain and suffering, sin and failure to appreciate the joy, wonder, faith and praise. In the beginning God created a world filled with weeds and good seeds. Praise God.

Joyce M. Shutt, 878 Mount Carmel Road, Orrtanna, PA 17353, is pastor at Fairfield (Pa.) Mennonite Church.



Mother Earth

Kenneth W. Steider

Mother Earth is rich and fertile,
Ever blooming, ever bearing
Fragrant flower in field and meadow,
Fruit and grain on plain and hillside,
Beast and bird in their environs—
Elephant and tiny sparrow,
All the world like early Eden;
Each and all for us created
  To enjoy as fellow creature
  And protect as loving guardian.

Kenneth W. Steider is a missionary in Taiwan, working at Mennonite Christian Hospital in Hualien.

Circuit riding in Oklahoma and western Kansas

Listen and share

Malcolm and *Esther Wenger*

Malcolm and Esther Wenger

Afternoon business meeting of an all-day gathering at New Hopedale Mennonite Church's Women in Mission, Meno, Okla.

Questions flood our minds when we are about to visit relatives that we have heard about but have seldom or never seen. Are they really interested in seeing us? What kind of house do they have? Will we have things in common to talk about? Is there more to our relationship than sharing the same great-grandfather?

Our assignment in January and early February, to visit 25 General Conference-related churches in Oklahoma and western Kansas, made us wonder too. But the churches graciously adapted to our six-day-a-week schedule, planned fellowship meals and opened their homes to us. We found in meeting our brothers and sisters in Christ there was often an immediate feeling of relatedness and an interest in hearing one another's stories.

And hear them we did. From quilters telling tales of the Cherokee run (when land-hungry Mennonites joined others in claiming a homestead in Indian Territory) to how a bank failure helped Oklahoma Bible Academy pay off its new campus and buildings in Enid; from the impassioned plea of an older Cheyenne sister for pastoral leadership in her church to a car dealer confessing the anxiety he felt in visiting a Mennonite church for the first time.

Some evidenced their pride in and commitment to small rural churches that had shrunk from an attendance of 140 or 150 in the 1950s to a dozen or two today as young adults seek work elsewhere. They wonder what the future holds for their congregation. Is it still possible to win new people from the community? Is there another Mennonite congregation nearby with which they can unite? Should they join forces with other churches in their small community? If they close can their fine building be used somewhere else?

Others, usually those in areas of stable or growing population, have been able to bring new Mennonites into their Christian families. They have discovered that along with the joy and fresh gifts there are also problems and strains in adapting to new people and ideas.

Evangelism has not come easily. Memories of being rejected by their communities because of their use of the German language and the refusal of many to participate in the two world wars has not completely faded. Internal turmoil sometimes accompanies outward rejection. Yet even those Christians who suffered the burning of their church building and the barn that replaced it could tell of the recent confession and forgiveness of the one who had started the fire.

The newly published history edited by Wilma McKee, *Growing Faith, General Conference Mennonites in Oklahoma* (Faith and Life Press, 1988), helped us understand why these brothers and sisters have often felt distant from the rest of the conference. When land in Kansas was in short supply, the migration to Oklahoma was not a community endeavor. It resulted in small scattered churches, sometimes without strong leadership. Of nearly 40 that were started, only 17 have survived. The center of power was felt to be elsewhere. The forming of the Oklahoma Convention helped provide fellowship and minister to the isolated groups of Mennonites.

The larger conferences have also helped. From traveling preachers to district ministers, attempts have been

Faith Mennonite Church, Montezuma, Kan., where people come from a 25-mile radius

Malcolm and Esther Wenger

made to share one another's burdens. In our visits people expressed warm appreciation and support for the conference: "Thank God for the conference." "Through it we found our pastor." "Are we on target with A Call to Kingdom Commitments?" "Will that program be extended?"

But people also expressed concerns about the direction of our conference: "We are watering down our understanding of the Scriptures." "I do not think there should be women preachers." "Why do many people think that the General Conference approves active homosexuals as leaders?" "I do not think a divorced person should have a place of leadership in the church." "Do we need more of a balance between costly church-planting efforts and the needs of older groups for leadership?"

The earliest Mennonite churches in Oklahoma, the Cheyenne and Arapaho congregations, face a difficult time in their long history. The small gatherings of faithful Christians have not been able to take full responsibility for their church life in the patterns we set for them. They are burdened by the maintenance of buildings, the expectation that a small group will support a leader, a Christian faith cast largely in white men's forms, and the failure to recognize and empower leaders. One wishes that we as brothers and sisters understood each other better and related to each other more closely. Still, patient and faithful Christians pray that their churches will survive and grow again.

At the close of one of our "family" visits a brother commented, "I heard a word of encouragement, a word of caution, a word of concern." That is the way it was. We did not always agree with each other, but we were encouraged by each other's faith and commitment, and we felt some freedom to express our concerns about our larger Christian family, the General Conference Mennonite Church. Even in the midst of troublesome issues about the conference, we were told, "Send more conference people; we need them."

Joy Mennonite Church, Oklahoma City

Joy Mennonite Church is another attempt to start a General Conference Mennonite congregation in Oklahoma City. "Mennonite" is not a well-known name in that city. It usually brings visions of bearded men and bonneted women riding in buggies. Pastor Mark Wiens decided he would sacrifice his beard rather than reinforce that image.

He tried to identify his group by using the term "Anabaptist," but this also created problems. "Oh, you are against the Baptists," was one response. So Mark is experimenting with "Original Baptists" or "Founding Baptists."

With only three people who grew up in Mennonite homes in the group, it is evident that the church needs to clearly identify itself as it seeks to attract outsiders. It is also clear that there is a challenging task in discipling those who come. And some are coming. The people of the congregation are bringing friends, visiting door to door, checking on newcomers to the city and getting involved in the traumas and pains of their neighbors. The church also rejoices in the support and prayers of other Oklahoma churches.

Greenfield Mennonite Church, Carnegie, Okla.

Lavern Unruh's grandfather Henry and his wife, Anna, arrived at this settlement on a December day in 1903. They immediately prepared a dugout covered with the canvas from their wagon to shelter themselves and their children. The next morning they were amazed to find everything covered with six inches of snow. "I wonder if I could survive that today," Lavern commented.

A Kiowa Indian neighbor was hired to build the first church building for the Mennonites of this settlement in 1914. By 1928 a new building was needed. In the 1940s there was standing room only, but today there are empty pews. It has been 19 years since the church has had a regular pastor.

"Everybody takes his turn," said one of the fathers in the group. "Spiritually, this is a great advantage. I didn't think it would work when we started this leadership pattern." Others nodded in agreement. "Yet we feel good when we have someone over to talk to us." Clifford Koehn, a son of the congregation, comes from Geary two Sunday evenings a month for a service.

The entire congregation, except for one person with the flu, came out on a Wednesday evening to meet with us. The church, 13 miles out of town, surrounded by green wheat fields, is an idyllic place. But as we visited, our attention was called to the distant rumbling of night artillery practice at Fort Sill, reminding us of the realities of our world.

Lavern and Lonetta Unruh left the farm and bought a laundromat in town. They soon learned many of the problems and needs of the community. She wondered if the congregation should visit some of the people in the area of the church and see if they could build some friendships. "I think about it, but I do not do it," she mused.

Esther and Malcolm Wenger, retired missionaries to native peoples in Montana and Manitoba, live in Newton, Kan. They took the photos that accompany this article.

Testing, testing:

What about a career in church planting?

Susan Balzer

"I had interest in church planting. It was something I thought I might do. Now I know I will plant a church. I need to decide where," a student responded at the end of the Church Planter Career Discernment Week held in January at Hesston (Kan.) College for people considering church-planting careers.

Thirty-two participants, ranging in age from mid-20s to mid-50s came from as far as Mexico, California, Florida and Vermont. Hesston College pastoral ministries students were joined by people sent by eight Mennonite Church and General Conference Mennonite mission agencies and district conferences. They were led by 14 staff and resource people from both conferences.

Jointly planned and sponsored by Associated Mennonite Biblical Seminaries, the Commission on Home Ministries, Eastern Mennonite Seminary, Hesston College and Mennonite Board of Missions, the seminar was directed by David Paulovich.

Goal-oriented students came with high expectations and practical agenda. Several young wives said that one of their goals was "time to talk with my husband."

Gwen Preheim-Bartel helped students evaluate their strengths and weaknesses as revealed by personality tests they had taken in preparation for the seminar. One said the tests "helped me to understand who I am and helped me to know what areas I need to work on." Some were alarmed to learn they were hostile, while others sought help to manage their impulsiveness.

RNS

Around the world, church planting often begins in small groups with Bible study.

Personal interviews scheduled with the staff throughout the week helped students discern their readiness for church planting.

Full days began with sessions on spiritual formation, led by Clare Ann Ruth-Heffelbower. Gary Martin spoke on "Issues Arising from Church Planting Experiences." Afternoon workshops on church planter skills awareness and development were led by David Paulovich, Floyd Bartel and Marvin Zehr.

Howard Keim talked about "Motivating Factors for Church Planting Leadership." Lois Barrett and Hubert Brown's topics were "Theological Foundations of Church Planting."

David Paulovich asked the students to write a job description for a church planter. They reached some consensus: Church planters must pray, have a support/accountability group, learn to know the community and its people, articulate the church's mission, begin Bible study, lead, help organize, delegate responsibilities and utilize the gifts of others.

Gary Martin pointed out basic Anabaptist beliefs and contrasted them with what he sees Mennonites actually practicing:

- Anabaptists emphasized the Second Advent of Jesus. Today's Mennonites are uncomfortable preaching and hearing this; they say the kingdom is here.
- Anabaptists said that Scripture is authoritative. Mennonites now say the same, but many assume they know Scripture without spending time reading and memorizing it.
- Anabaptists tried to care for creation in a wholistic way. Today some Mennonites separate evangelism and justice.

"Anabaptism is not middle class," Martin continued. The poor and the rich belong in Mennonite churches.

The name "Mennonite" does not determine whether or not a new church will actually be Anabaptist-Mennonite in theology and practice.

Sea foam

Suzanne Lawrence

What the Kansas north wind left
Was the foam of the sea—
Washed up waves
Under sky and tree.

And starlings like gulls descend
To the April feast—
Washed up worms
On a spring snow beach.

Suzanne Lawrence lives in Newton, Kan.

"The key issue is where the leader is at," Martin said. "Say, 'We believe in Jesus.' Jesus modeled peace."

Marvin Zehr described church planting in nearby Wichita. How you arrange the chairs says something. If you sit in one circle, you remain a small group. Newcomers, or latecomers, can't easily fit in. Put the chairs in [circular] rows if you want to grow, he said.

Howard Keim spoke on "What I Need in Order to Be Empowered." Number one is to be included in a group. If a group meets regularly and no newcomers join it in a two-year period, it is difficult for any newcomer to join after that.

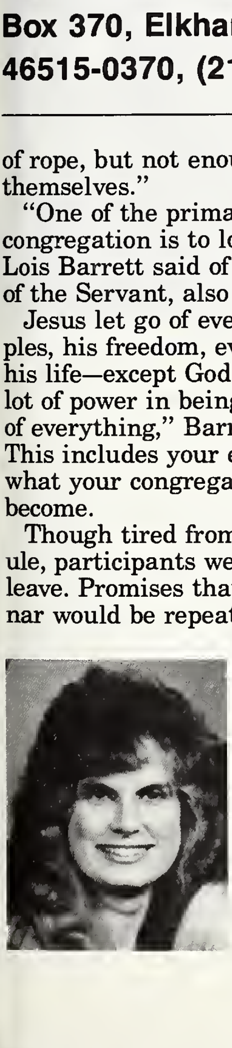
Church planters also need freedom to fail, said Keim. They need "plenty of rope, but not enough to hang themselves."

Two workshops for church planters and their spouses are planned for July—9-13 in Chicago and 17-21 in Pennsylvania. Contact your conference missions committee or Melba Martin, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

"One of the primary tasks in our congregation is to love each other," Lois Barrett said of Mennonite Church of the Servant, also in Wichita.

Jesus let go of everything—his disciples, his freedom, even his clothes and his life—except God's love. "There is a lot of power in being willing to let go of everything," Barrett emphasized. This includes your expectations of what your congregation should become.

Though tired from the tight schedule, participants were reluctant to leave. Promises that this type of seminar would be repeated helped.



Susan Balzer lives in Hesston, Kan.

THEN AND NOW

Our own frightening page

A new fact, or rather, an old one with new particulars has caught the whole world's attention. Salman Rushdie's novel *The Satanic Verses* has led to an execution order against him for blasphemy, and the book has been burned publicly in many countries. Most people in democratic societies deplore and condemn such action, and so they should. We've read a lot about "fundamentalist" and "medieval" states of mind. Lest modern Mennonites thoughtlessly join in the condemnations, it may be instructive to remind ourselves of an episode in our own Anabaptist history.

On Sunday, March 15, 1534, there was a great hubbub on the cathedral square in the Anabaptist city of Münster, Westphalia. From every direction came people carrying armfuls or pushing wheelbarrows full of books. The books were thrown onto a huge pile. A torch was put to them, and people watched and celebrated as the books turned to ashes.

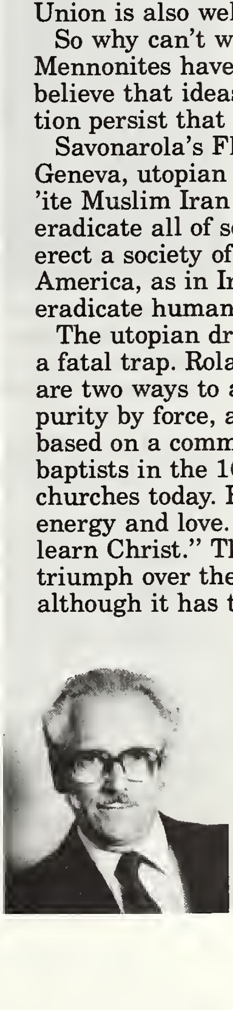
It was all done by command of Jan Matthijs, the prophetic Anabaptist leader of Münster. The book burning was decreed, as one contemporary chronicler wrote, in order to erase all alternative interpretations of Scripture and all other knowledge so that the prophet could be in complete control. Not only were books burned, but everything reminding people of the old order had to be obliterated, destroyed, "so that nothing of these things would remain in the memory of the next generation."

It's an old story. It also happened in Florence, Italy, just before the Reformation. Books written by Anabaptists were intercepted and destroyed whenever possible during the Reformation because of their "blasphemous" content. In Geneva, in 1553, Michael Servetus was burned to death for heresy and blasphemy, a fate for which the great Reformer John Calvin bears at least some responsibility. Book burnings and attempts at censoring modern novelists make frequent news even today. In Canada, Margaret Laurence and Rudy Wiebe, both Christians, have been condemned on similar grounds. The brutal harassment of poets and novelists in the Soviet Union is also well-known.

So why can't we close the book on this melancholy chapter to which we Mennonites have also contributed our own frightening page? Why do we believe that ideas can be controlled by burning books? Why does the conviction persist that blasphemy will destroy the faith it blasphemes?

Savonarola's Florence, Anabaptist Münster, the divine commonwealth of Geneva, utopian democratic America, Pol Pot's Cambodia and radical Shi'ite Muslim Iran were all conceived as utopian societies. They set out to eradicate all of society's impurities and start again from the beginning to erect a society of justice and peace. In Anabaptist Münster, as in early America, as in Iran, in order to achieve that purity it was necessary to eradicate human opposition. People were exiled and executed.

The utopian dream of a perfect human society is at once a noble goal and a fatal trap. Roland Bainton, American church historian, says that there are two ways to attempt the creation of a pure society. One is to impose purity by force, as in Münster and Iran; the other is by internal discipline based on a commonly accepted faith. The second was the way of most Anabaptists in the 16th century and has become the way of most Christian churches today. But it is a difficult way that requires much patience and energy and love. The way of coercion is visibly effective, but "we did not so learn Christ." The day will come when the peace and the patience will triumph over the coercion and the terrorism. It happened for Christians, although it has taken a long time. It will happen for Muslims as well.



Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is fourth of 12 columns linking current events with stories from Anabaptist history.

Angola has the highest amputee rate in the world; therefore, U.S. aid to Angola's rebels should stop, a coalition of religious leaders, civil-rights activists and health specialists told a Capitol Hill gathering March 15. Ben Chavis, the United Church of Christ's Commission for Racial Justice's executive director, said UNITA (the Union for Total Independence of Angola) rebels' land mines have injured more than 50,000 Angolan citizens, mostly women and children. President Bush has promised continued support for the antigovernment rebels, who also receive aid from South Africa.

A new association for Mennonite people in the arts will be launched at Normal '89, the joint assembly of the Mennonite Church and the General Conference Mennonite Church, Aug. 1-6 at Normal, Ill. The new organization will be open to artists from all Mennonite-related churches and institutions and other interested individuals. Organizers hope the association will be a source of support and interaction for artists, a voice for the arts within the church, and a help in understanding and developing the arts in church communities. Artists who have expressed interest represent the visual arts, music, dance, writing, drama, theater, photography and architecture.

NEWS

16th-century words are now in English

Scholars celebrate new Hubmaier book

Fort Worth, Texas (Meetinghouse)—Sixteenth-century Anabaptist leader Balthasar Hubmaier, author of the most eloquent statements about believer's baptism and freedom of religion, now has a bigger potential audience. His words have been translated into English.

Mennonite scholar John Howard Yoder and Wayne Pipkin, a Baptist from Switzerland, completed a 24-year process. *Balthasar Hubmaier: Theologian of Anabaptism*, produced under the direction of the Institute of Mennonite Studies (research agency of Associated Mennonite Biblical Seminaries, Elkhart, Ind.), has been published by Herald Press, Scottdale, Pa.

The celebration of this important new book brought about 70 people (mostly Baptists) to Southwestern Baptist Theological Seminary here March 30-April 1. This Believers' Church Conference was the eighth since 1967.

"Hubmaier's writings are as passionate, clear and relevant today as they were when he sealed his martyrdom 461 years ago," said Franklin H. Littell of Temple University. "On the nature of the true church enjoying liberty and practicing voluntary discipline, Hubmaier was 4½ centuries ahead of many religious leaders in 1989."

Hubmaier has been described as the Anabaptist whom Baptists love the most. Because he believed in defensive warfare, Mennonites haven't considered him one of their favorite heroes, said Leonard Gross of Goshen (Ind.) College.

Hubmaier was a German preacher who became known as the most learned theologian and most gifted communicator among the Anabaptists. He wrote the Reformation's first plea for complete religious toleration, *Concerning Heretics and Those Who Burn Them*.

In 1525 he was rebaptized and wrote *On the Baptism of Believers*, in which he called infant baptism idolatry. This became the platform statement for the believer's baptism movement.

This Believers' Church conference strengthened ties between Mennonites and Baptists. "There is a new awareness of our unity," said Cornelius J. Dyck, a connection too often ignored. The first Baptist congregations of the 17th century were heirs of Anabaptist ideas.

The term "Believers' Church" is a name given to churches that require a confession of faith before a person can be baptized and join the church.

Morris Abernathy

Cornelius J. Dyck, left, editor of the Classics of the Radical Reformation series, presents copies of *Balthasar Hubmaier: Theologian of Anabaptism* to John Howard Yoder, center, and Wayne Pipkin, co-translators of the volume.

Hubmaier and the other Anabaptists believed that the process of becoming a Christian goes like this: First, the Holy Spirit makes the preached word become a living reality in a person's heart. Then comes baptism, a symbolic act that does not itself bring salvation.

But baptism was, to Hubmaier, also a pledge of faith, even unto death. It was a commitment to be bound to other church members, to be subject to their discipline and to live a life of obedience and discipleship.

Mennonite participants at the conference, in addition to Dyck, Gross and Yoder, who teaches at Notre Dame University, included John Rempel (Conrad Grebel College, Waterloo, Ont.), Keith Sprunger (Bethel College, North Newton, Kan.), Denny Weaver (Bluffton, Ohio, College) and Jan Gleysteen (Mennonite Publishing House, Scottdale, Pa.). *Paul Schrag, assistant editor,* Mennonite Weekly Review

Bob Bartel, a Mennonite Central Committee volunteer, is one of over 90 people charged in connection with protests over low-level military training in Labrador. Bartel, Rosthern, Sask., was charged by the RCMP March 22 with mischief after he drove Native people, called Innu, to the site of a former protest camp set up at the end of the Canadian Armed Forces runway in Goose Bay. He is to appear in court June 20. Bartel and his wife, Dorothy, serve as co-coordinators of MCC's program in Labrador.

"One million people have died since fighting began in our country [in 1983]. Three million are now displaced. Yet there is nothing in your press about this," said Ezekiel Kutjok, general secretary of the Sudan Council of Churches, to a joint meeting of Mennonite Central Committee and MCC Canada executives. "Why do 1 million of our people die and North Americans know little about this great tragedy?" He and Kamal Samaan Tadros, a Sudanese Catholic, archdeacon, came to North America to tell of the suffering of their people. In 1988 alone up to 260,000 died of starvation. Another 1 million in southern Sudan, the scene of the fighting, face starvation.

"If business has the power to destroy the earth, might it also have the power to heal it?" writes Majorie Kelly in *Utne Reader* (January/February issue). "The corporate community has had a hand in creating [the world's] troubles. But in a search for the most powerful tool for social change, the most effective lever available might just turn out to be business."

NEWS

South American (German) Mennonites hold triennial conference in Brazil

Curitiba, Brazil (GCMC)—"The Trustworthy Testimony of the Church of Jesus Christ Today" was the theme for German-speaking Mennonites from Paraguay, Uruguay and Brazil, meeting here Feb. 14-19 for their triennial conference.

Jake Harms, Canadian coordinator for the Commission on Overseas Mission, was the guest speaker.

Delegates heard a report on the Mennonite seminary (CEMTA) located outside of Asunción, Paraguay. There are 60 students enrolled at the seminary, 45 of whom come from the colonies and 15 from Spanish-speaking communities, noted seminary president Jakob Duerksen. Duerksen also presented a proposal to distinguish between graduation diplomas according to the educational background of the candidates: a title for those with a 12-year school education and certificate for those with a nine-year education.

He also noted that the following was added to the seminary's statement of faith: that marriage is of divine origin according to the Scriptures and therefore cannot be dissolved. This statement was added when the seminary was considering the addition of a faculty member whose views on marriage and divorce were considered too liberal. The candidate was consequently rejected.

Participants discussed the role of the conference. Currently the constitution states that the primary purpose of the conference is for fellowship, evidenced by the three hours allotted for each lunch and supper break. A motion was introduced to change the constitution so that the conference would be more oriented to programs. It was defeated.

In other action the conference opted to change the name and function of its committee responsible for Sunday school, broadening its scope to include teacher training as well as printed materials. The preparation of teachers is considered a special need within the South American churches. The existing committee will continue under the direction of Werner Franz of the CEMTA staff.

Under consideration will be the introduction of the revised Sunday school material of the Foundation Series (1985) if it meets the requirements of the South American churches. A complete translation of this material is currently being prepared by the Mennonite congregation at Bechterdissen, Federal Republic of Germany.

Delegates also questioned their relationship to the General Conference. The relationship is a fragile one, said Egon Heinrichs.

Congregational, group and choir singing was directed by Ben Pauls, music teacher at CEMTA and missionary with the Commission on Overseas Mission. The repertoire of the mass choir of approximately 100 singers ranged from Negro spirituals to classical masterpieces by Beethoven and Handel. The choir was accompanied by a small string band that consisted of young violinists from the Mennonite Brethren Church.

The next meeting of the conference will be held at Menno Colony, Paraguay. *Jake Harms, Winnipeg, and Elisabeth Wiens, Filadelfia, Paraguay*

Officers of the German-speaking General Conference Mennonite churches of Brazil, Paraguay and Uruguay: *Andreas Friesen*, Menno Colony, Paraguay, conference leader; *Jakob Isaak*, Brazil, vice conference leader; *Benny D. Reimer*, Menno Colony, Paraguay, secretary; *Klaus Dyck*, Uruguay, *Dietrich Franz*, Neuland, Paraguay, *Heinrich Patkau*, Asunción, Paraguay, and *Ewald Reimer*, Fernheim Colony, Paraguay, conference committee members; *Abram Bergen*, Fernheim, conference youth leader.

Search for academic vice president, Fresno Pacific College.

Duties: Responsible to president for leadership of all academic programs in a growing, accredited Christian liberal arts college. Directs the deans of the undergraduate, graduate, and in-service division, with enrollment of 1,200 in degree programs and 5,000 in non-degree programs. Also directs the registrar, library director, and (possibly) the dean of student development.

Qualifications: Personal commitment to Jesus Christ; an earned doctorate; commitment to the integration of faith with all areas of learning and living in both liberal arts and professional programs; excellence as a Christian educator; administrative experience; commitment to the educational mission and the Evangelical Anabaptist theological orientation of the college. Desired: teaching and administrative experience in a Christian college. The vice president will carry an instructional or other administrative assignment.

Starting date July 1, or no later than August 1. Applications deadline May 15.

Send to Doris Simmons, Assistant to the President, Fresno Pacific College, 1717 S. Chestnut Ave., Fresno, CA 93702. Fresno Pacific College provides equal opportunity for employment without regard for race, color, national origin, sex, age or handicap.

"**God has raised this Jesus** to life, and we are all witnesses of the fact" (Acts 2:32). Taken from Peter's Pentecost sermon, this verse serves as the theme for the 1989 observance of Mennonite World Conference Sunday, which as in recent years is being sponsored by Mennonite World Conference on Pentecost Sunday. This year's date is May 14.

Marco Guete (at left) tapes a radio script in the Spanish language for use by Mennonite Hispanic congregations in North America. The short scripts are used by urban Spanish-language radio stations free of charge and usually include a letter asking about a problem and a response to that letter. Guete is secretary for Hispanic ministries for the Commission on Home Ministries and makes the tapes to be used as outreach by local congregations.

NEWS

Mennonite church agencies address aboriginal justice

Winnipeg (MCC)—Representatives of the Native Ministries program of the Conference of Mennonites in Canada (CMC) and Mennonite Central Committee in Canada expressed their concern before the Aboriginal Justice Inquiry about the impact of a justice system alien to the aboriginal peoples, and expressed support for community-based alternatives to the courts and prisons.

Neil Funk-Unrau of CMC's Native Ministries referred to the Hebrew concepts of "shalom" and the "jubilee year" as underlying a concept of a legal code used to create a sense of community and to redress some imbalance between the rich and the poor. Several recent proposals from Native communities for new justice systems are based on similar ideals of restoration of relationships and harmony.

The Aboriginal Justice Inquiry was established by the Manitoba government last year following the shooting death by a policeman of a well-known Native community leader in Winnipeg. It will examine general issues of Native conflict with the judicial system until spring before turning attention to the shooting, as well as to the sexual assault and murder of a Native girl in northern Manitoba that went unprosecuted for 16 years. *Neil Funk-Unrau*

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A European-style casino in Winnipeg and one-armed bandits in Saskatchewan are being considered to raise health-care money. The Manitoba government said it will set up the casino in the ballrooms of the Fort Garry Hotel later this year. Lotteries Minister Bonnie Mitchelson said the casino will be open in October and will be a full-time operation, complete with slot machines. Saskatchewan plans to introduce legislation in the spring that would allow the operation of slot machines and other gambling games. The profits from the gambling in both provinces would go to finance health-care services.

Randy Kehler and Betsy Corner's Colrain, Mass., home is scheduled to go on the auction block any day. The Internal Revenue Service seized their house March 21 for non-payment of $20,000 in taxes and $6,000 in fines and fees. The couple has been withholding their federal taxes for 12 years, donating the money to a shelter for homeless women and children, a veteran's outreach center and a local peace group. Kehler says they are willing to risk the consequences "because we can't not do it." While the IRS is looking for a buyer, many local realtors will not touch the sale of the house because of strong community sentiment in favor of the couple's decision.

Edmonton will be the site of the 1995 combined conference/assembly of the Mennonite Church and the General Conference Mennonite Church, upon the invitation of the Conference of Mennonites in Alberta and the (MC) Northwest Conference.

NEWS

Shelly will help plan lessons for 1998-2004

Shelly

Mennonites, for the first time, will be directly involved in the long-range planning of the Uniform Lessons. Maynard Shelly, general editor for Faith and Life Press and the Commission on Education, has been elected by the Committee on the Uniform series to its Cycle Committee. This 10-member group, representing seven denominations, will plan the six-year lesson cycle for 1998-2004.

The Uniform Series, created by the National Sunday School Convention at its meeting in Indianapolis in 1872, continues to be the most widely used form of Bible study, reaching an estimated 42 million people every week. The International Sunday School Lessons first came to Mennonite congregations in 1887 with the founding by the General Conference of its German lesson quarterly, now known as *Bibelstudien fuer Erwachsene*.

The committee aims to cover all portions of Scripture basic to an understanding of the Bible's total message. Each cycle differs as world conditions impel Christians to look at old Scriptures in new ways. The cycle for 1992-1998, according to its planners, reflects "the sense of foreboding that pervades a world threatened by ecological collapse and nuclear war."

The newly elected committee, which expects to complete its work early in 1993, will select the Bible background and print passages to be studied for each of the 312 Sundays in the cycle and arrange them in courses no longer than three months and units of five Sundays or less. Each book of the Bible will be dealt with in some way. The Old Testament and New Testament will be surveyed in the first six months of the cycle. One-third of the studies will be from the Old Testament, the rest from the New Testament. Introductions for each course will be written.

Chairman of the Cycle Committee is Forrest Moorehead, a curriculum specialist for the Southern Baptist Convention. Other members of the committee are from the United Methodist Church, the American Baptist Convention, Evangelical Lutheran Church, African Methodist Episcopal Zion Church, and the National Missionary Baptist Convention.

Health and physical education position. Men's basketball coach, assistant professor—professor HPER, full-time position to begin September 1989, rank and salary commensurate with academic background and experience. **Requirements:** master's degree, prior teaching and coaching experience, academic training and experience in health and physical education. **Responsibilities:** coaching men's basketball, teaching health and physical education courses, coaching a spring sport.

An applicant should submit a letter of application, a resume of qualifications, and arrange for transcripts and three reference letters to be sent to Dr. Arden Slotter, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. An equal opportunity, affirmative action employer.

Bethel College, North Newton, Kan., has an opening for a VS position requiring custodial and minor maintenance within the Library Complex. Present VS couple is working six-hour days, five-day weeks.

Contact the Director of Physical Plant at (316) 283-2500 ext. 254.

Bethel College, North Newton, Kan., has an opening for a VS position requiring custodial and minor maintenance duties within the Auditorium/Sports Complex building. Ideal for semiretired couple to work six-hour days, five-day weeks.

Contact the Director of Physical Plant at (316) 283-2500 ext. 254.

MCCer assists with gardening in Somalia

Anne Carney (left), Tempe, Ariz., works with Somalian women Faduma (partly hidden) and Luul to plant tomatoes near the refugee camp where she works for Mennonite Central Committee and they live. "I'm thankful," says Carney, "that the women's training farm got started. The women are as excited as I am when struggling seedlings appear." Finding garden land for this refugee camp (one of Somalia's four) was difficult because most owners want to keep theirs "in the family." Some land by the river, owned by a camp leader, finally became available at no cost.

Jon Rudy (MCC)

The first copies of the New Testament in the Mocovi Indian language came off the press late last year. The first copy was presented to Mennonite Board of Missions workers Albert and Lois Bulkwalter at a surprise celebration during the annual business meeting of the Argentine Bible Society in Buenos Aires. The Buckwalters spent nearly 40 years translating the Bible into the Mocovi, Toba and Pilaga languages.

Kauffman Museum is conducting a survey and research on furniture and furnishings of late 19th-century Mennonite immigrants to the prairie (Kansas, Oklahoma, Nebraska, South Dakota and Manitoba). The categories of furniture and furnishings the museum would like to learn about include (1) objects relating to the central hearth/oven, (2) chairs, benches, beds, cradles, (3) wardrobes, cabinets, dowry chests, tables, desks, (4) clocks, (5) traveling trunks and boxes, (6) textile items such as samplers and other embroidery work. For more information contact Reinhild Janzen, Kauffman Museum, Bethel College, North Newton, KS 67117, (316) 283-1612.

A retreat for parents and adult siblings of homosexually oriented people will be held May 26-28 at Geneva Center, Rochester, Ind. Sponsored by the Mennonite Board of Congregational Ministries and the Mennonite Church Listening Committee for Homosexuality Concerns, the retreat will be an opportunity for family members of homosexual people to discuss homosexuality in a confidential setting and find help in a worshiping community. For more information contact Clare Schumm, Box 1245, Elkhart, IN 46515, (219) 294-7523.

NEWS

MCEC delegates say yes to $6.3 million fund drive

Kitchener, Ont. (GCMC)—Delegates to the second annual Mennonite Conference of Eastern Canada (MCEC) approved a $6.3 million fund drive during their meetings here at Rockway Mennonite Collegiate March 31-April 2.

The fund drive, which was proposed by the MCEC executive committee, asks congregations to raise $2.8 million for Rockway Mennonite Collegiate, $1.5 million for Conrad Grebel College, Waterloo, Ont., and $2 million for the MCEC missions capital fund, now through December 1992.

The money raised through the fund drive will be used to expand the current facilities at Conrad Grebel College and Rockway Mennonite Collegiate, both facing crowded conditions due to increased student enrollment, and to assist new churches with their building needs. Delegates affirmed that Rockway and Conrad Grebel begin their building projects that amount to $3.5 million and $3 million, respectively, on the condition that they each have 80 percent in cash or pledges at the time of construction.

Discussion about the MCEC fund drive focused on the two school projects. "I'm not altogether clear on why we need to include Rockway in the broader plan since it is perceived as more of a local project," said Waldemar Regier, Waterloo-Kitchener United Mennonite Church.

"Rockway is not strictly a local project," countered Lester Kehl, Elmira, Ont. "It serves all the communities in the conference."

Ivan Unger, Wanner Mennonite Church, Cambridge, Ont., questioned the emphasis on bricks and mortar. "I'm concerned that more money be put into the human resource end of it," he said.

But Doug Miller, Stirling Avenue Mennonite Church, Kitchener, said, "I'd like to speak in favor of bricks and mortar. Can you imagine what Conrad Grebel College would be like without a second building? Can you imagine what Rockway would be like if we still met in farmhouses like we did when it first started? It would seem like we had shortchanged ourselves."

Others were concerned about how their congregations would be able to afford their "fair share" of the fund drive. A rough estimate showed that each member would need to contribute approximately $460 in order to reach the $6.3 million goal. The executive was clear that each congregation's fair share would be figured on an individual basis.

Carla Reimer

Dramatic worship at MCEC

When it came to a vote, 64 percent of the delegates were in favor of Rockway's project, 74 percent in favor of Conrad Grebel's project and 95 percent in favor of the expansion of the missions capital fund.

Delegates also gave Rockway permission to build a fine arts and chapel facility, "provided that the $1.6 million project is funded by donors who would not contribute to the other expansion proposal."

In other action, a budget of $1,492,524 was passed, a 12.3 percent increase over last year's receipts. Giving to last year's budget fell short by 4 percent. However, since the budget was underspent by 3 percent, there was only a deficit of 1 percent.

The Agape Fellowship of House Churches, London, Ont., was accepted as a member of MCEC. Sam Steiner, St. Jacobs (Ont.) Mennonite Church, was elected conference secretary. *Carla Reimer, news service editor*

Singles

Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

Several hundred of your fellows have joined. Not all have found success, but many have—certainly the 7 couples we introduced, who have married.

The price is right—$100 for 2 years. Isn't it worth a try? For information write CROSSROADS, Box 32, North Tonawanda, NY 14120.

Director of member services. Mennonite Economic Development Associates is currently searching for a person to fill this senior position. The assignment requires familiarity with the marketplace and knowledge of business/faith concerns. Solid communication and educational skills, managerial experience and an entrepreneurial approach would be decided assets.

Submit resume **prior to May 30** to President, MEDA, 402-280 Smith St., Winnipeg, MB R3C 1K2.

Manager, member service, Mennonite Mutual Aid has an opening for a **member services manager**. Person will be responsible to lead and manage the staff and daily functions of the department. This includes servicing, selling and responding to client requests for information of products and services offered by MMA. Candidate should have management skills, sales experience and be licensed in property/casualty and health/life.

If interested please call or send resume to MMA, Personnel Office, 1110 N. Main St., Goshen, IN 46526, (210) 533-9511.

Bethel Mennonite Church, Winnipeg, membership over 500, invites applications for **assistant pastor**, commencing Aug. 15. The successful candidate will be part of a pastoral team of three, working primarily in the area of ministry to youth and young adults.

Applications should be submitted immediately to Sheldon Heidebrecht, 871 Garwood Ave., Winnipeg, MB R3M 1M6, (204) 955-6069.

Applications are being accepted for the position of **youth leader/ assistant pastor**, working especially with youth and young adults at Zion Mennonite Church in Swift Current, Sask.

Send resume inquires to Hilda Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Pastor required, Grace Mennonite Church, Brandon, Man., membership 110. Position open fall/winter 1989. Usual pastoral duties. Emphasis on preaching, evangelism and youth outreach.

Contact P. Letkeman, Sub. Station #6, Brandon, MB R7B 0M0, (204) 725-0343.

Growing Faith: *General Conference Mennonites in Oklahoma*, edited by Wilma McKee (Faith and Life Press, 1988, $11), tells of mission work among the Indians, of the movement of Mennonites to Oklahoma and the affect on their faith and beliefs. It includes the history of present churches and the Oklahoma Convention.

Contact the Oklahoma Convention, Wilma McKee, Box 32, Hydro, OK 73048.

MENNONITE
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ASSOCIATES
M E D A

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MEDAnet is a computer-aided placement network for MEDA employers and prospective personnel. If you're an **employer** looking for that "right person"; an **employee** seeking a career change or relocation; a **student** entering the work force . . .

The MEDAnet connection could be for you!

Contact Jean Buchen, MEDAnet,
P.O. Box M, Akron, PA 17501
(717) 738-3715

Bibles for China

Amity Printing Press

The Amity Printing Press in Nanjing, the People's Republic of China, hopes to print 800,000 Bibles and New Testaments with Psalms in 1989.

Because of the shortage and poor quality of paper in China, Amity needs to import paper at the estimated cost of $2 million (U.S.).

A **revolving credit fund** is urgently needed to provide the capital required for both the printing and distribution of Bibles.

Please send your gifts, clearly designated for **Chinese Bibles**, to the inter-Mennonite

China Educational Exchange
134 Plaza Drive
Winnipeg, MB R3T 5K9,
or Commission on Overseas Mission
722 Main St., Box 347
Newton, KS 67114.

MENNONITE VOLUNTARY SERVICE OPENINGS

Winnipeg—
Two units have a variety of needs including: **peace worker** with Project Peacemakers, **child care workers** and a **crisis intervention worker** with battered women.

Arvada, Colo.—
Has several immediate openings: **pastoral care assistant**, **therapeutic assistant** and **shelter manager/emergency services coordinator**.

Wichita, Kan.—
Mennonite Housing Rehabilitation needs the help of people with **building**, **organizing** and **administrative** skills.

St. Catharines, Ont.—
Two people are needed to serve as **senior visitation workers** with the Friendly Visitor Service.

Mennonite Voluntary Service has more than 50 other positions which will be available during the summer.

Volunteers receive subsistence support including housing, meals, health care, transportation and monthly allowances.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

Japanese theologian Kosuke Koyama will be the keynote speaker at the Conference on Education for International Mission and Service May 25-27 at Goshen (Ind.) College. Koyama, now a professor at Union Theological Seminary, New York, is the author of five books published in the United States: *Waterbuffalo Theology*, *Three-Mile-an-Hour God*, *No Handle on the Cross*, *Mt. Fuji and Mt. Sinai: a Critique of Idols* and *Fifty Meditations*. The CEIMS will bring together representatives of Mennonite-related colleges and seminaries and of Mennonite-related agencies that work overseas. Contact Ronald Stutzman, Goshen College, Goshen, IN 46526.

"Seeking Wholeness in the Church: Contributions and Needs of People with Disabilities" was the subject of a forum Feb. 7 at Cross Wind Conference Center near Hesston, Kan. Planned by a regional committee and sponsored by Brethren Health and Welfare Association of the Church of the Brethren and Mennonite Health Services of Mennonite Central Committee, this was one of a series of theological forums held in different parts of the United States. Moderator of the forum was Keith Harder, pastor at First Mennonite Church, Hillsboro, Kan., whose son drowned as the result of an epileptic seizure. The forum included several speakers and small group discussion.

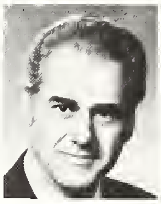
Non-profit religious organizations and schools throughout the United States are receiving free supplies and equipment from a non-profit organization called NAEIR, the National Association for the Exchange of Industrial Resources. NAEIR collects donations of excess inventory from industry, then redistributes the brand-new merchandise to 8,000 schools and charities that are members of NAEIR. Members receive office supplies, computer accessories, books, records, arts and crafts supplies, clothing, shoes, paint and toys. Annual NAEIR dues are $520. For more information contact NAEIR, Dept. RM-3, Box 8076, Galesburg, IL 61402, (309) 343-0704.

RECORD

deaths

T. Mathai, a physician at Champa (India) Christian Hospital for nearly 40 years, died March 26 at his retirement home in Bangalore. He is survived by his wife, Greta, and one son in India and a son and daughter in the United States.

Paul Soetartono, 57, died unexpectedly Jan. 30. He was chairman of the Evangelical Church of Java, replacing Pak Djojodihardjo in 1983, who died in September 1988.


Augsburger

Kraybill

G. Bergen

W. Bergen

T. Sprunger

Burkholder

J. Bender

P. Bender

Bohn

Brown

Dyck

A. Ens

workers

Myron Augsburger, *Albert Widjaja* and *Paul Kraybill* were major speakers during the Gereja Kristen Muria Indonesia Synod Feb. 20-24 in Caringin, Indonesia. One theme was "Who Are We as Mennonites in Indonesia?"

Pauline Jahnke Bauman has been appointed mission itineration coordinator for the Mennonite Conference of Eastern Canada. She is working for the Commission on Overseas Mission and Mennonite Board of Missions, helping to link congregations with overseas workers.

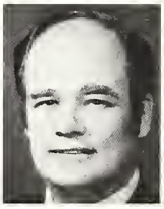
Julianna and *Philip Bender*, MBM workers, left March 26 for Accra, Ghana. They are teaching at the Good News Training Institute and developing fraternal relationships with the Ghana Mennonite Church.

Gloria and *Wilfred Bergen*, Zion Church, Swift Current, Sask., began two-year Mennonite Voluntary Service terms March 6 in Winnipeg. She is a child-care worker at Carter Day Care Centre. He is a van driver for Winnipeg Harvest. Her parents are Ella and Frank Bergen. His are Sam and Helen Bergen.

Karl Bohn, Silverwood Church, Goshen, Ind., began a two-year MVS term Jan. 23 as a teacher's aide at Sacred Heart Shelter, Our Place Day Care. His parents are Alden and Doris Bohn of Elkhart, Ind.

Mal Braun will become the new pastor Sept. 1 at Cornerstone Church, Saskatoon.

Hubert Brown, *Erwin Rempel*, executive secretaries of the commissions on home ministries and overseas mission, respectively, COM missionaries *Hugh Sprunger* and *Tim Sprunger* in Hong Kong, will attend the Lausanne Congress II evangelism conference in Manila, Philippines, July 9-20.


Rempel

H. Sprunger

Harold Burkholder, pastor at First Church, Burns, Kan., will retire April 30 after more than 50 years in pastoral ministry. He also served congregations in Pennsylvania, California, Oregon, Ohio and Nebraska, and was president of Pacific District Conference.

Jacob Dick, Mountain Lake, Minn.; *Blake Friesen*, Calgary; *Allen Linscheid*, Reedley, Calif.; *Carol Suter*, Pandora, Ohio; *Dorothy Swan*, Phoenix, Ariz., and *Art Waltner*, Hutchinson, Kan., have been appointed by Gary Franz, GC planned giving director, as regional consultants. There will eventually be one consultant in each conference province and district.

Donovan Diller, formerly the pastor at Bethel Church, Mountain Lake, Minn., is the new executive director of the Beatrice (Neb.) Community Hospital Foundation.

Irma Fast Dueck, assistant pastor at Bethel Church, Winnipeg, has resigned effective this summer.

Wendy Dyck, Winkler (Man.) Bergthaler Church, began an

Phil Stoltzfus, a Mennonite who writes Christian Peacemaker Teams stories, was one of 15 Harvard Divinity School (HDS) students who occupied the Harvard Memorial Chapel April 7-8 in support of Desmond Tutu's bid to become a member of the board of overseers of Harvard University. The action was part of the 20th reunion of people who occupied the Harvard Administration Building to protest the Vietnam War. The participants fasted, prayed and shared communion. Among those in a support group were Harvard faculty member and Mennonite theologian Gordon Kaufman and Commission on Overseas Mission worker and HDS student Don Boschman.

"I learned many details about our Anabaptist history that I had never known before," said Raymond Rohrer, pastor at First Deaf Mennonite Church, Lancaster, Pa. Rohrer was one of three deaf people who came to the Associated Mennonite Biblical Seminaries, Elkhart, Ind., for January interterm. Rohrer, Jeff Hoffer (also from Lancaster) and Janelle Yoder, a student at the Deaf International Bible College in Minneapolis, studied "Anabaptist History and Theology," taught by C.J. Dyck. Deaf Ministries of Mennonite Board of Missions, Eastern Mennonite Board of Missions and First Deaf Mennonite Church provided an American Sign Language interpreter.

Under the theme "Christian Solidarity for Disabled People Around the World," over 250 disabled people are expected to gather in Winnipeg in 1990 prior to the Mennonite World Conference. Organized by the Mennonite Central Committee Disabled People's Concerns, the gathering will take place July 20-22, 1990, at Canadian Mennonite Bible College. For more information write MCC Disabled People's Concerns, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

RECORD

eight-month MVS term Jan. 9 as a child-care worker at Friendship Day Care Center in Hutchinson, Kan. Her parents are Abe and Lena Dyck of Winkler.

Adolf Ens, associate professor of history and theology at Canadian Mennonite Bible College, Winnipeg, and a former Mennonite Central Committee worker in Indonesia and Uganda, will teach a two-week course, "Development Issues in Christian Perspective," at Columbia Bible College, Clearbrook, B.C. The course is sponsored by the Service Education Program, a cooperative effort of CMBC, MCC, Mennonite Brethren Bible College, Winnipeg, and Conrad Grebel College, Waterloo, Ont.

Carl Ens, pastor at Cornerstone Church, Saskatoon, will complete his term at the end of June.

Rob Enns, Carrot River, Sask., recently returned after 10 years in Bangladesh under MCC, began in February as Native Gardening coordinator on a part-time basis for seven months.

Carl and *Ruth Epp*, Henderson, Neb., began a one-year MCC term in Nicaragua this month. They are coordinating hurricane reconstruction programs in the Rama and Nueva Guinea areas. The project is in cooperation with the Nicaraguan Mennonite Church and will be using both Nicaraguan and North American work groups.

Joanne Epp, associate pastor at First Church, Saskatoon, will resign this summer.

Gaedderts

Jane and *Stan Freyenberger*, MBM workers in Nepal, returned there April 14 following a three-month North American assignment. He is assistant rural development secretary in Kathmandu.

Ed Funk, pastor at Plum Coulee (Man.) Church, has resigned effective this summer.

Peter Funk will begin as pastor at Coaldale (Alta.) Church Sept. 1.

Jessie and *Menno Gaeddert*, Arvada (Colo.) Church, will begin a two-year COM term in May in Taipei, Taiwan. They will be hosts at the mission guest house and mission accountants.

Helen Gaspar, San Pedro Parish, Davao City, Philippines, began a one-year MVS term as a Synapses intern in Chicago. Her parents are Josefina and Salvador Gaspar of Davao City.

E. Reginald Good, Kitchener, Ont., is the first recipient of a $2,500 grant from the Frank H. Epp Memorial Fund. He is a doctoral student in history at the University of Saskatchewan, examining Mennonite-Indian relations on Canada's settlement frontier.

Jim Griffin, Eden Church, Moundridge, Kan., began a two-year MVS term Feb. 1 as a child-care worker at Friendship Day Care Centers in Hutchinson, Kan. His parents are Joan and Nelson Goering of Moundridge.

Gaspar

Griffin

Harder

Hilyard

Les Klassen Hamm, assistant pastor at Northdale Fellowship, Winnipeg, will complete his term this summer.

Ronald Harder, Stirling Avenue Church, Kitchener, Ont., began a one-year MVS term Jan. 9 as a home repair worker for Menno House Repair in Oklahoma City. His parents are Carrie and John Harder of Kitchener.

Herutomo has been named interim chairman of the Evangelical Church of Java (GITJ), Indonesia, after the death of Paulus Soetartono. The GITJ, with a membership of approximately 47,000, is the largest Mennonite body in Asia.

Bruce Hiebert will begin as pastor at Grace Church, Regina, July 1.

Lawrence

Lederach

Holly Hilyard, St. Mary's Church, Salina, Kan., began a one-year MVS term March 5 as a staff person for Conservation Corp in San Francisco. Her parents are Jack and Patty Hilyard of Salina.

Rick Janzen, pastor of youth and music at Winkler (Man.) Bergthaler Church, has resigned effective in July.

Lester Kehl will begin Sept. 1 as pastor at Bethany Church, Virgil, Ont.

Lora Lawrence, Myerstown (Pa.) Grace Brethren Church, began a two-year MVS term Feb. 1 as an aide for Hutchinson (Kan.) Heights. Her grandparents are Ardell and Margaret Smith.

John Paul Lederach was the speaker for Bluffton (Ohio) College's missions day April 18. His topic was "The Peace Process in Central America: an Inside View."

Angela Albrecht Rempel, First Church, Newton, Kan., will begin June 15 as interim editorial assistant for *The Mennonite* for one year while Sharon Sommer and her family are in Tokyo under COM. Rempel, a former missionary to Brazil, is married to Erwin. They have two daughters and one son.

—compiled by Sharon Sommer

A spirit of keen anticipation, of positive planning and hope for the future prevailed as delegates from most of the districts of the Zaire Mennonite Church (CMZ) met at Kalonda on Jan. 26 for their All-Church General Assembly, reported Earl Roth, executive secretary of Africa Inter-Mennonite Mission. The CMZ restructured its national and regional organization to make it more autonomous, less hierarchical, Roth said. Delegates agreed to eliminate terms of service, so that officers are elected for life. However, a committee will evaluate each officer every four years.

Literacy facts from Zondervan Publishing House: Over 27 million Americans cannot read—medicine labels, street signs, menus, restroom signs. Another 33 million read beneath the ninth-grade level. The U.S. illiteracy rate is four times higher than the Soviet Union's and five times higher than Cuba's. Forty-four percent of adults never read a book in the course of a year. The average child has seen 5,000 hours of TV by the time he graduates from kindergarten. Of all 9-year-olds, 27 percent watch more than six hours of TV a day. The U.S. school dropout rate is 27 percent; Japan's is 5 percent. Ten percent of Americans read 80 percent of the available books.

Mennonite Central Committee plans to launch a new "more-with-less" cookbook featuring international recipes. The book aims to introduce readers to some of the world's people and cultures, as well as to international foods. Joetta Handrich Schlabach of East Lansing, Mich., will be the author for the book. She has worked with MCC in community development in Honduras and Nicaragua and earlier worked in the MCC Food and Hunger Concerns office. Working with her as project coordinator will be Kristina Mast Burnett, who has worked as director of MCC Information Services since 1978. Herald Press will work with MCC to plan the project and will publish the book.

RESOURCES

books

Healing the Eight Stages of Life by Dennis and Matthew Linn and Sheila Fabricant (Paulist Press, 1988, $6.95) examines each of the eight stages of life as detailed by Erikson—infancy, autonomy, play age, school age, adolescence, young adulthood, adulthood and old age—and leads the reader to focus on hurts that may have occurred in each stage.

"We Christians may not feel holy most of the time," writes Bruce Larson in **A Call to Holy Living** (Augsburg, 1988, $6.95), "but it is only in the pursuit of holy living that we are wholly living."

Parables of the Kingdom: *Jesus' Left-Handed Approach to a Wrong-Headed World* by Robert Farrar Capon (Zondervan, 1988, $7.95) examines Mark's 14 parables and passages about the use of power in the kingdom of God, setting them in their gospel and biblical context.

In the introduction to **Is There a Christian Ethics?** by Lucien Richard (Paulist Press, 1988, $7.95) the author says that this question "touches the fundamental questions of Christology, anthropology and soteriology."

Essays on Peace Theology and Witness, edited by Willard M. Swartley (Institute of Mennonite Studies, 1988, $9), is a collection of 10 essays that present an overview of major issues and perspectives in Mennonite peace theology and witness.

Vacation Bible School Ideas and Summertime Fun (Shining Star Publications, 1988, $7.95, plus $1.50 postage, from Faith and Life Bookstore, 724 Main, Newton, KS 67114) contains crafts, games, songs, puppets, summer snack recipes and activities for ages 4-7.

Newly released as a model for church unity is a new translation by Irvin B. Horst of the **Mennonite Confession of Faith** adopted in 1632 at Dordrecht in the Netherlands. It is available from the Lancaster Mennonite Historical Society, 2215 Mill Stream Road, Lancaster, PA 17602, for $10.95 (cloth) or $7.95 (paper), plus $2 postage.

films

The War in El Cedro (Northstar Productions, 3003 0 St. N.W. #1, Washington, DC 20007, $45 rental) shows how American veterans of World War II, Korea and Vietnam helped rebuild a health clinic in El Cedro, Nicaragua, that was destroyed by contras.

Five videotapes in a series called **Signs of Hope: Stories of Deaf People and of Jesus** are available from Deaf Ministries, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523, for $25 each or $100 for the set.

Night of Caring (Dynamic Communications, Inc., 127 N. Madison Ave., Suite 22, Pasadena, CA 91101, $199) is a 13-session video series that teaches congregations how to reach out to visitors in ways that will make them want to come back and stay.

A 26-minute video on the theme of developmentally disabled persons in community is available from Indian Creek Foundation, Box 225, Harleysville, PA 19438-0225. **These People That Are Ours** shows actual situations of people being integrated into the communities served by the Foundation.

Mission Happens (Commission on Overseas Mission, Box 347, Newton, KS 67114, free loan) is a 16-minute slide set that provides firsthand accounts of missionary work around the world during the course of a day.

A resource packet from Mennonite Central Committee, Box M, Akron, PA 17501, includes two slide sets, study guides for youth and adults, meditation and worship suggestions and an annotated bibliography. **Land of Hope and Hardship** (12 minutes) lists factors that have brought underdevelopment and poverty to eastern Africa. **Conflict, Christ and the Church** (13 minutes) tells of the region's wars and conflicts and its churches' attempts to bring reconciliation and reconstruction.

No Way Out, a 40-minute video drama about young people and drugs, is available from the Hispanic media office at Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370.

MUSIC

Hail to the Lord's Annointed by J. Harold Moyer (Waterloo Music), an anthem commissioned by Conrad Grebel College, Waterloo, ON N2L 3G6, is available in published form.

As a fund-raiser for Heifer Project International, Randy Zwally created **Bethlehem Twilight: Music for Christmas**, which includes familiar Christmas songs arranged by Zwally for classical guitar, plus original Christmas songs. A cassette is available for $8.50 plus $1 postage from Zwally at Box 432, Dept. 77, Ephrata, PA 17522.

Walking into Light is a musical adaptation of John Bunyan's 1678 classic *Pilgrim's Progress*. For information write Peter Fuller, 680 Huron St., London, ON N5Y 4J8.

Rockway Mennonite Collegiate, 110 Doon Road, Kitchener, ON N2G 3C8, has released a record album that is a tribute to the late Frank H. Epp and commemorates 200 years of Mennonites in Canada. **Celebration 200** is available for $10 plus $3 for shipping.

—compiled by Gordon Houser

“With a gun in his hands, man cannot till the land.

Hoes must be held between two hands.”

—Paride Taban, Sudanese bishop

Around the world MCC and its local partners see the relationship between conflict and hunger. Poverty and hunger are causes of conflict. War makes it impossible for people to earn a living and grow food. War is also costly, drawing government funds away from social programs.

MCC works at peacemaking and meeting human need through programs such as agricultural work in Lebanon, peace efforts in the Horn of Africa, and assistance through churches in Nicaragua and Honduras.

“They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but every one will live quietly in his own home in peace, and no one shall make them afraid, for the mouth of the Lord of hosts has spoken.”

Micah 4

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
Box M
Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

LETTERS

Oklahoma!

"A Litany of Penitence" by Martha Harms (Jan. 24 issue) is an excellent contribution, much more than a reflection of her cross-cultural tour last spring. Martha Harms and I grew up in the midst of Cheyenne and Arapaho culture, and we can see easily that American Indians are the victims of white domination. May we never forget or ignore our fellow Christians in Oklahoma.

My work at the Mennonite Library at Bethel College, North Newton, Kan., reminds me constantly of the vast amount of money, time and talent we Mennonites spent in converting the Oklahoma Indians to Christianity. What enormous support was given to missionaries Rodolph and Marie (later Bertha Kinsinger) Petter, H.R. and Barbara (later Martha Moser) Voth, M.M. and Ottilie Horsch and others. This was at the beginning of the century, when our Kansas Mennonites were barely through their pioneer struggles. Later missionaries H.J. and Christina Kliewer, G.A. and Anna Linscheid, J.B. and Agatha Ediger, and others joined forces and worked hard there. The Cheyennes and Arapahos did respond, but they still need encouragement, just like the rest of us.

Two years ago I returned from a trip to Oklahoma. The occasion was a combination celebration of all Clinton High School graduates and the commemoration of the 96th anniversary of the Run of 1892. The Cheyenne tribe was much involved. After the parade we were invited to the powwow, and it was a good one. On Sunday we attended the Koinonia Church services. I was more excited than most other Kansas Mennonites. *Hilda Ediger Voth, Box 113, Goessel, KS 67053*

March 8

Against the death penalty?

Here is another way for Mennonites to get involved in the penal system in states that don't have the death penalty.

Andrea Hicks Jackson is on death row in Broward County Correctional Institution in Pembroke Pines, Fla. She is a Christian and is ready to meet her Maker.

Governor Bob Martinez has signed the papers for her execution May 9. She hasn't had all the trials required before she can be put to death. They say she will be the first woman ever executed in Florida.

If you are against this, please write a letter of protest to Governor Bob Martinez, State House, Tallahassee, FL 32300. *Mavis Bestvater, Peabody, KS 66866*

March 25

Allow God to work

In response to Elaine Rich's letter (March 28 issue), I too was at one time in the condemnation mode as I sat in the church pew years ago and listened to fellow church members confess their "sin" of divorce. I now realize that was self-righteous judgment on my part, for there was seldom reconciliation in the process. More often than not, that member and his or her family felt alienation instead.

I think the key words in Elaine's letter are "compassionate" and "changed my mind." It is sometimes surprising what God's Spirit can do when we are willing to change our minds. Then we can see another's pain, identify with it and become compassionate. For years divorce was on our list of big sins. Now we are beginning to see that staying in a bad marriage may be the sin and that divorce may [resolve] an irreconcilable situation. Unless we make the effort to understand a situation and empathize, we cannot be compassionate.

In a similar manner, for years the church has alienated people because it has listed homosexuality as one of the greatest sins. Because we do not understand, we condemn. We are not compassionate but rather are in the mode of self-righteous judgment.

It is time to open our eyes to the pain we are causing by our rejection and let God's Spirit work in our lives to heal the pain. Homosexuality is not a sin. It is an orientation. There is scientific evidence that one's sexual orientation (heterosexual, bisexual or homosexual) is set by predisposition at birth. That means my heterosexuality is a gift from God to me before birth. So, also, our son's homosexuality is a gift from God prior to his birth.

When we can open our eyes, take out the beam and accept homosexuality as normal for many (about 10 percent of our Christian sisters and brothers) we'll be surprised at how God's Spirit works in our lives and what a blessing we will receive in reconciliation.

To that end I would like to recommend the booklet *And God Loves Each One* by Ann Thompson Cook, available for $4.95 plus 15 percent for postage/handling from Reconciling Congregations Program, Box 24213, Nashville, TN 37202. Another book I recommend is *Living in Sin? A Bishop Rethinks Human Sexuality* by John Shelby Spong (Harper & Row). This book speaks to all aspects of sexuality, including divorce. *Ruth Linscheid, North Newton, KS 67117*

March 26

Clarity on Indonesia

I want to elaborate on a statement regarding Indonesia-North America Mennonite church relationships that appeared in the story "North America Conference Leaders Tackle Inter-Mennonite Issues" (Feb. 28 issue).

Since Mennonite Brethren North America church leaders were planning a visit to Asia in 1989 with a stop in Indonesia, I did suggest that their Indonesia visit be on behalf of all the conferences participating in the Council of Moderators and Secretaries. The council agreed but does not intend for this decision to be the final word on how Indonesia Mennonites can relate to North America Mennonites on a church-to-church basis. This matter will again be on the agenda for the next meeting of the Council of Moderators and Secretaries. *Vern Preheim, chairman, Council of Moderators and Secretaries, Box 347, Newton, KS 67114*

March 27

Better than witch hunts

Although Mennonite churches of varied sorts are now found in my home community, when I was growing up there were only two, our GC and the other, which we called Old. I grew up thinking that only Mennonites delighted in such a mixture of faiths, but I quickly learned when I moved away that this kind of variety marks most religions. In this town of 40,000 are about 20 different Baptist churches. Although the Missouri Synod got its start only a few miles from here we also have a variety of Lutheran creeds, some of which find the Missouri Synod "dangerously modern." Others find it impossibly stuffy. In this decade a renegade Baptist group left the large church when the minister would not respond satisfactorily to a "questionnaire." The renegades joined a small Presbyterian church, left it in shambles, began their own "independent" church, which soon split again and continues to splinter. This has caused divided families, broken and disillusioned people who are trying in all of the confusion to live "Christian lives." Every community can supply such horror stories. If this is Christianity, why should we be surprised if our children run away in dismay from the faith?

1. The two congregations in my home community had once been one. They quarreled about footwashing. Can I tell my children that the loving God I adore is upset when I don't wash my feet? Can I believe in a God who is distraught when a woman walks into church bareheaded or when an Amish farmer has pockets in his overalls? I am quite willing to allow you to wash your feet or rip out your pockets, but I don't wish you to order me to join you.

2. I believe we worship the past simply to support our prejudices. Why should I be so impressed by Anabaptist doctrine? Some of them required shunning. They taught an unrealistic "separation" from the world. They were committed to an adversarial attitude toward the state. None of this makes sense to me. I live in the world. I find this life and this country meaningful and am not interested in a faith that tells me I should be unhappy because I live in an imperfect world.

3. Not all church founders quarreled with the state. The Wesleys found English monarchy worthwhile and had no plans to break with it. Why should I have this Anabaptist snapping and snarling at the state that allows me to snap and snarl? Is it not likely that if the Anabaptists had lived in a country that allows the freedoms ours does they would have lived peaceably within it?

4. I underline the least common denominator of my faith. We say that we believe in the communion of saints. "Getting along with others" is an important part of my creed. It is far more important to me than witch hunting for those who might disagree with me about lesser matters. The Apostolic Creed also finds our God to be "infinite in wisdom, power and love, whose will is ever directed to his children's good." *Peter Hilty, 632 Bellevue, Cape Girardeau, MO 63701*

March 30

I want to help create shalom at Honeywell

Jan Willard

I grew up Catholic, but I never understood what Christianity was. I thought of it as a lot of rules. Five years ago I became a Christian, and at about the same time I got involved in the Honeywell Project in Minneapolis.

Actually, they were related events. I had been thinking for several years about joining the Honeywell Project, but I thought, What good would it do? Why do anything that you don't think is going to do any good? I felt hopeless.

But when I became a Christian I realized that the biggest message Jesus brought was hope. There is a possibility for shalom in this world. We can create shalom right here in this city. I joined the Honeywell Project with faith that what I'm doing is making a difference in the world. And that's how I began to live my Christian life. I also joined Faith Mennonite Church. Out of making those commitments I could live out of hopefulness rather than out of hopelessness.

We're not here only to change our own life but to affect the whole social structure. What was present at Faith Church was the sense that we are here as a community to affect our larger world community.

But sometimes Mennonites get too focused on "out there" and forget that there's something I can do about my own living. There are also ways to create that within Faith Mennonite Church. I joined a small group of people that seeks to affect our personal lives and our relationship with Jesus.

The first time I was arrested at Honeywell we had several sessions of peacekeeping training beforehand—what to expect at an action and practicing it. If someone attacks you, for example, the appropriate response is to lie on the ground and go into a fetal position.

What do you do if you see somebody in your own ranks becoming violent? We know in the past that the CIA has infiltrated the Honeywell Project with violence makers and riot makers. The support people on the sidelines are to first talk to the person, tell them their behavior is inappropriate. If that doesn't work, they are to get a partner and physically bring the violent person across the street to the supporters.

I was also told to join an affinity group, a group of people that supported each other through the action.

I prayed, but not enough. At the time I prayed for outcomes, for my safety. I also asked the people in my church to pray, mostly for safety. But safety isn't always what is going to bring about shalom. Now I visualize what it would be like if we had shalom in existence right here in this city—if people realized that building bombs was against that idea.

My trial is pending. I was among about 200 people arrested last year for "trespassing." We tried to make a statement to the workers at the Honeywell plant.

We tried to delay the work process at Honeywell. We were attempting to slow down the bomb-building for a day, or at least a few hours.

I'm worried. The consequences are hitting me now. It comes up for everybody. But I think about faith and the promise of shalom.

I can see how the risks for me are greater sharing my faith as I'm going through this process than it is simply being arrested. It's a lot easier to talk about political stuff with people from the secular world than to talk about my relationship with Jesus Christ and what that has to do with what I did.

After my preliminary orals I'll do civil disobedience again, until the consequences hit me hard again. I hope I won't do it with a spirit of, "Oh my, what am I getting myself into?" That's not a powerful way to live. I want to do it with a spirit of, "I'm making a difference."

Jan Willard is a member of Faith Mennonite Church in Minneapolis and enrolled in a five-year graduate program at the University of Minnesota. She has taken part in resisting Honeywell Corporation weapons production in her city through civil disobedience actions. On several occasions the community action group Honeywell Project has succeeded in the non-violent blockade and closing down of Honeywell Corporate Headquarters for one day.

A 10-year 'plant' in Beppu

Mary Derksen

When in 1977 Oita (Japan) Mennonite Church suggested Beppu, a hot-spring resort, as my husband, Peter's, and my next church planting effort, we balked. "Beppu? That tourist city of 135,000?" Other cities are difficult, but local pastors called Beppu the "Sodom and Gomorrah" of Japan. At the annual church conference in 1978 we were officially placed in Beppu. We accepted this as the Lord's call.

We immediately knew that we were in "enemy" territory. Pastor Sato from the Oita Church and Peter drove and walked the streets of Beppu, looking in vain for a house to rent. "Impossible in August," said the real estate agents. But God did the impossible, and we persuaded the owner of a house that was not for rent to let us use it. That neighborhood became like a family to us. Our daughter, Lily, then 10, found close friends next door. The Oita Christians helped us move and distributed 5,000 invitations door-to-door. We prayed and waited.

Opening day arrived—Sept. 10, 1978. Would anyone come? All the neighborhood children, 15, came for Sunday school. Later 14 of us worshiped together. Attendance fluctuated, but there was always someone. The lowest was three.

Isaiah 61 speaks about the Spirit's anointing to preach good news, bind up the brokenhearted, proclaim freedom and release, comfort the mourning, bestow a crown of beauty instead of ashes. Our prayer was that the Lord would send us needy people—that we would be able to reach the "underside" of society.

They came. A Christian nurse from the Oita Church working in Beppu brought another nurse. An elderly Christian widow brought the daughter of a friend. Both were among the first to make decisions. Both learned to forgive wayward husbands as Christ's forgiveness and love enveloped them.

Hurting people came. Some had already sought relief through suicide and failed.

We also discovered that in most cases the "seed" of God's Word had been planted long before their contact with us. Many who found their way to church had attended Sunday school in the past. Some had their first introduction to Christianity through a tract, others through radio ministry, others through church years before. One woman in a bar had once showed such a tract to a customer. "If I ever get in trouble," she had said, "I'll know where to find help."

Mary Derksen

Kesatsugu and Megumi Kurogi are seated left to right in the foreground at his installation service as pastor of Beppu Christian Church in March 1987. At Megumi's left is Anna Dyck, under whose ministry Kesatsugu became a Christian.

Besides Sunday school and a worship service we also started weekly Bible studies and monthly film meetings. It was exciting to see people come to a new birth in Christ. Our church also benefited from several Christians moving to Beppu from other cities and joining us. Thus in the first year a small nucleus of approximately 10 Christians made up the church with as many more attending.

By the first Christmas three young Christians were helping with Sunday school. Eventually there were seven Sunday school teachers, with children from nursery through junior high. Not only was this reaching children, but two mothers became Christians as a direct result. Attendance averaged 25, with peak seasons bringing over 40.

Once, when a sixth-grade girl refused to attend school, and parents and teachers were at their wits end, the school principal sent the father to the church. "Maybe they can help you," he said. For the first time the church received open recognition from the schools. Later a junior high school endorsed a film our church was showing and encouraged its students to attend.

The Lord gave us young Christians eager to grow, spread the gospel via literature and evangelistic meetings and witness to friends and family. Knowing that most had had previous contact with the gospel before finally making decisions for Christ confirmed our desire to spread God's Word widely. One young mother came a few times after receiving a Christmas tract. Later she tried to kill her child and commit suicide. The church's response was tremendous, and the child, the mother and the child she was carrying at the time lived.

Peter helped distribute thousands of New Testaments in Beppu hotels in an effort to reach tourists.

In 1982 the young church of 20 took a big leap in faith and rented a 2,000-seat auditorium to show the film *Jesus of Nazareth*. Encouraged by the crowd of 1,200, we decided to do it again the following year. This time 1,400 came for the film *Jesus*. Beppu city's social welfare people were impressed when we brought the proceeds for the poor.

As the Lord continued to send people with needs to our small church, we prayed that we become a caring, concerned group of Christians. A Christian businessman looked for jobs for the unemployed. Women took meals to the sick in their midst. When Christians or seekers had to move, Christians helped, some even taking time off from their jobs on moving day. And when a Christian wife was in financial need, the church collected $10,000 in two days to help her through the crisis. Within a month the money was all paid back. Thus the church is finding many ways to reach out to the needy.

The church has nurtured several who have become full-time Christian workers. Mayumi Miki attended seminary and now serves the Fukuoka Mennonite Church. A young couple, the Naganos, have felt God's call and have given up their greenhouse flower business to prepare to serve the Lord.

Discouraging times came, too. One couple told us they were quitting. Why hadn't God answered her prayers for her mother to become a Christian before she died? Our answers were not satisfactory. They had been baptized and married in the church and had dedicated their baby to the Lord. We were crushed but also fearful of what would happen to the young Christians they had brought and to the junior high students they had been teaching in Sunday school. But God is faithful. No one else quit as a result; they only seemed to grow stronger in their faith.

God strengthens us by sending new people. For example, the Uemuras, who attended church in their youth but drifted away, now 50 years later found their way back. They are a joy and encouragement to the younger Christians.

Churches have often struggled with supporting a pastor and acquiring property at the same time, causing hardship for the pastor and the church. In Beppu we tried a different strategy: have the church acquire property as early as possible, pay all the debts, then call a pastor. This worked well.

On Palm Sunday in 1980 the Sunday school children walked down the hill to our new church home waving palm branches and singing. The young Christians were eager to liquidate their debts and gave generously. Five years later the debt was paid.

In March 1987 Kesatsugu Kurogi, a member of the Sadowara church, who had just graduated from Bible school, accepted the call to become pastor at the Beppu Christian Church.

This church is still small in number—about 30—and not without problems. But God is at work. Beppu is blooming.

Mary Derksen is a missionary in Japan with the Commission on Overseas Mission.

If you love the Lord . . .

Nathaniel Whiteman

I believe the temptations and trials of Jesus are similar to the temptations and trials we must go through. Maybe our temptations and trials are the cross that Jesus asks us as his followers to bear.

Jesus said, "Many are called, but few are chosen" (Matthew 20:16, 22:14). For example, there may be six people on any day who come to know the Lord Jesus Christ, but when the temptations and trials come, five may fall and only one remains. Are you with the group of the many or with the few that are chosen?

These temptations and trials are to make us strong in Christ. "I can do all things through Christ, who strengthens me" (Philippians 4:13).

Christians should not try to carry these temptations and trials themselves. "Cast all your cares upon him, for he cares for you" (1 Peter 5:7).

In John 16:33, the Lord Jesus Christ says, "In the world you shall have tribulations, but be of good cheer, I have overcome the world."

If you love the Lord Jesus Christ, you will deny yourself, pick up your cross and follow Jesus. You will put your old ways behind. You will follow the Lord Jesus Christ. Can you say in your heart you truly love the Lord Jesus Christ?

The Lord Jesus Christ says in John 10:27-29, "My sheep know my voice and I know them and they follow me and I give unto them eternal life. And they shall never perish. My father who gave them to me is greater than all, and no one is able to pluck them out of my father's hand. I and my father are one." By believing in the Lord Jesus Christ, you will have eternal life with the Lord Jesus Christ (1 John 5:13).

Nathaniel Whiteman has been a Christian for 14 years. He lives in Seiling, Okla.

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editorial

Two down, goal to go

Two *years*, that is. Two years since April 1987, when, after months of preparation, 267 of our congregations in Canada and the United States celebrated Dedication and Commitment Sundays, launching the meat-on-the-bones part of A Call to Kingdom Commitments.

CKC, as it has become known, has meant "a tremendous gain in commitment, service and dollars," says George Enns of Winkler, Man. Nearly 13,000 members of our conference made commitments—one in every 11 adults for service, one in every six for prayer, one in four for dollars. In this space I will limit myself to dollars. $5.5 million has been pledged for above-budget projects to carry out four kingdom goals (evangelize, teach and practice biblical principles, develop and train church leaders, achieve Christian unity).

Receipts are running ahead of schedule, says Gary Franz, planned giving director, Newton, Kan. "About 75 percent, or $4 million, of the amount committed" has already been given. This makes possible the beginning of planned projects in a timely manner. More than 60 projects have received disbursements totaling over $2 million. Remaining funds, says Franz, earn interest and encourage the initiation of further projects.

Here are some above-budget things that have happened specifically as a result of CKC. Missionaries have gone to Latin America, Asia and Africa to plant churches, teach the Bible and help develop leadership. All five U.S. district conferences and two Canadian provinces (British Columbia and Ontario) are planting churches and supporting congregational growth. Mennonites in Toronto are ministering to Latin American refugees. Faculty research at Mennonite Biblical Seminary has been enhanced, and seminary students are being given additional financial aid. Western and Pacific districts are strengthening their youth ministries. Northern District is making improvements at Swan Lake Camp near Freeman, S.D. Central District has increased its peace witness in St. Louis and at the Lion and Lamb Peace Arts Center at Bluffton (Ohio) College. (A list of projects is available from Dave Linscheid, Director of Communications, Box 347, Newton, KS 67114, USA.)

Numbers tend to unseat my mind. For example, the ones we're currently hearing in the news: Canada spending $110 million over five years to battle illiteracy; 250,000 Somalians having died from war and starvation in the last two years; 10 million gallons of oil spilled, spoiling the coast of Alaska; the current (April 5) census of 14.4 million refugees in the world, displaced mainly because of wars in East Africa and Afghanistan; U.S. spending of $1 billion on Star Wars research.

I need things broken down into manageable sizes.

The manageable size of CKC facts and figures is people. I think of the people in the Central District who are working and yearning for the restart of Chicago Mennonite Learning Center, assisted by CKC.

Now that I have seen Union Biblical Seminary in Pune, India, I am more interested in knowing who from Bharatiya General Conference Mennonite Church will use CKC scholarships there.

Having seen how Eastern District Conference officers operated out of their briefcases and had files stashed in their basements, I cheer the day when they will have a district office, assisted by CKC.

Having eased my way among the cubbyholes that comprise the Conference of Mennonites in Canada offices at 600 Shaftesbury in Winnipeg, I will rejoice when the architect's drawing becomes brick and mortar.

Having sat with Mennonite Indian Leaders Council and heard their meticulous planning of how to spend the CKC resources available, I look forward to the results of their Native American Alcoholism Program.

Always, always, the word—and the number—must become flesh and dwell among us. I commit myself to bringing you these stories of incarnation in the pages of this magazine.

The goal, or end date, for CKC is June 1990. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:09 MAY 9, 1989

The many levels of family

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The pain that doesn't stop

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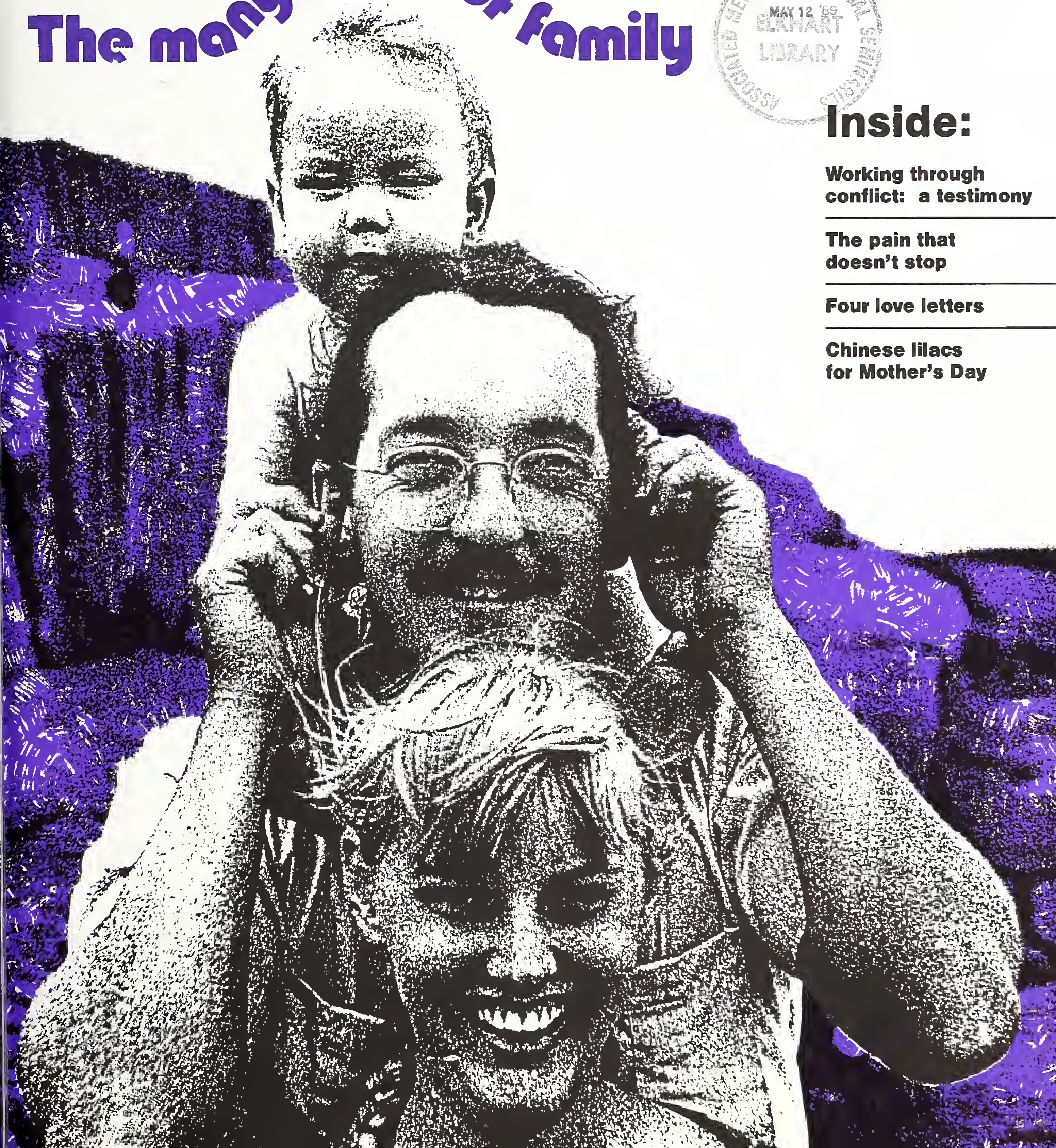
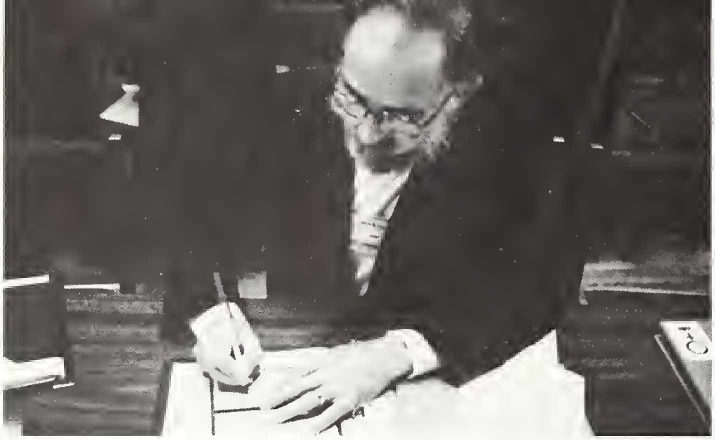
Chinese lilacs for Mother's Day





prologue

Pentecost greetings to you all. May you experience the presence of the Holy Spirit. Pentecost is May 14.

At least one copy of our April 11 issue (the one with Henry Fast's conference tree on the cover) came off the press with some blank pages. My thanks to the Moundridge, Kan., reader who brought it to my—and thereby the press'—attention. We need to know when the usually trustworthy machines fail us. If any of the rest of you received faultily printed magazines that week, let me know, and you will receive a replacement. That goes for any time, any issue.

Some of our families include joggers and walkers who wear earphones to listen as they exercise. Some of our families include folks who commute long distances in the course of their employment. Some of our families include those for whom listening is easier than reading because of failing eyesight.

For these people Martha F. Graber, former coordinator of the Inter-Mennonite Council on Aging, organizes volunteers to read each issue of *The Mennonite* onto audio cassette tapes. Our clientele for this important service now stands at 15. You can help that number grow by thinking of the person in your life—jogger, commuter, shut-in—who would welcome a subscription to *The Mennonite* on cassette. (Are you wondering about a graduation or birthday or anniversary gift?) In the Marion, S.D., community four people share one tape by passing it around.

During Council of Commissions in March I snapped the picture above of John R. Friesen as he wrote out his check to renew his subscription for a third year. That amount, for 24, 90-minute tapes, is $60. *mts*

THE MENNONITE
The many levels of family
Inside:
Working through conflict: a testimony
The pain that doesn't stop
Four love letters

"So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply. . .' " (Genesis 1:27-28).

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Cover: Photo by Carolyn Prieb

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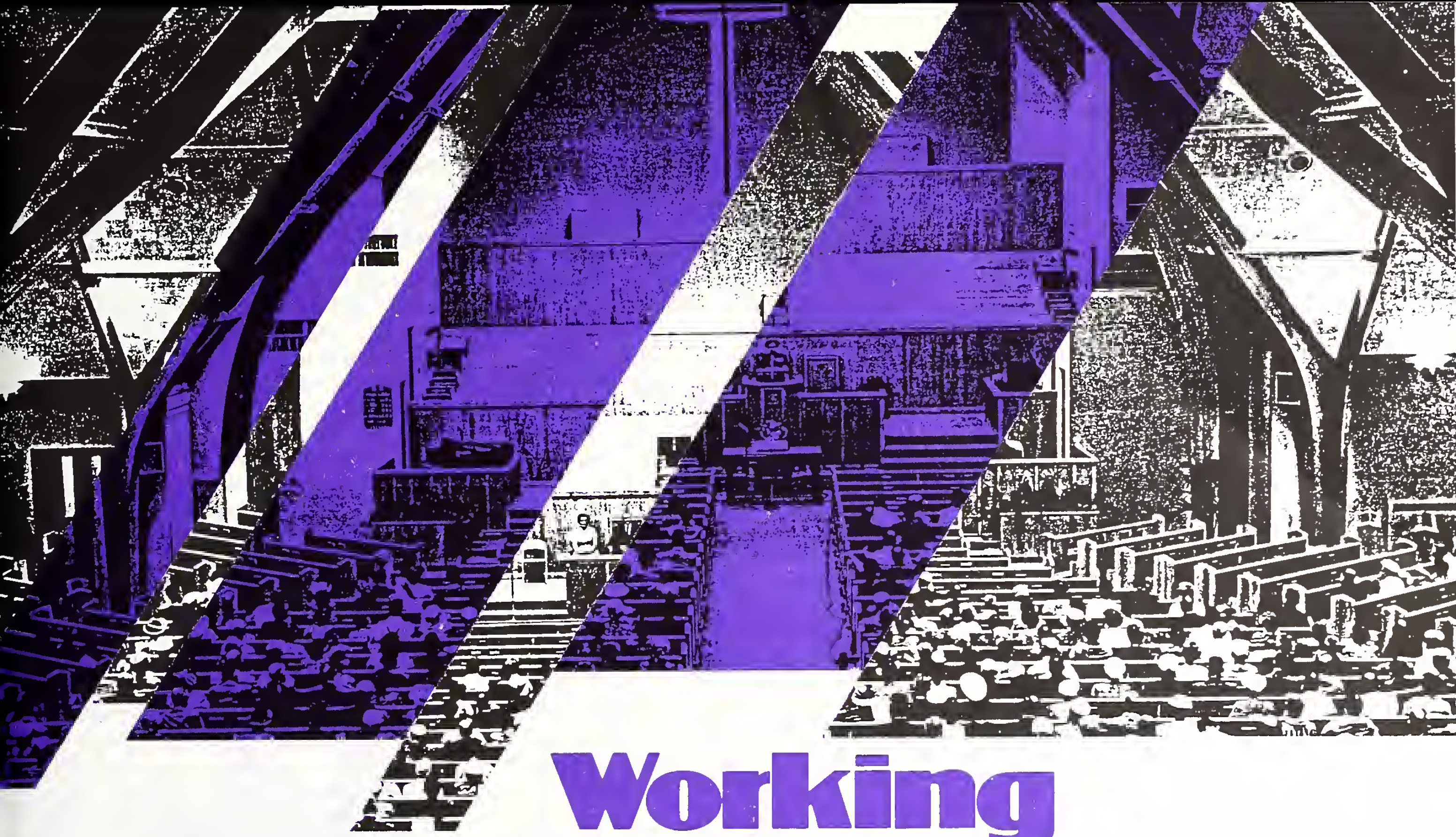


Working through CONFLICT: a testimony

The conflict we feared would be so divisive actually brought our congregational family together.

Bob Buxman

The fact is, churches have conflict. Issues come up that matter a great deal to people. An issue might seem insignificant to some but not to others. How do we come to a decision on these matters?

An issue arose in our church that had been brewing for years but had never been dealt with. The issue was simply this: In our concern for a strong separation between church and state, the creeping trend toward nationalism in our country and a belief that nothing should distract us from the worship of God, is the church sanctuary an appropriate place to display a national flag? The issue is a complex one and stirs strong emotions on both sides. Frankly, we were afraid to deal with it. But with the tools we were acquiring, we finally decided to try.

As we reviewed the patterns of our church life we found two things happening among us. First, we hated to disagree on anything because we had this deep-rooted feeling that conflict was bad. Second, on issues about which there was no strong feeling, we made decisions; we avoided making decisions on issues people felt strongly about because we were uncomfortable with open disagreement. You can imagine what happened. Issues that were being pushed down kept popping up in conversations, over the phone or over coffee because they were significant. So what were we to do about it?

A couple of things got us started. First, we got involved in the Victim Offender Reconciliation Program about five years ago. This placed us in the midst of our local community, promoting the idea that there were good ways to handle conflict. In moments of introspection, though, we found it interesting that we could help the community resolve

We announced it in a bulletin insert. We stated our goals. We would search the Scriptures and give opportunity for all to talk. We wanted to come to consensus, to facilitate healing among us.

---

conflicts, but we had difficulty applying the same principles within our church. VORP gave, and is giving, many of us in the church tools to deal with disagreement.

Second, we studied *When You Disagree*, published by Mennonite Conciliation Service, in an adult Sunday school class. Chapter six, "Congregational Habits of Dealing with Conflict," and chapter seven, "Decision Making in the Church," were particularly helpful.

The gist of these two chapters was that a church usually makes a decision by talking about it briefly, then voting on it—and that's the end of it. The trouble is that on issues that stir strong feelings, that strategy creates winners and losers. The losers feel hurt, alienated and sometimes even leave the church. There must be a better way to make decisions so that everybody wins. We were convinced that there was.

But we were walking on unfamiliar ground. The issue was difficult and emotional. People were talking about it—not to people involved on the "other side" but to others with similar convictions, reinforcing their arguments, hearing only those who agreed with them. We were talking *about* the other side but never *with* the other side.

Here's what we did. We announced in a bulletin insert that we were going to talk about the issue. We made the issue clear and stated our goals. We would search the Scriptures and give opportunity for all who wanted to talk. We wanted to listen and try to understand each other, to see where we agreed, to facilitate healing among us. We wanted to come to a consensus or mutual understanding—not that the solution would be the preferred choice of all but that everyone could live with the solution and support it.

We laid out a time line. Resolving conflict takes time. (Our inclination is to do the opposite. We don't want to spend time on tough issues—it's too painful.) We decided to take two Sunday evenings for this process. This was not long enough, but it was all we could handle at that point. Remember, this was a new way of thinking.

On the first Sunday evening, six to eight people from each side of the issue talked. Key people were asked to talk, and anyone else who wanted to could also speak. At the end of the first evening a representative from one side of the issue was asked to summarize what the other side had said in order to see if real listening had taken place. This was followed by the question, Did we miss anything?

The second Sunday evening we met in the fellowship hall and made a list of things we agreed on. It was a long list. Then we broke into groups of four. Both sides of the issue were represented in each group. Each group asked what the options were and tried to find one solution that the group of four could agree on. The solution was not necessarily each person's preferred choice, but one he or she could live with.

Then two groups of four joined and did the same thing again. When they reached agreement, two representatives from each group of eight formed a center circle (with the others in attendance in a larger circle behind them) and repeated the process one more time.

In the end we came to a solution that was not the preferred choice of all but was something we could all tolerate. It is not so important to report our conclusion here as to report the positive byproducts of dealing with the issue. The process was helpful for a number of reasons:

1. People felt listened to, often for the first time. Earlier, people on both sides had felt that nobody listened to them. By working for consensus in this way, each person had the opportunity to speak and to listen. We wanted to be accountable to one another.

2. Some relationships that had been strained for years were renewed. People who had felt ignored now felt accepted. It was as if new friends had been made. Smiles were bigger, hugs tighter and a new appreciation for one another was evident. The conflict we feared would be so divisive actually brought us together, because people were encouraged to speak, even to disagree, and they were supported when they did.

3. We finally could talk about significant issues. One person said, "I'm here not because I feel so strongly one way or the other but because I'm so glad to be a part of a church that is dealing with the issues."

4. We now have a model for dealing with tough issues. We hope there are no more "sacred cows" in our congregation. But if thorny issues arise among us, we no longer have to shove them under the rug. We feel confident that we can work them through to a resolution, and that's good for a church.

For us as a church the process was hard. We had to risk; emotionally it was draining. Though difficult, we believe it was good. We learned a lot. We also admit that we still have a lot to learn.

Bob Buxman is pastor at Dallas (Ore.) Mennonite Brethren Church. This article is reprinted with permission of The Christian Leader, *a publication of the U.S. Conference of Mennonite Brethren Churches.*

Pentecost

Linea Reimer Geiser

Wind of God,
fan the spark of life within us;
blow away what hinders unity.

Fire of God,
unleash the power to do your will;
burn the barriers we erect between us

Breath and Flame,
whirl around us, in us, through us
while we raise one voice in praise.

Gathered round the globe,
may we bless God's name together.
May we bless God's name forever.

Linea Reimer Geiser, 610 Revere Drive, Goshen, IN 46526, is a member of College Mennonite Church, Goshen.

The PAIN that doesn't stop

Wilma Derksen

Family violence challenges us to find ways to bring healing to the victims so that they can live in faith and hope and trust again. We need to find places within the congregation to talk about it.

Victims of abuse are extremely careful with whom they share their secret. A couple of years ago, 10 female students from Canadian Mennonite Bible College in Winnipeg chose to disclose their stories of abuse to Lois Edmund.

"First they test you with a little information, and if you respond positively and don't reject them, they'll come out with a little more, and more," says Edmund, professor of practical theology with a doctorate in psychology.

Edmund isn't surprised that a Mennonite college has 10 victims in a given year. "The statistics are no different here than elsewhere, and the national average is 10-15 percent of the female population."

The women she has dealt with are victims of sexual abuse. "Most people find physical abuse easier to deal with than sexual abuse. But sexual abuse is a subtype of physical abuse and carries with it much of the same emotional pain, guilt and anger. Except that because of the nature of abuse the emotions are more intense."

The tendency is to trivialize the disclosures, to wonder if the women are sensationalizing an experience to gain attention. Edmund feels that all disclosures need to be believed. The seriousness of the victimization should not be assessed by the extent of abuse but by the fear it has left behind.

"If a girl is being pursued in an inappropriate manner and she feels afraid, she is victimized." Edmund has no doubt that the women she talked with were victimized. One was 5 years old when the first incident happened, and she knew then that it was sexual. She knew it was wrong, and she was afraid of the person."

Why did the students talk to Edmund? "Most of them experience ongoing pain. That pain might be guilt or anger. Most of them want to resolve the tension, and I guess they've heard that talking about it can help."

Edmund leans forward as she continues to describe the conversations she had with the women. She exhibits an intensity, a caring spirit. It's easy to understand how she gained their trust.

"At first most of the girls try to trivialize the incident. I helped validate their experience. Then I tried to help them get in touch with the feelings that they had been pushing away.

"I usually went back and forth between feeling and fact. I encouraged them to disclose exactly what happened, not that I particularly wanted to know, but it is helpful for them to get it out. I helped them name it and match the feeling with the event. After that I affirmed them by saying that their feelings of anger matched the event."

Edmund found that the women were impatient to get on with their lives. One of the things she had to do was help them have more realistic expectations.

"The women often came and said, 'This and this has happened to me and I want to forgive, soon.' They would blurt it out. The process takes longer than that. The process seems to be getting in touch with it, dealing with it, then in some way moving toward some kind of forgiveness—but that is way down the line.

"Forgiveness is a process that can take years. I have to tell them that we can begin to work at it but we don't arrive at it immediately."

The disclosures require some kind of action. "I asked them to do something about it, to write a letter. Whether they sent it or not wasn't important. In two cases there was some question about ongoing difficulties with a youn-

A little love story (You)

J. Duwaine Hirschy

You draw me close, you call the
  shots,
you know that I love you just lots;
and when you hug, you are so
  sweet.
You plant a kiss upon my cheek.
You seem to lift my every care
as I lift you—from your high chair.

J. Duwaine Hirschy, Box 274,
Wayland, IA 52654

ger sister. For them it meant alerting the family."

Edmund helped the women form their own support group by continuing to tell safe people. "The reason they don't talk is that they don't trust anyone with it. So I tell them to create an atmosphere of trust by letting out bit by bit."

One who had been abused by a foster brother was able to tell her parents 10 years later. The parents were devastated at first but ultimately helpful and supportive. Another, abused by her grandfather, has decided that since the man has already died, the truth would only hurt the family unnecessarily. She has developed a support group outside the family.

"She'll be all right," says Edmund. "I don't worry about the ones I know about. It's the ones that remain hidden in the closet, that don't find anyone to talk to, that I worry about."

Part of the problem in churches is a continuing silence from the pulpits on spouse abuse. People are left thinking that it doesn't occur, and if it does it shouldn't, and since it shouldn't they can't talk to anybody about it. Ken Sawatzky, social worker in Manitoba

While the church has emphasized forgiveness (often to a degree that keeps women enduring abuse), tough questions remain. What about repentance? Diane deLucia, social worker in Manitoba

What should the church do in all of this? Edmund says that the church must open its eyes. "It does happen in our churches." And the church must become better informed. "It is frightening to have a disclosure and not know how to handle it."

Edmund believes that men in the church community can play an important role in modeling healthy relationships. Some girls who have been sexually abused become accustomed to relating to males in a sexually provocative way.

As one victim explained, "That's the only way they will like me." They need to be accepted for who they are and learn to relate to men in a healthy way.

Some girls have to overcome the fear that often emerges when they enter a relationship with boyfriends. "They're scared of being close to them emotionally. This is another example of the victimization—when a past experience continues to interfere with present relationships."

The church also needs to deal with the perpetrator. "The perpetrator needs as much help as the victim.

"When we know something is wrong we don't want to confront him. We are nice in church. That's part of the problem. We have to stop being so nice and making allowances, and begin to hold people accountable for their actions."

Whatever role the church or person plays, Edmund cautions that healing doesn't happen overnight. "We are dealing with feelings and conditioning and we have to sort through them one at a time. We have to stick it through. It might take three years, and we have to hang in there for the duration."

For more information or a bibliography, contact Lois Edmund, Canadian Mennonite Bible College, (204) 888-6781, or the Mennonite Central Committee Task Force, (204) 261-6381.

Wilma Derksen is western regional editor for Mennonite Reporter.

We must talk about it

I don't want to talk about this topic, but that is one of the most important things to do. It brings to mind the horrible things people do to children and spouses because of anger and because of the great pain they carry inside. A fine line exists between what I have done to my children and what other people have done that label them child abusers.

We must talk about this subject in order to find some healing. We must begin to name the specific kinds of behavior that are unacceptable for church people, for Christian people, for Christian homes. We need to say clearly that violence in the family is out.

In our congregation we have had a parenting class. We had a number of sessions on the question of discipline, things we feel good about, things we feel bad about.

The same kind of discussion needs to be held on Christian marriage. We need to hold the same kind of discussion around sexual violence. We need to say loudly and clearly that it is not appropriate for adults, not father, not older siblings, to involve children in sexual activity. We need to find places within the congregation to specifically talk about male/female relationships and violence, sexual and otherwise. We need specific ideas about what to do and who to go to when and if a problem arises.

Our fear of the problem frequently communicates that it is a subject that cannot be brought up safely. Each congregation should consider setting up a safe place to which people within (or outside) the congregation who have a problem of family violence can go. If a congregation cannot provide it, how about a group of congregations, a district or one or two congregations?

With family violence the "sins of the father are visited unto the third and fourth generation" (Exodus 34:7). Family violence gives us a real challenge to find ways to bring healing to the victims so that they can live in faith and hope and trust again. I pray that we will be able to witness the true miracle of healing for victims of incest and rape and physical violence in the family. *Dave Worth, director of Victim/Offender Ministries for Mennonite Central Committee Canada, Kitchener, Ont.*

Jan Wiebe

Grandma's other world

Frieda Schmidt Banman and a couple of her beautiful rugs

I find it hard to visualize what life was like for women years ago. In the 1980s women are doctors and ministers, they play baseball and are considered equal to men in many areas. Was it ever any other way?

In an interview with my Grandma Banman, I learned what life was like for her, what it meant to be a woman in the early 1900s and how that affected her whole life.

Frieda Schmidt, born in 1904, was the second oldest child and the oldest daughter in a family of 11 children. Because of this she was responsible for household chores. As she grew older, she became a "second mother" to the nine younger children. Grandma recalls rocking the younger children to sleep nightly. She got tired of this task and figured out a better system. She tied a piece of string to one of the corner posts of the cradle, lay on the couch and tugged the string. Usually she dozed off before the two babies did.

Grandma remembers the first time she made bread. The midwife was at their house, helping with another delivery. She scooted Frieda into the kitchen and gave her a quick lesson, so the family would have bread that week. Frieda climbed onto the chair and kneaded the tough rye dough with her tiny hands. After she was shown how to make the first batch of dough, she was left alone, crying, to do the last eight loaves.

While Grandma was taking care of the children in the evenings, her brothers were studying for school. Their father encouraged the boys to spend their spare time doing homework but thought that studying should be a low priority for her.

As Grandma grew older, her tasks increased. The girls did all the housework. She cannot recall her father or her seven brothers ever having their hands in the kitchen sink.

Other chores, in addition to bread baking, included making soap, canning fruits and vegetables, tending the flower garden, planting potatoes, milking cows, washing clothes, churning butter, shocking wheat, feeding pigs. The boys took care of the horses and the majority of the fieldwork. When neighboring farmers harvested, the boys were able to earn by assisting them. When the boys left for the day, the girls were told to plow or make hay at home.

Two of Grandma's brothers were members of the band and went into town for practice once a week. It was unheard of for a girl to be in a band.

Once in a while the family went fishing together or took a trip to the neighbor's farm. The boys played baseball in the pasture as the girls watched.

Grandma completed two years of preparatory school. She knew that college would never be a reality because her parents were still having children and needed her to help raise them. She was at times envious of her sisters and brothers, who had more schooling, but she realized there was nothing she could do about it.

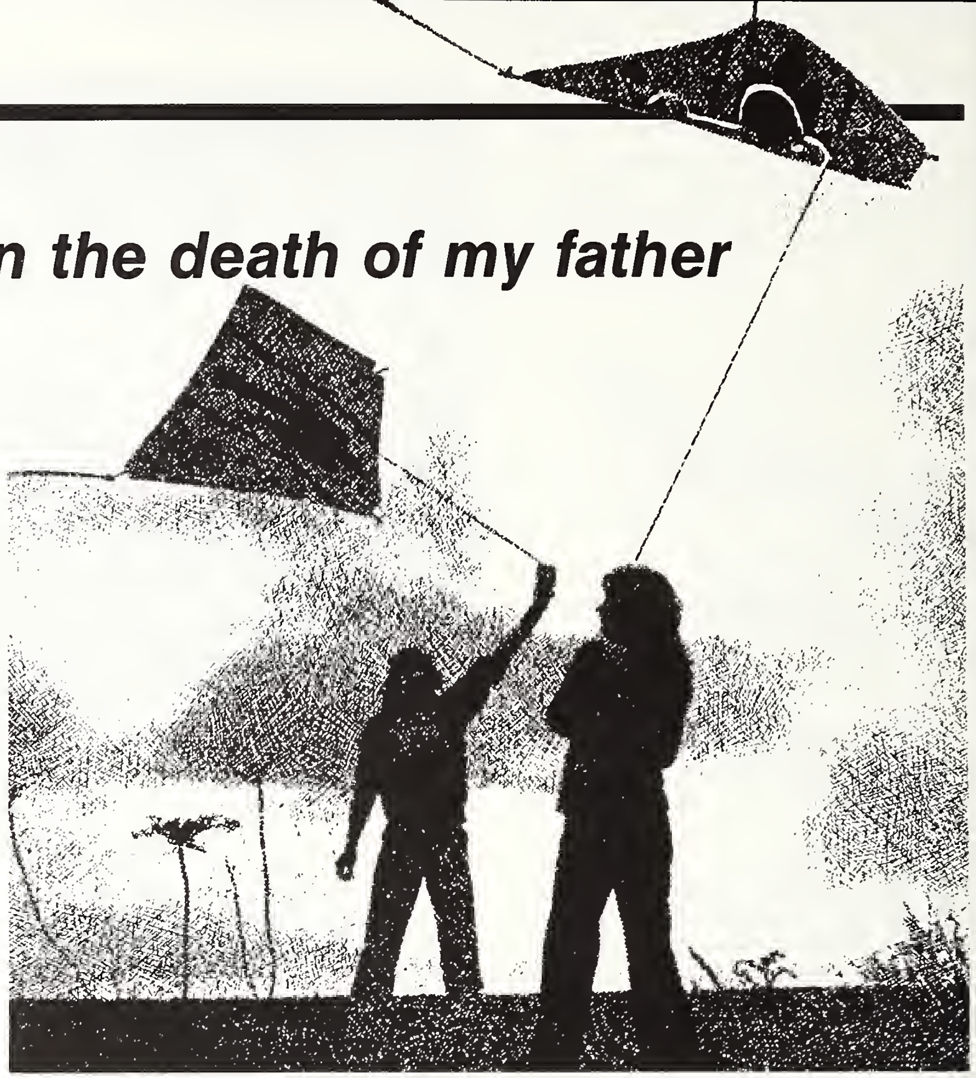
Grandma always dreamed of being a nurse. Three of the brothers went to medical school, and three of her sisters became nurses. Her desire to work in a hospital was fulfilled when at 19 she was employed in the local hospital. But after six months her father said she must come home and help her mother, who had just had a miscarriage.

Grandma's role as a wife, a creative homemaker and a mother to four daughters compensated for some of the hardships she had faced in her younger years.

Although Grandma's opportunities were limited, she says she is content with her experiences. At 84 she enjoys her family of 12 grandchildren and six great-grandchildren, her quilting group and her rug making. She is involved in church and community activities, including volunteering at the local Mennonite Self-Help shop. Through interviewing Grandma, I understand better how the roles of women have changed. I am thankful for the opportunities I have.

Jan Wiebe is a senior at Bethel College, North Newton, Kan. She supplied the photo of her grandmother.

PERSONAL



Journal notes on the death of my father

Terry Stutzman

April 20, 1988. Bruce Hawkins was my supervisor when I taught in Illinois State University's English Language Institute last summer and fall. He's a real tease. But sensitive. Bruce doesn't claim to be Christian. But he's a good man. He respects me for my views. And he seems open to different religious ideas.

I saw Bruce this morning. I stopped in at the new ELI building on Main Street. After talking about a project I had worked on with him last fall, Bruce and I got to talking about my dad [who had died suddenly only days before]. How's the family? Adjustments. Bruce was especially aware of the events at church with the visitation on Sunday and funeral Monday because his backyard edges the church lot here in Normal. Bruce then told me how he had felt my father's death.

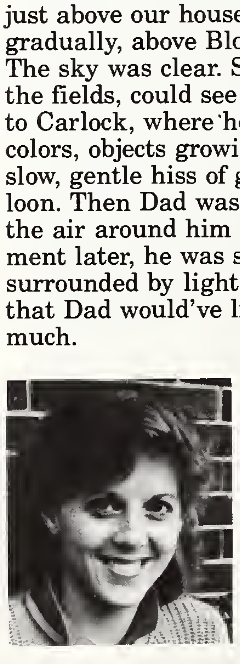
Saturday, Bruce was in his backyard with his two oldest kids, Kenji and Erica (only 6 and 4 years old). After watching neighborhood kids fly kites in the Mennonite church's parking lot during the last few weeks, they begged their dad to help them do the same. So on Saturday Bruce bought a kite with a robot painted on it, and that afternoon they stood in their backyard to fly it. But the wind was faint. The kite went up a bit. Bruce tugged to catch a breeze, but the cross-stick broke. So much for the robot kite.

Late in the afternoon on Sunday, Bruce and Kenji and Erica were back at it again with a new Snoopy kite. And it was a nice, windy day—just right. At first the kite was "at kids' height," Bruce said, just into the treetops. Kenji and Erica loved it. Bruce saw all of the cars at the Mennonite church. He knew why they were there and had been all afternoon—for Terry's dad. He hesitated to let the string out, since the wind was sure to take Snoopy out above the church lot. Was that too frivolous a thing to do, considering the funeral? No, he decided, Terry's dad was a family man. Bruce decided Bob Stutzman wouldn't mind; maybe he'd even like the idea.

Bruce let the string out. Now Snoopy was pretty far up: 300 feet. The kids were excited. At the end of the first ball of string, Bruce had attached another. He let the string out further, carefully, but the kite tugged and his knot slipped. Bruce was left with the string in his hand. Snoopy was on his own. Quickly, Bruce jumped the fence, ready to run for the kite as soon as it dropped. And it would drop soon. In all his years of kite flying, Bruce had run for many a kite after its string had snapped. Kites had to be grounded, somehow, to be able to fly.

Kenji and Erica watched expectantly as their dad leaped to rescue Snoopy. But suddenly their father stopped still. He stared up as Snoopy just kept flying. The kite dipped a little but didn't fall. For more than an hour, it stayed up. The family watched the kite until the sky was dark, too dark to see it anymore. Bruce thought then of my dad's death and moving on. The kite stayed airborne on its own, long after the tension of the string was gone. Kenji and Erica asked what would happen to Snoopy. "He'll just keep flying," Bruce told them. Later that night, Bruce called his mother in San Diego. "Keep a lookout for a Snoopy kite," he told her. "We're sure he's coming your way."

After a minute of picturing the kite as Bruce described it and seeing the young family in my mind, watching until it was too dark to see, I told Bruce how I had visualized Dad's spirit raised to heaven. It was similar. "Dad had always wanted to ride in a hot air balloon," I told him. "And last week, after the funeral, I suddenly wondered whether Dad's spirit might not have been lifted in a balloon, first just above our house, then, silently, gradually, above Bloomington-Normal. The sky was clear. Soon he could see the fields, could see Route 150 leading to Carlock, where he grew up. Just colors, objects growing smaller, and the slow, gentle hiss of gas into the balloon. Then Dad was in the clouds and the air around him darkened. A moment later, he was suddenly warm, surrounded by light." I have no doubt that Dad would've liked that very much.



Terry Stutzman, Chevy Chase, Md., is a member of the Communications Committee of our conference.

TOGETHER

Four love letters

Dear sisters and brothers in the Lord, I represent the Taiwan East Coast Mennonite Women's Groups. Greetings in Jesus' name.

In the past you have sent us many missionaries, and through them we have received the gospel message, hence receiving many blessings from God. During the past 20-30 years we have matured as we have received much love, much grace and many blessings.

This summer we heard that there are among you those who have suffered because of drought, so we prayed to God to give you hope and strengthen you. Enclosed is a small donation to help. We pray it will comfort your souls. Please accept this as a token of our love and concern. *Renee Hsu Tzai, chairperson for the East Coast Mennonite Women's Group*

Dear Sara [Regier, coordinator, Women in Mission], The East Coast Mennonite Church women were moved to think that those who had always given help to build the Taiwan church now themselves are in dire straights. I do not know where they learned this or how they came upon this information . . . maybe through reading *The Mennonite.* They asked me if I thought it would show love and concern if they sent a love gift. I said it would help.

There are three Mennonite churches here in Hualien. They each have a women's group, from 5-8 at the Fu An Church and about 10 each at Bo Ai and Meilun—25-30 women at the most. These few women gave $19,240 N.T., the equivalent of $694.19 U.S., which really amazed me.

It is for you to decide how best to make use of this donation to help where needed for a church family or families—in the United States or Canada. Your sister in Christ, *Sophie L. Brown [missionary in Taiwan]*

It was decided that the gift of money be given to two General Conference farm families who have experienced the hard blows of last summer's drought.

One recipient farm family from the United States was selected by Mennonite Central Committee U.S. farm ministry leaders Lester and Winifred Ewy. The other farm family from Manitoba was recently chosen by myself.

After a few days of considering acceptance of the gift, the Manitoba farm couple wrote the letter below. *Edward Cornelson for Mennonite Central Committee Manitoba*

It's a hard decision to make. . . . Those who gave the gift possibly put this money together from much less than we have, so it is hard to know how to accept it. It is a humbling moment for us.

However, after much thought, this is the decision we have come to. If you feel led to pass it on to us, we have decided to buy seed grains with it. This field will become precious to us. Often, we believe, as this field grows, it will turn our thoughts to the gift and the givers.

We will respond personally to those people who so generously gave the gift. *A farm family in Manitoba*

A la carte

Take a drive to Upper Sandusky, Ohio, sometime and stop for a meal at Woody's restaurant just off Highway 23. Scan the menu and discover that Woody's meals are interestingly presented and moderately priced.

Did I say interestingly presented? You bet I did. There is an entry on Woody's menu which should not pass the notice of any committed Anabaptist. It is "Chicken Mennonite." The promise of this little piece of left-wing Reformation Culinary Delight is that it will be served with sour cream. However, the left wing of the chicken is not promised.

Chicken Mennonite is the second lowest priced item on Woody's menu, a single pork chop being the only other dinner with a lower price. But that is not the worst of it. My beef with this whole situation is the unfortunate connotations that are created from juxtaposing "chicken" and "Mennonite." They sort of merge with each other and become the same thing. I am asking: *Is this fair to the chickens?*

There are other more important difficulties to be found here. Granted, the chickens may be getting a bum rap, but we Mennonites are also taking it on the beak. We think of ourselves as a bit more robust and less cowardly than the chickens, yet we espouse a lamblike meekness that we believe will inherit the earth. So what will you have today, "Mennonite Lamb"?

Yet we are not altogether happy with this lamb business either. Part of practicing the Christian faith means to be wise as serpents, harmless as doves. How about "Rattlesnake Mennonite"? "Squab Mennonite"?

Maybe we should just be grateful that Woody's is not serving "Turkey Mennonite." *Tim Matterssome*

Frederick Buechner, American novelist/preacher, was recently asked what he would do if he were starting a seminary from scratch. "I would see that everybody goes to A.A. meetings for the first six months," he said. At Alcoholics Anonymous meetings people actually live out the mandate, said Buechner in a conversation with an Edmonton pastor (*Canada Lutheran*, March). People admit they cannot live without each other and without God. Only they don't use the word God—they speak of a "higher power." "I've come to the point where I almost prefer it, because the word 'God' has become so limited to the dumb things that people like me have been saying for years that it's just too narrow, too theological. 'Higher power' is full of wildness and hope and power," he said. The meetings stress what the Quakers call inner light, what Jesus called the Comforter, the power of God within you. Another thing Buechner said he likes is that A.A. is not a religious program but a spiritual one. "One person defined religion as people talking about God, and spirituality as God talking." A.A. is always there for people who need it, any time of day or night. "If one is in trouble in a far-off place, as a Christian I just don't think most people would think, 'I'm going to call up the church.' And if they did, I wonder what they'd get. But if the church isn't doing that, I wonder what it is doing that is better, and I don't know if there is anything better than that," he said.

NEWS

Meeting at Camp Windermere

Central District scrutinizes integration

Roach, Mo. (GCMC)—The environment, alcohol, domestic violence and Mennonite (MC)/General Conference Mennonite Church (GC) integration were some of the topics discussed at this year's Central District Conference.

Over 300 people from 43 churches attended the 33rd annual sessions of the conference, held here at Camp Windermere April 13-15.

MC/GC integration brought the most debate as delegates examined a resolution to approve a statement supporting the exploration of integration between the two denominations. The statement was approved by the MC and GC General Boards last fall.

"I have a concern for effectiveness," said Jim Egli, Flanagan, Ill. "I know in many ways it would be more efficient . . . but efficiency isn't always effectiveness. If the mission is clearly articulated, maybe we can be drawn to greater effectiveness."

Paul Goossen, Wayland, Iowa, asked, "What is our concept of the church? Is it organization or organism?" He cautioned those present not to equate the body of Christ with organization.

Tom Kaufman, Normal, Ill., who was on the committee that formulated the resolution, responded by saying, "The most compelling question we need to ask is, at this point in our life does it seem good to the Holy Spirit and to us to call ourselves brothers and sisters and members of one family or should we continue on two parallel tracks and continue to relate to each other as cousins?"

John Kroeker, Chenoa, Ill., said, "If we could bring the best of both conferences into a unified conference, I would be all for it. I see some good things . . . but whether we can pull that off and have a good marriage, that's a question I'm not settled on." Despite the words of caution, a clear majority of the delegates voted for the resolution.

A second resolution submitted by a joint task force on domestic violence of the Indiana-Michigan and Central District conferences was unanimously adopted. It stated in part that "we resolve that all major conference committees/commissions purposefully address the issue of domestic violence in some way within the next year."

A resolution on environmental concerns also passed. It recommended that members of the conference inform themselves about the effect of chemicals on the environment, work for safety and ecology at home, and recycle materials.

Dave Linscheid

New pastors in the Central District Conference

A fourth resolution on the use of alcohol, written by the youth in attendance, encouraged congregations to familiarize themselves with their attitudes and use of alcohol, recognize alcohol abuse and provide counseling for those seeking help.

Keynote speaker Marlene Kropf helped participants think about worship in new ways. Kropf is an instructor in spiritual formation at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and a staff person for Mennonite Board of Congregational Ministries.

"Worship is meant to be the core of our life," she said. "It's meant to be the act that gives meaning and purpose and direction to all the actions of our lives." She noted that for many the shopping mall and movie theater have replaced the church as the place to seek fulfillment, though neither satisfies. Worship is the opposite of values in our culture, she said.

In other action, delegates approved a budget of $258,729, with $221,729 to come from congregations. The 1989 budget is a 2.8 percent increase over 1988 receipts. At the close of the sessions outgoing president Howard Baumgartner, Berne, Ind., turned the gavel over to Ruth Naylor, Bluffton, Ohio. *Dave Linscheid, communications director of the General Conference Mennonite Church*

John Longhurst

For Elvera Corben (at left in photo) it all started 12 years ago when a single mother shot her two children and turned the gun on herself. The mother and her 12-year-old daughter were wounded; her 14-year-old son was dead. Corben, then an emergency-room nurse in a Vancouver hospital, nursed the injured mother and child. When she learned that the pressure of being a single parent had caused the woman to commit this horrible act, Corben decided she must do something to help women like her. The result is Open Door, a ministry that offers support to single mothers. Operated out of three Vancouver-area churches, Open Door offers single mothers quality child care several mornings a week so that they can go to medical and legal appointments, classes or visit social workers.

Two of three poor families spend more than half their income on housing, according to an April 17 report released by a Washington think tank. "They are the homeless waiting to happen," the U.S. Catholic Conference's John Carr told a press conference. (*National Catholic Reporter*)

NEWS

Health association adopts AIDS statement

Elkhart, Ind. (MHA)—Mennonite Health Association's directors and members adopted a statement on AIDS at their annual meeting in St. Louis in March.

Developed under the guidance of the MHA Council for Congregational Health Ministries, the brief statement is intended as a guide for dealing with AIDS, not a detailed prescription, said H. Ernest Bennett, executive director of the inter-Mennonite group.

The statement suggests a response of prevention, compassion and action whereby congregations "serve as healing and teaching centers for their members and communities."

Statement drafters were Donald Minter, M.D., chairman; Joyce Bontrager, R.N.; Keith Graber Miller, M.Div.; Chet Peachey, R.N.; Dennis Hollinger, Ph.D.; and Jan Yoder, R.N. Attention to older adults was a primary emphasis of the meeting with the birth of two new entities: Older Adult Ministries (in association with the Church of the Brethren) and Mennonite Association of Retired Persons (MARP).

MHA met with the Church of the Brethren Health and Welfare Association, and the meeting was held in conjunction with the Protestant Health and Human Services Association.

Older Adult Ministries will include related church organizations that provide health care, housing and related services to older adults. Jay Gibble, executive secretary of Brethren Health and Welfare, will also be executive secretary of Older Adult Ministries.

MARP membership is open to any North American Mennonite, age 50 or older, by annual or lifetime fee. Benefits include a quarterly newsletter, *Pages*; access to MARP's lending library of resources; a 15 percent discount on lodging at Mennonite Camping Association camps; information on educational opportunities for older adults at Mennonite colleges; listings of service and mission opportunities; semiannual conferences for learning and fellowship; connections with other organizations like Seniors for Peace and Mennonite Health Association.

Presiding were Mary Ann Harvey, LaVern, Calif., president of BHWA, and Paul I. Dyck, Bluffton, Ohio, 1988-89 president of MHA.

"Despite the affirmations from other denominations, Mennonites are just in the early stages of recovering health care in the setting of the congregation," said workshop moderator Erland Waltner, Elkhart, Ind., executive secretary of Mennonite Medical Association. The workshop for the first time brought together the various agencies promoting health-related programs or interests in local congregations.

New MHA board member James Waltner, pastor at College Mennonite Church, Goshen, Ind., said the congregational health-care interests will not proceed unless more pastors are involved in the planning. MHA needs to relate to conference ministers, the colleges and seminaries.

Awards were given to Arthur Jost, Reedley, Calif. (Allen H. Erb Memorial Award); Bernie Wiebe, Winnipeg (joint BHWA/MHA Anabaptist Health Care Award); and Greencroft, Inc., Goshen, Ind. (MHA Award of Merit).

Banquet speaker Jack Dueck, Kitchener, Ont., challenged the group: "Make way for the love of God among us. Go. Love. Experience the human element of caring."

The next meeting will be held in Nashville, Tenn., Feb. 24-28, 1990. *John Bender*

Elected at CDC

President-elect—Jake Elias, Hively Avenue Church, Elkhart, Ind.

Board member-at-large—James Mohr, First Church, Wadsworth, Ohio

Ministerial committee—Jane Roeschley, Flanagan (Ill.) Church

Program committee—Paulette Reichenbach, Wayland (Iowa) Church

Historical committee—Ward Shelly, Calvary Church, Washington, Ill.

Evangelism and church development committee—Robin LaRue, First Church, Nappanee, Ind.; Clarence Rempel, Topeka (Ind.) Church; Sara Von Gunten, Pleasant Oaks Church, Middlebury, Ind.

Education committee—James Stutzman Amstutz, First Church, Bluffton, Ohio; Anne Meyer Byler, First Church, Champaign-Urbana, Ill.

Camp Friedenswald committee—James Beitler, First Church, Berne, Ind.; James Kirkton, Maplewood Church, Fort Wayne, Ind.; Tom Schaaf, First Church, Bluffton, Ohio

Peace, service and justice committee—Mike Boge, Mennonite Church of Normal, Ill.; John Kroeker, Meadows (Ill.) Church

CDC representative to Commission on Education—Loretta Baumgartner, Bethel Church, Fortuna, Mo.

CDC representative to Commission on Overseas Mission—Stan Hostetter, First Church, Wadsworth, Ohio

Bluffton College Board of Trustees—Cathy Beery, Meadows (Ill.) Church

The Luxembourg Mennonite Church has its first new evangelistic outreach in years with the recent opening of work in the town of Bascharage. Heading the effort will be Oswald Oesch Runck, formerly pastor of the Mennonite congregation at Dudelange. In addition to the church-planting work, the Oesch Runck family is involved in a traveling literature ministry around the country.

Two young Christian workers were stoned to death recently in Mexico by angry mobs in separate incidents that probably took place on the same day. According to the Mexico City newspaper *Excelsior*, Abelino Jerez Hernandez was killed by "more than 100 angry Catholics." A police spokesman said Jerez was "first chased out of town and then attacked with stones" until he died. None of the attackers has been arrested, despite the state government's claim to have identified most of them. Early the following day, the body of Julio Davalos Morales was discovered in an empty lot. Nearby were his briefcase, full of Christian tracts, and several bloodied rocks.

General Andres Rodriquez, the new president of Paraguay, has pledged that the South American country will no longer be a haven for Nazi war criminals. He made the pledge in a meeting with Rabbi Morton Rosenthal, director of the Latin American Affairs Department of the Anti-Defamation League of B'nai B'rith. Under the 35-year reign of General Alfredo Stroessner, who was overthrown earlier this year in a military coup, Paraguay granted citizenship to such notorious Nazis as Joseph Mengele, who performed experiments on concentration camp victims at Auschwitz during World War II.

NEWS

Groundbreaking of CMC building project begins

Winnipeg (CMC)—With a scoop of the backhoe, action began. Ground was broken April 14 at 600 Shaftesbury Boulevard here for a new office complex and conference center of the Conference of Mennonites in Canada.

The two-story addition to existing facilities will house CMC's national offices. The Conference of Mennonites in Manitoba will occupy the second floor. The building is located on the campus of Canadian Mennonite Bible College. The expanded facilities should be completed by late fall.

The dream to provide more space for both the college and the CMC offices began already in 1984. Specific plans, which also included the CMM offices, were shown to delegates at the 1986 annual sessions. But tight budgets necessitated revised building plans, brought to the 1988 CMC sessions. The project was divided into four phases.

This current building is phase two of the project. It and phase one—renovation of the CMBC residence, which was completed last summer—are covered by funds from CKC. Phases three and four include a student residence, lecture theater and full-size gymnasium for CMBC. These are deferred until recently hired fund-raiser Gerd Bartel completes his work.

About 60 participants—staff, elected board members and Winnipeg and area pastors—gathered on the soggy lawn east of the CMBC chapel.

Left to right: Larry Kehler, John Neufeld, Vic Sawatzky, Ron Loeppky, Frank Neufeld, Edgar Rempel, Ruth Enns, Ken Friesen, Ted Paetkau, Rudy Friesen and Jack Loepp at the groundbreaking

Speaking on behalf of CMC's General Board, secretary Ruth Enns thanked God for guidance and the supporting constituency for financial and moral support.

CMBC president John Neufeld added, "May this building and those who occupy it serve to unify our churches across the land."

Besides office and meeting rooms, the new facility will include the CMC Resource Centre and the recording studio of CMM's Faith and Life Communications. The vacated office space is to be renovated for extra office and lounge space for CMBC faculty and administration. *Margaret Franz, editor, Conference of Mennonites in Canada*

Student services positions, Bethel College.

Director of residence life, full time, July 1, 1989. Administer residence-life program for three residence halls and campus student employment. Master's degree in student personnel or related field, and residential experience preferred.

Resident director, full time, August 1989, women's residence hall. Master's degree in student personnel or related field preferred.

Contact Ron Flaming, Dean of Students, Bethel College, North Newton, KS 67117, (316) 283-2500.

Singles

Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

Several hundred of your fellows have joined. Not all have found success, but many have—certainly the 7 couples we introduced, who have married.

The price is right—$100 for 2 years. Isn't it worth a try? For information write CROSSROADS, Box 32, North Tonawanda, NY 14120.

Freeman Academy has positions open for 1989-90 for **a guidance counselor** combined with teaching or other administrative responsibilities, and for **a German and Spanish teacher**. Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church.

To apply, send letter and credentials to Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

Chicago Mennonite Learning Center needs **elementary teacher**, beginning in July or August, looking particularly for someone with administrative experience and a heart for city children.

Contact Linda Espenshade at (312) 376-6785, or send a resume to the school at 4155 S. Rockwell, Chicago, IL 60632.

Pastor required, Grace Mennonite Church, Brandon, Man., membership 110. Position open fall/winter 1989. Usual pastoral duties. Emphasis on preaching, evangelism and youth outreach.

Contact P. Letkeman, Sub. Station #6, Brandon, MB R7B 0M0, (204) 725-0343.

THE MENNONITE

MANY PEOPLES BECOMING GOD'S PEOPLE

NORMAL 89

Triennial
REPORTS
General Conference Mennonite Church

Many people from all over Canada and the United States with many different ethnic and cultural backgrounds will gather in Normal, Illinois, August 1-6. We will worship together, share experiences, learn from each other, and do conference business. In the process we will move forward on our pilgrimage of becoming God's people.

Here are the reports for the last three years, 1986-1989. Our tasks span education, home ministries, overseas mission, seminary education, and men and women supporting conference work. Included is an accounting of the way those tasks are administered and how our dollars are spent.

These reports will be in the workbook given to delegates and visitors at the sessions in Normal. If you are unable to be there, please share your concerns, ideas, and questions with the delegate(s) from your congregation who will be present in Normal or write to general secretary Vern Preheim, Box 347, Newton, KS 67114-0347.

In November 1987, approximately 70 people participated in the Spiritual Life Celebration sponsored by the Spiritual Emphasis Committee.

General Board

The General Board met each fall and spring (six times) during the triennium to set the annual conference budget, appoint staff and establish conference priorities.

When Kenneth Bauman died, Florence Driedger became president and James Gingerich was appointed vice president. New staff appointments made in the past three years include Norma Johnson, Commission on Education executive secretary; Hubert Brown, Commission on Home Ministries executive secretary; and Gary Franz, planned giving director.

The following committees were appointed by and are responsible to the General Board: A Communications Committee and Committee on the Ministry are standing committees. The Spiritual Emphasis Committee is temporary. The Confession of Faith and Cooperation committees are joint with the Mennonite Church. The Structures and Personnel committees have completed their work and are no longer in existence.

Effective communication linked members of the conference. Published semimonthly, each issue of *The Mennonite* went to about 11,000 subscribers, witnessing, teaching, motivating and building Christian fellowship while encouraging discussion. *Der Bote* served German-speaking subscribers, going to 6,000 households each week in North and South America, West Germany and the Soviet Union. Twice a month, News Service sent stories to 25 newspapers and periodicals. Every three months, the communications office distributed over 33,000 copies of *Being In Touch*, packed with news clips and uplifting items. The office also assisted the commissions and produced a new slide presentation for Normal '89 that will be available to churches in fall in slide and video format.

Ministerial Leadership Services assisted pastors by maintaining records of ordination and ministry service, providing opportunities for continuing education in the Pastor/Spouse Seminary Interterm, the Jerusalem Seminar, conference orientation sessions for new pastors and developing a personal resume for pastors in transition. MLS also assisted congregations by providing annual salary guidelines and materials (including a new Transition Packet) and counsel to congregations experiencing pastoral transition. In addition, MLS assisted the Committee on the Ministry, encouraged college students for ministry through the Ministry Inquiry Program and carried forward inter-Mennonite projects dealing with ministerial polity and theology. The MLS director wrote a semimonthly column in *Mennonite Weekly Review* on issues for congregations and pastors.

During the past three years, the Personnel Committee worked on guidelines for hiring, reviewing and reappointing staff which the General Board approved.

A Structures Committee submitted constitution and bylaw changes for processing. Delegates will be asked to ratify seven changes. The committee recommended and the General Board approved combining the Communications Committee and the Division of Administration on a trial basis for 1989-1992 with a review in 1991. The main reason for the change is to reduce the number of committees responsible to the General Board and the number of staff members accountable directly to the general secretary. If satisfactory, constitution and bylaw changes will be made in 1992.

With approval of the General Boards of the Mennonite Church and the General Conference, the Cooperation Committee moved beyond cooperation to discussing the possibility of integration. The two boards agreed to test a resolution to explore models of integration and report options in 1995. The resolution, printed in *The Mennonite* Jan. 10, 1989, will be important business at Normal '89.

The joint Confession of Faith Committee progress report will be in the Normal '89 workbook. Completion of the task is targeted for 1995.

Mennonite Conference of Eastern Canada became a reality in 1987. Congregations formerly members of Mennonite Church conferences in eastern Canada are now associate members of the General Conference. General Board action permits associate member congregations in eastern Canada to convert to full membership simply by declaring that intention any time before the 1995 triennial sessions.

After admitting 26 new congregations at Saskatoon, the total stood at 364. In the past three years congregations in four locations closed: Lynden, Wash. (Glendale); Tulsa, Okla.; Saskatoon (Covenant); and Kansas City (Brookside). The Santa Clara (Calif.) Ethnic Chinese Mennonite Church merged with Santa Clara Mennonite, bringing the number of congregations to 359. Ten new congregations have already applied to join in 1989. An additional four have expressed interest.

The General Conference 1986-1989 goals to evangelize, teach biblical principles, develop and train leaders and seek to achieve Christian unity will continue at least through 1995. In the proposed constitutional changes, these goals become part of the conference bylaws. *Vern Preheim*

A Call to Kingdom Commitments

Two years have passed since Commitment Sunday for A Call to Kingdom Commitments, the three-year development plan of the General Conference and its related conferences. Nearly 13,000 individuals responded to the call to spiritual renewal, service and leadership, and giving.

To enhance spiritual renewal, the five-member Spiritual Emphasis Committee has sponsored a prayer retreat, a spiritual life celebration and a retreat for the General Board. Members have led worship at annual sessions for Pacific District and the Conference of Mennonites in Canada. The committee has produced a devotional book, worship materials for observing A Call to Kingdom Commitments, a prayer guide, a devotional and report sent to all participants, resource books for Advent, Lent and Easter, and audiotapes on spiritual direction, healing, guided imagery and prayer.

Financial commitments to the campaign continue to climb. Nearly $5.5 million has been committed. Receipts are running ahead of schedule with about 75 percent or $4 million of the amount committed already given. Campaign administrators and recipients are pleased that giving is ahead of schedule, making it possible to initiate projects in a timely manner.

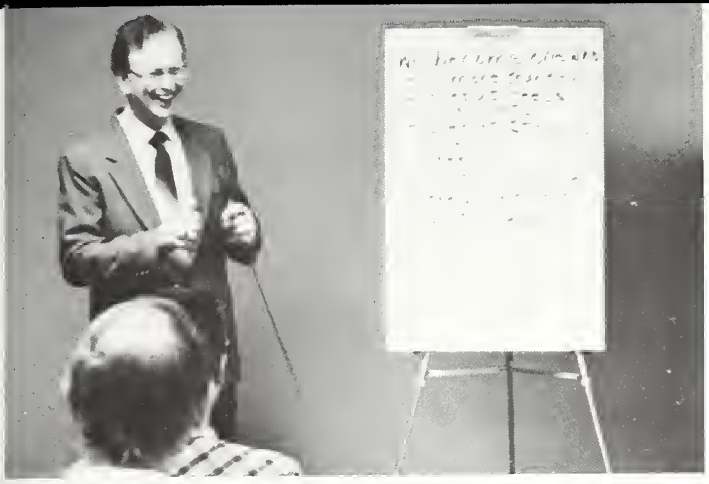
Projects in the campaign seek to fulfill the four goals of the call. Goal one is to increase evangelism, goal two to teach and practice biblical principles, goal three to develop and train church leadership, and goal four to achieve Christian unity. More than 60 projects have received disbursements. Over $2 million has been distributed. Remaining funds earn interest and encourage initiation of further projects. *Gary Franz*

Division of Administration

The Budget

The financial experience for the General Conference for the 1986-1989 triennium was better than for the previous triennium. Each program division received the same percentage of its income budget due to a change in the allocation of undesignated contributions. The percentage of budget received each year was as follows:

In September 1988, young people from all 10 district and provincial conferences attended a youth leadership training event made possible by A Call to Kingdom Commitments.



Stewardship director Ray Frey led workshops in many congregations.

Fiscal Year	Percent of Budget Received
1986	95.5
1987	100.1
1988	97.6

For the triennium as a whole, disbursements for expenses were approximately $166,000 less than income.

During the triennium, congregational giving to the conference rose only 1-2 percent. This meant an increased reliance upon interest income, estate income and annuity income to balance the budget.

Church Extension Services, Inc.

CES is a separately incorporated subsidiary of the General Conference which borrows money from individuals and churches and, in turn, lends that money to churches and church-related projects to finance capital projects. The amount of money loaned to CES increased from $1,363,000 to $3,290,000 during the triennium. Eighteen new loans totaling $994,500 were made to churches. In addition, as of Jan. 31, 1989, six additional loans totaling $691,000 were approved by the CES board but had not yet been distributed. Money is loaned to CES at 6 percent for one-year certificates and 7 percent for three-year certificates. Loans are then made to churches at 8 percent.

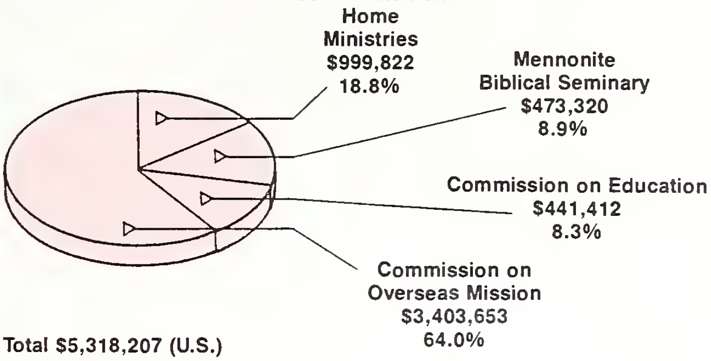
Planned giving director Gary Franz served individuals interested in making wills and giving deferred gifts.

Stewardship and Planned Giving

Conference stewardship director Raymond Frey has developed a series of resources (including video) designed to stimulate stewardship education in the congregational setting. His seminars are much in demand. With Ray's assistance, Pacific District Conference is presently undergoing a conferencewide stewardship thrust.

Gary Franz joined the staff July 1, 1988. As planned giving director, he encourages estate planning and the use of deferred gifts. Gary looks for planned gifts which benefit not only the General Conference but also the donor. He also coordinates the remaining aspects of A Call to Kingdom Commitments.

General Conference Mennonite Church budget for 1989



Pensions

The General Conference Mennonite Church has two pension plans for its church workers. Canadian workers are enrolled in the Conference of Mennonites in Canada's plan with Excelsior Life Insurance Company. U.S. workers are enrolled in the General Conference pension plan underwritten by Presbyterian Ministers' Fund.

Participation by ministers is voluntary with enrollment occurring by mutual agreement between the minister and the local congregation. Therefore, the ultimate responsibility for a minister's retirement must be assumed by the minister and his or her church. The recommended annual contribution to the pastor's pension plan is an amount equal to 10 percent of salary.

The General Conference is also concerned with the retirement needs of past church workers. The conference provides supplemental retirement fund benefits to missionaries who served under the conference boards prior to the time when adequate pension provisions were made.

Another related concern is the retirement needs of pastors or their widows who have served in the conference but who presently have insufficient retirement income. Assistance from this fund is limited to those pastors who were at least age 55 before Jan. 1, 1979. *Ted W. Stuckey*

Proposed Resolution

That the conference approve adding to the responsibilities of the Division of Administration those responsibilities now carried by the Communications Committee with the following stipulations:

1. For the 1989-1992 triennium the General Board shall appoint five instead of three members to the division to assure adequate communications background.
2. The General Board is to evaluate the new arrangement by fall 1991 and, if satisfactory, process appropriate constitution and bylaw changes in 1992.
3. The division may call itself the Division of General Services.

With **magazine consultants (left to right, front row) Kendra Good, Montago Bradley, Lisa Goering, Cheryl Elias; (back row) Howard Miller and Paula Diller Lehman advised associate editor Lavon Welty and editor Susan Janzen.**

Commission on Education

To proclaim the gospel of Jesus Christ, enable congregations to make disciples in the context of the believers' church, and nurture wholeness in relationships: this is the mission of the Commission on Education.

The staff and members of the Commission on Education created and adopted a new mission statement in 1987. The statement serves as a tool for focusing future plans and evaluating current programs.

To implement this mission, the divisions of the commission, education and publication, will together provide curriculum for congregations.

The Foundation Series is used by all ages. Written for adults, *A Light for My Path* covers the biblical themes in the Foundation Series cycle. The *Foundation Series Handbook* was published as a resource guide. The Mennonite Church, Church of the Brethren and Brethren in Christ are partners in the Foundation Series.

The Foundation Series Resource Persons worked hard in the provinces and districts. They promoted the Foundation Series with the slide set "How Children Grow in Faith" and through contacts with congregations.

Aid to Christian Teaching (ACT) weekends took place in New Jersey in September 1986 and Indiana in October 1987. These interdenominational events provided a setting for hands-on use of Foundation Series material. A similar event is being planned for British Columbia in May 1990.

Venture Clubs material for children's groups was produced cooperatively with the Mennonite Church. Designed for grades 3-8, the material includes a *Handbook, Leader's Guide* and *Member's Book.* Venture Clubs focus on seven areas: self-understanding, social skills, creative expression, basic living skills, spiritual awareness, service and nature awareness. The material is on a six-year cycle.

For more than 100 years *Bibelstudien fuer Erwachsene* has been published for German Sunday school classes. The *Adult Bible Study Guide*, used widely in congregations, is published cooperatively with the Mennonite Church.

Neighbors Near and Far is an inter-commission and Women in Mission project. The materials cover *Hispanic North America and Latin America* (produced in 1986), *Asians in Asia* and *North America* (1987), *Africans and Black Americans* (1988) and *Native People in North America* (1989). This mission education material was used widely in varied settings.

The education division will address issues of life stages, equip and resource leaders and work at lifestyle decisions.

Integrated Congregational Youth Ministry is a comprehensive plan worked on with the Mennonite Church. Other partners in part of the project are the Church of the Brethren and the Brethren in Christ. So far, two books have been published, *Blueprint for Congregational Youth Ministry* and *Side by Side: Mentoring Guide for Congregational Youth Ministry*, both written by Lavon J. Welty. *YouthGuide*, a new quarterly publication, will be available in September. It will include the teaching material for the Foundation Series Youth Bible Study and columns covering the seven settings for youth ministry (youth group, Sunday school, peer ministry, instruction for church membership, family life, mentoring and congregational worship). The network of youth workers from each district and province are key persons in carrying out an Integrated Congregational Youth Ministry.

Mennonite Service Venture is run cooperatively with the Mennonite Church. The two components of the program are Youth Venture, administered from Newton, Kan., and Group Venture, directed from Elkhart, Ind. Service Venture experiences took place in Canada, the United States, the Middle East, Ireland and Mexico.

Student and Young Adult Services continues as a joint program with the Mennonite Church. The annual student and young adult census was streamlined and is now coordinated in Elkhart. *In Search* continues as the newsletter for young adults. *Feedback* is the newsletter for congregational ministry with young adults.

During the triennium, COE purchased services from SYAS staff in Elkhart, necessary due to a vacant staff position in adult and young adult education. A task force recently carried out an evaluation of the SYAS/COE program. As a result, the contact person network was refined and now operates in these categories: Young Adult Ministry Network, Student Ministry Network, Urban Young Adult Congregational Networks.

Hymnal Project members (left to right) George Wiebe, Barbara Gossard and Marilyn Houser Hamm scrutinized hymns.

Children at Albany Park Mennonite Church, Chicago, ate sweet and sour pork, rice, egg drop soup and fortune cookies when studying *Neighbors Near and Far: Asians in Asia and North America*.

The family life portfolio was revised during the triennium. A staff person works half time for the General Conference and half time for the Mennonite Church. An inter-Mennonite Family Life Ministry Council serves as a reference group. The council helps implement a network of family life committees in the districts and provinces.

Changes also occurred with Mennonite Marriage Encounter. Programs of the Mennonite Church and COE were combined to form Mennonite and Brethren Marriage Encounter. The Brethren, Brethren in Christ and Mennonite Brethren churches have been invited to participate. During the triennium approximately 1,300 couples participated in 52 marriage encounters.

In July 1988, COE sponsored a Faith Development in the Adult Life Cycle conference in St. Paul, Minn. Districts and provinces were well represented. Ken Stokes from Adult Faith Resources was the resource person.

Concerns about aging received attention through the Inter-Mennonite Council on Aging. A General Conference representative is on the board.

From September 1988 until April 1989, 10 congregations, including General Conference, Mennonite Church and dual-conference groups, participated in a pilot project developed by the Inter-Mennonite Task Force on Future Models of Education. A model emerged for "Congregation Discipling: An Integrated Vision for Education." The task force and test site representatives met in April 1989 to evaluate the experiment and plan next steps.

Through Faith and Life Press, the publication division will publish and promote books, hymnals, periodicals and worship and study materials for congregations. It will use its resources to assist the agencies of the General Conference Mennonite Church.

A variety of items was published by Faith and Life Press between 1986 and 1989. The *Anabaptist/Mennonite Time Line* is a wall chart which is useful in classroom settings. Several new titles were added to the Faith and Life Bible Study series covering Genesis, Jeremiah, Colossians, Philippians and 1 Corinthians. Another write-in for the Faith and Life Bible Studies took place in Winnipeg in summer 1988. Writers began work on several new manuscripts.

Publications also included resources for children on peace, intergenerational activities, stories about Mennonite women, the farm crisis, Christians in China, Oklahoma church history and a novel. A complete list of materials is available in the Faith and Life Press catalog. During the triennium the position of marketing manager for Faith and Life Press was increased to full time. We are committed to making our resources visible and available to our churches, the broader Mennonite and Anabaptist constituency and wider Christian community.

Work continued on the Hymnal Project. General Conference representatives served on all the committees. Members prepared the songbook for Normal '89. Also participating in the project are the Mennonite Church, Church of the Brethren, and the Church of God, General Conference, Findlay, Ohio. The Hymnal Project is funded by A Call to Kingdom Commitments.

Faith and Life bookstores in Berne, Ind., and Newton, Kan., continued to serve their respective communities.

From Sept. 1, 1986, to June 30, 1987, J. Winfield Fretz served the commission as interim executive secretary. Norma J. Johnson began as executive secretary on July 1, 1987.

The Commission on Education serves the church and the church's witness to the world. We are committed to the task of being the witness for Jesus Christ. *Norma J. Johnson*

Commission on Home Ministries

"Many Peoples Becoming God's People" in mission is the goal of the Commission on Home Ministries. In 1988 the commission began a new decade of mission in North America when Hubert Brown succeeded Stan Bohn as executive secretary. The past triennium was a time of growth and vision. Here are a few highlights from CHM's six programs of ministry.

Many Peoples Program

1986 saw the exciting emergence of the Many Peoples Becoming God's People Program, for which Alberto Quintela serves as coordinator. No greater challenge is before us than to bring into fellowship groups of people that normally would not be friends. Through education and outreach the Many Peoples Program addresses this challenge.

The establishment of the second Sunday in February as Many Peoples Sunday was a beginning for learning to relate to Mennonites from varied cultural and ethnic backgrounds.

With the theme "Many Peoples Becoming God's People," this year's triennial sessions provide the framework for conferencewide review of our commitment to cross-cultural mission in North America.

"Vision 2001" is being proposed as an educational project for young children. It emphasizes cross-cultural contact, service, and peace and justice projects. The 2001 program is to be launched at Normal '89.

Evangelism and Church Development

Through evangelism and church development, CHM responded to the Great Commission of Jesus to "make disciples of all nations." Donald Yoder served as secretary for evangelism and church development. Department work included: (1) Friendship evangelism seminars, in which participants discover how to create opportunities for effective witness and faith sharing. Don conducted 15 seminars in Canada and the United States, two in Hong Kong and one in Taiwan. (2) LIFE (Living in Faithful Evangelism), a three-year growth process for congregational evangelism developed by the General Conference and the Mennonite Church. (3) Church planting promotion and activities. The office was involved in several ethnic/language church planting ministries, sponsored a church planters' workshop with Mennonite Board of Missions, planned a training seminar with the Mennonite Church on interviewing and selecting church planters and helped sponsor a Church Planters Career Discernment Week with Associated Mennonite Biblical Seminaries, Mennonite Board of Missions and Hesston (Kan.) College.

Hispanic Ministries

The Hispanic Ministries department, directed by Marco Guete, coordinates the Hispanic Leadership Training Program, the Anabaptist Biblical Institute at a Distance, a radio program and the publication of *Ecos Menonitas*. The department is also a resource for 11 Hispanic churches.

Six students graduated from college and seminary through the Hispanic leadership training program. Three students completed partial studies. Three new churches were established in Philadelphia, Penn., Dallas, Tex., and Upland, Calif.

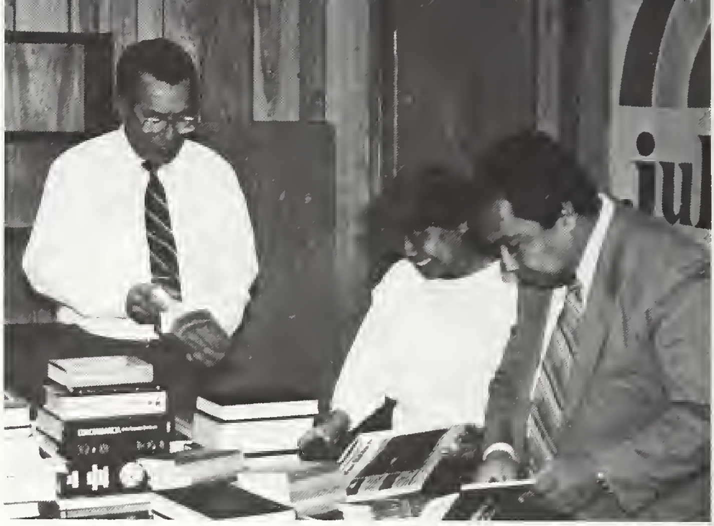
In 1988 the Anabaptist Biblical Institute began with the support of A Call to Kingdom Commitments funds. The institute provides training for Spanish-speaking church leaders. Six centers serve over 25 students. The teachers are local pastors, many of whom were trained by the Hispanic leadership training program.

Kingdom commitment funds also supported daily radio programs for the Hispanic family. The goal is to broadcast in the 10 cities in the United States and Canada with the highest Hispanic population.

The Hispanic Ministries office also helped edit the magazine, *Ecos Menonitas*, produced with the Mennonite and the Mennonite Brethren churches.

Women in Mission also played an important role in Hispanic Ministries, giving scholarships to students and pastors.

Hubert Brown (left) visits with commission member H. A. Fast, who has served the General Conference in many ways for 50 years.



Rafael Peralta (left), Violeta Ajquejay and Luis Naranjo check materials from Hispanic Ministries' Anabaptist Biblical Institute at a Distance.

Mennonite Indian Leaders Council

MILC is chaired by Elmer Myron, a Hopi Indian and pastor of the Phoenix Inter-Tribal Mennonite Fellowship. Three-year achievements include: (1) The first Hopi-Navajo cross-cultural tour in 1986, a nine-day tour of the Southwest United States in which 28 people participated. (2) Inter-Mennonite/MILC urban Indian ministry. In July 1987, MILC executive and staff persons met with seven other Mennonite agencies or churches to evaluate Elmer Myron's research on the needs of native Americans in Phoenix. They decided to begin a five-year urban Indian church planting project and to ask Elmer and Nadenia Myron to continue as church planters/pastors. The fellowship held its first worship on Sept. 18, 1988. (3) Inter-Mennonite native peoples coming together. In October 1985, native people gathered in Oklahoma during the annual MILC conference. Common concerns included native teachings and peace theology, chemical dependency, economic development, native leadership patterns and models, youth exchange, military recruitment of youth, church growth and urban Indian church planting.

Mennonite Voluntary Service

Over 100 MVS workers serve in partnership with congregations in 25 communities in Canada and the United States. Their ministries include social service outreach, education, evangelism, peace and justice work, child care and housing rehabilitation.

During the last three years MVS opened three new units in Brandon, Man., Saskatoon, Sask., and St. Paul, Minn. Others will be started in Fort Collins, Colo., and Winnipeg, Man., as soon as volunteers become available.

While some service programs experienced decreases, participation in MVS remained steady. Since Saskatoon '86 the percentage of Mennonite volunteers joining MVS rose substantially. The number of Canadians in service was up markedly. An increased emphasis on summer and short-term service resulted in more interest.

Several important shifts took place in staffing. In 1987 Chuck Neufeld became director, having been with MVS for more than 15 years as a volunteer and as associate director/east U.S. Barb Unruh joined the staff half time as associate personnel director. Susan Ortman Goering took over as associate director/west U.S. in 1988.

In 1987, the Mennonite Indian Leaders Council Oklahoma Fellowship sponsored these college students, who were serving their local community through the Mennonite Central Committee summer minority ministries program.

Peace and Justice

Robert Hull, secretary for peace and justice, answered the call of conscience to be instruments of God's peace through two publications, *God and Caesar* and *Peace and Justice Newsletter*, through articles in other Mennonite publications, and through sermons, Bible studies and conflict resolution workshops. Financial aid funds were collected and disbursed to help students who chose not to register for military service to attend college. Youth were counseled on the draft and adults counseled on military tax objection. Faith and Farming conferences were organized to encourage farmers facing stress.

The peace and justice office addressed the origins of violence by producing the "Building Shalom Families" videocassette program and training district/provincial leaders. A packet describing resources available from the Parenting for Peace and Justice Network was sent to each congregation and a *Pastoring for Peace and Justice* booklet to every pastor.

A key responsibility of staff was to serve as a "watcher," identifying, assessing and weighing responses to government activities. The task involved consultation with the CMC Congregational Resources Board, MCC U.S. Peace Section, New Call to Peacemaking, Conscience Canada, the National Campaign for a Peace Tax Fund and the National Interreligious Service Board for Conscientious Objectors. Wider consultation involved the Roman Catholic peace fellowship and several Friends conferences.

During the triennium, the Christian theological understanding of peacemaking expanded, leading to support of the Christian Peacemaker Team program for nonviolent direct action. The General Conference Mennonite Church, the Mennonite Church, Brethren in Christ and Church of the Brethren jointly support the Christian Peacemaker Teams steering committee.

As the Commission on Home Ministries looks to another triennium of service, our vision is to have every person in the denomination vitally involved. Bold, challenging and exciting times of proclaiming Christ in word and deed await our church. *Hubert L. Brown*

Commission on Overseas Mission

What does it mean for the General Conference Mennonite Church to bear witness to Jesus Christ in today's world? In short, it means interaction between the Scriptures and the context of today's world, to discern the meaning of mission and the relevance of the good news.

Basic Convictions

An understanding of what it means to bear witness to Jesus Christ involves basic convictions about the Christian faith and mission. For the Commission on Overseas Mission these include:

—conviction that the Bible is a completely trustworthy guide for the Christian faith and for mission.

—conviction that Jesus Christ is the only way to experience salvation and the way (model) to engage in mission.

—conviction that wherever there are people there should be Christians who should be a visible expression of the body of Christ.

—conviction that the church is called to participate in God's mission.

—conviction that the good news of salvation in Jesus Christ addresses the world with a transforming vision of peace and justice.

The World Context

To be relevant and effective in global mission, we need to understand the world. Signs of despair as well as hope include:

—despair in the face of global poverty affecting 800 million.

—despair in the face of global military preparations which threaten our planet and divert resources from those who need them most. Recent initiatives by the superpowers give some hope.

—despair in the face of the reality that over 3 billion people are yet without Christ. There is hope in the amazing growth and vitality of churches, especially in the Two-Thirds World.

—despair in the face of a confusing array of religions, each claiming to possess the last word on human life and destiny. There is hope when Christians share the good news and when people's lives are transformed by the Holy Spirit.

In this world COM participates in God's mission. The General Conference has engaged in mission since 1900. Over 800 people have served. Approximately 120 are on the present team, working in 17 countries in Asia, Africa and Latin America. They work mostly under national church leadership. Mutuality and partnership are guiding principles.

The program is guided by the General Conference goals and a set of mission priorities for the decade 1985-1995.

Goal 1: Evangelize

Evangelism continues to be a high priority. Increasingly, evangelism/church planting ministries are directed toward urban centers and unreached people. During the triennium, this goal has been implemented in many ways, including:

—sharing Jesus Christ with taxicab drivers in Hong Kong.

—assisting in evangelism seminars for Zairian pastors.

Pastor Isaak Bergen (left) led communion at the founding worship service of the Anahuac El Camino del Senor church in Mexico in November 1987.

—inviting neighbors, including university students, to faith in Christ and the fellowship of a new church in Ponta Grossa, Brazil.

—rejoicing in the decision of a former sacrifice chief in Kotoura, Burkina Faso, to follow Jesus on Christmas day 1988.

—providing funds from A Call to Kingdom Commitments for evangelism ministries of churches in Brazil, Colombia, Paraguay, Bolivia, India, Taiwan, Hong Kong, Zaire and Burkina Faso.

—participating in the formation of Mennonite Urban Ministries in India with a vision for new church planting in Bhopal, Indore and New Delhi.

Caring ministries are an integral part of the overseas program, including:

—health care (curative and preventative) in Taiwan, India, Zaire, Botswana, Burkina Faso and Nepal.

—community development in Burkina Faso, Zaire and Lesotho.

—education in Botswana, Brazil, Zaire and China.

—handicapped ministries in Taiwan at the New Dawn Development Center.

Today, there are more than 70,000 members of Mennonite churches overseas with whom COM has a relationship. Many people have become God's people around the world.

Goal 2: Teach Biblical Principles

The commission responds to invitations to engage in Christian nurture:

—In Burkina Faso missionaries study tribal languages to reduce them to writing. Eventually the Scriptures will be available to the people in their preferred language.

—In Zaire missionaries manage a large printing press and bookstore in Kinshasa, making Christian literature available.

—Missionaries help the Zaire Mennonite Church develop Christian education materials.

—In India the General Conference gives financial support to mission schools.

—In Botswana, Lesotho and Transkei, South Africa, missionaries work with African Independent Churches primarily in Bible study and teaching.

—Personnel serve with China Educational Exchange, where teaching English provides the opportunity to teach courses on the Bible.

—Theological books have been given to church leaders in India.

—A Call to Kingdom Commitments funds will be given to theological school libraries in Zaire.

—COM has provided personnel and finances for camps and retreat programs in Japan, Taiwan, Hong Kong and India.

—COM has assisted churches in Taiwan and India in preparing hymnals.

—Financial assistance was provided for radio ministries in Paraguay and Zaire.

—COM helped fund development of the Spanish Sunday school curriculum for children.

—Twelve missionaries provided Christian education training in Costa Rica, Colombia, Bolivia, Paraguay and Brazil.

Teaching biblical principles also involves sharing knowledge and insight received from sisters and brothers overseas with North American churches. In connection with Normal '89 and the study conference on Christology, COM has invited several overseas church leaders to share their insights in churches.

Energizing North American churches for global mission has been a high priority. *Neighbors Near and Far*, an intercommission curriculum project, provides an opportunity to study mission in North America and in each of the continents where missionaries serve. Overseas *Prayer Directory* (25,000 copies) and the bimonthly *Prayergram* (11,000 per month) have been in high demand. Staff, missionaries and commission members made an average of 380 church contacts annually, visiting approximately 210 churches each year. At the beginning of the triennium Jake Harms became the COM Canadian coordinator with major responsibility for church contacts there.

Goal 3: Develop and Train Leadership

Leadership training is a key component of the overseas program. COM stays in no overseas location indefinitely. The

Tina Bohn and girls from African Independent Churches in Lesotho sew church uniforms.

Gladys Siebert, part-time chaplain at Mennonite Christian Hospital in Taiwan, visits with patient Lwo Sywe Feng and her husband.

goal is to equip local leadership for ongoing ministry.

A special emphasis is on providing leaders with an Anabaptist understanding of theology. Several programs have been made possible by A Call to Kingdom Commitments funds in addition to the regular budget:

—Under missionary coordination the Mennonite Center of Theology has had exceptional success, enrolling over 10 percent of the entire membership of the Association of Evangelical Mennonites in Brazil. Leadership has been transferred to a Brazilian.

—COM placed Anabaptist professors at the Baptist Theological Seminary in Cochabamba, Bolivia.

—The Latin America Anabaptist Seminary in Central America provides ministerial training in eight countries.

—Missionaries teach at the Evangelical Mennonite Theological Center of Asuncion, Paraguay.

—Union Biblical Seminary, Pune, India, receives endowment funding from the commission and scholarship assistance from A Call to Kingdom Commitments. In addition, Mennonite professors have been sent for three six-month terms.

—Through Africa Inter-Mennonite Mission, COM funds scholarships for students at the Bible institute in Kalonda and the Bible-college-level school in Kinshasa.

—COM also provided scholarship assistance for overseas church leaders to study at Associated Mennonite Biblical Seminaries and other institutions.

Goal 4: Seek to Achieve Christian Unity

COM places high priority on inter-Mennonite and inter-church cooperation in North America and overseas.

In North America COM is part of many inter-Mennonite committees and boards. Most notable is Africa Inter-Mennonite Mission, a partnership of six Mennonite denominational agencies working together in five African countries since 1912.

COM works in partnership with two Mennonite Church overseas agencies: Mennonite Board of Missions in Bolivia, Uruguay, Brazil and Japan; and Eastern Mennonite Board of Missions and Charities in Hong Kong. COM cooperates with Mennonite Central Committee in Brazil, Bolivia, Burkina Faso and Zaire.

1990 marks the 90th anniversary of General Conference overseas mission work. Congregations across North America are invited to celebrate the anniversary and the theme "God's Creative Spirit in the World." Resources will be available so that congregations may praise God for the past, rejoice in the present and energize members for continued involvement in God's work. *Erwin Rempel*

Mennonite Biblical Seminary

With very positive results, Mennonite Biblical Seminary and Goshen Biblical Seminary continued to cooperate during the past triennium as Associated Mennonite Biblical Seminaries.

At their May 1988 meeting, the seminary boards agreed to take steps toward one student body, one faculty and one diploma. In addition, in March 1989 the MBS Board of Trustees and the Mennonite Board of Education invited Marlin Miller, current president of GBS, to become president of both seminaries beginning July 1, 1990. He will replace Henry Poettcker, president of MBS, who is retiring.

Enrollment dropped during the triennium:

Fall Enrollments

	1986/87	1987/88	1988/89
AMBS Total	222	175	179
MBS Total	102	78	84
MBS Canadian	18	19	24
MBS Women	44	35	35

Steve Fath became the new admissions counselor in 1989. With the change, steps were taken to improve recruitment. Several current students were appointed assistants.

The average student age is 33. A number are people who are making career changes in mid-life. Some are mission volunteers training for various ministries.

The faculty picture continues to change. Those retiring were:

—Gertrude Roten after 23 years of teaching.
—Orlando Schmidt after 27 years of teaching.
—Erland Waltner after 32 years of teaching, during which time he also served as president for 20 years.
—Howard Charles after 42 years of teaching.

To all of these a hearty and deeply felt word of thanks.

New appointments included:

—Dennis P. Hollinger, Preaching and Church and Society
—Dennis D. Martin, Church History (three years)
—Gary E. Martin, Evangelism and Church Planting
—Ben Ollenburger, Old Testament
—Ralph Lebold, coordinator for Conference-Based and Related Theological Education
—Walter Sawatsky, Church History

A high priority during the triennium was the self-study to prepare for reaccreditation with the North Central Association of Schools and Colleges and the Association of Theological Schools in Canada and the United States. The study focused on 12 program areas and resulted in a new mission statement, a new ministry statement and long-range plan for future development. The visiting team from the association recommended a 10-year reaccreditation with no notations. Their evaluation was very positive. *Henry Poettcker*

Twenty-seven people participated in the Pastor/Spouse Seminary Interterm at Associated Mennonite Biblical Seminaries in January 1989.

Women in Mission

About 8,500 members in 390 local groups are the core of Women in Mission. When these groups meet for fellowship, prayer, study and service their individual efforts combine with others to achieve a common goal.

The Learning Tour to South America in February 1988 was a memorable event that strengthened relationships with the church in South America. The 10 participants, chosen by district/provincial groups, learned about mission from a woman's perspective through personal encounters with missionaries, living with national women and participating in Mennonite church activities. The participants willingly accepted many invitations to share their experiences and promote mission work.

Members gave over $1 million annually in cash and material aid for various projects. Approximately one-fourth went for General Conference work.

During the triennium, leadership training for women was promoted. WM gave scholarships to 18 women studying at Mennonite Biblical Seminary, shared in the support of 22 pastors' spouses who attended January interterms at the seminary and gave tuition grants to three Hispanic women in pastoral training. In addition, national women received assistance to study in their own country and overseas.

Other General Conference projects promoted and supported included *Neighbors Near and Far*, the mission education material produced jointly with the commissions; family life coordinator Clare Schumm; and two General Conference

Ten women represented Women in Mission on a learning tour to South America in February 1988.

visitation couples who traveled to churches and WM groups in the Northern, Central and Western districts and Manitoba.

Discussions with the Women's Missionary and Service Commission of the Mennonite Church have been encouraging and beneficial. Officers and staff met to discuss future directions for church women's groups and exchange visits occurred. A joint rally is being planned for Normal '89.

Self-evaluation and goal setting are in process to discern future directions for Women in Mission. *Sara Regier*

Mennonite Men

Opportunity for mission is always before us. Whatever resources we have, large or small, can be used in the mission of the church. Mennonite Men seeks to use these resources in ways that effectively build the kingdom.

The Tenth Man Church Building Program has provided $211,000 in grants to 10 new churches seeking to build or buy their first meetinghouse. Through the program, people from all across the conference can in a tangible way affirm, support and accept new congregations as part of the larger church family. Several other Mennonite churches have applied for grants and are waiting for funds to become available. Mennonite Men is working to expand this important mission program.

In February 1987 Randall Kaufman was appointed as half-time staff person to coordinate and promote the work of Mennonite Men.

Later that year Mennonite Men initiated a membership enrollment, asking a minimum contribution of $20 per year. Contributions will help develop a modest administrative budget. This base of support needs to grow much larger.

In fall 1988 Mennonite Men published the first issue of a quarterly newsletter. Its purpose is to keep members and others informed of the progress of mission efforts and to provide a forum for sharing ideas and challenges.

There is great potential in many areas of ministry just waiting to be developed. The challenge is before us. May we find the vision and the encouragement to meet it. *Randall Kaufman*

In February 1988 the Fargo-Moorehead (N.D.) Mennonite Fellowship dedicated their new meeting place, made possible with a $20,000 grant from the Tenth Man Church Building Program.

Photo Credits: John Bender, pp. A-1, A-10; Steve Ropp, p. A-2; Dave Linscheid, p. A-3 (top), p. A-6 (bottom); Muriel T. Stackley, p. A-3 (bottom); Susan Janzen, p. A-4 (top); Carla Reimer, p. A-4 (bottom), p. A-11 (top); Ulli Klemm, p. A-5; Marco Guete, p. A-6 (top); Betty Hart, p. A-7; John Fehr, p. A-8 (top); John Bohn, p. A-8; COM, p. A-9; MM, p. A-11 (bottom).

Nominees for General Conference elections

The General Conference nominating committee has selected nominees for the ballot at the triennial sessions Aug. 1-6 at Normal, Ill. Delegates may make further nominations at the conference. Information comparable to that printed below with signatures of both nominator and nominee must be submitted in writing to the conference secretary by noon on Aug. 2. This information will be made available to delegates several hours in advance of the voting at 1:45 p.m. on Thursday, Aug. 3. (Fraction votes will be rejected. Votes cast must be in whole numbers.)

Each term is for six years, except for the officers, who serve for three years. An asterisk (*) indicates an incumbent.

The committee believes it important to have at least one person with communication expertise on the Division of Administration. Delegates will vote for one in group one and two in group two. In order to have a good balance of Canadian and U.S. members on the Mennonite Biblical Seminary board, delegates will vote for two in group one and two in group two.

The nominating committee consists of Willis Busenitz, Busby, Mont., Cornelius Driedger, Leamington, Ont.; Irene Klassen, Calgary, Alta.; Steve Ratzlaff, Seattle, Wash.; Harold Rittenhouse, Harleysville, Pa.; Patty Shelly, North Newton, Kan.; Jake Tilitzky, Abbotsford, B.C.; and Burton Yost, Bluffton, Ohio.

To save space the following acronyms will be used: CDC—Central District Conference, CMC—Conference of Mennonites in Canada, DA—Division of Administration, EDC—Eastern District Conference, GB—General Board, GC—General Conference, MBS—Mennonite Biblical Seminary, MCC—Mennonite Central Committee, NDC—Northern District Conference, PDC—Pacific District Conference, WDC—Western District Conference, WM—Women in Mission.

President

***Florence Driedger**, Regina, Sask., executive director, Family Service Agency; member, Peace Mennonite Church; president, General Conference Mennonite Church since January 1987; member, MCC executive since 1981; former member, boards of Canadian Mennonite Bible College and Swift Current Bible Institute. Goal: "To live a life of faith through leadership that enables the General Conference and each member within it to share the Christian gospel, express love through service and learn through the study of God's Word what his will is for the General Conference and each of our lives."

Marvin Zehr, Wichita, Kan., pastor, Hope Mennonite Church; president, WDC, 1986-89; member, CDC ministerial committee, 1979-85; member, GB, 1974-83. Goal: "To provide leadership in helping General Board in its responses to the needs of our churches and pastors and to provide an effective channel for our mission, evangelism and service ministries to the needs of the world."

Vice president

Gary Harder, Scarborough, Ont.; pastor, Toronto United Mennonite Church; member, CMBC board, 1975-86 (chairman two years); teacher, the seminary in Asunción (CEMTA), 1979; member, COE literature development committee, 1975-77. Goal: "The General Board needs to find a healthy balance between listening and speaking, responding and leading. We need to be able to articulate what it means to be a Mennonite Christian people in a complex world."

Ronald Krehbiel, pastor, Salem Mennonite Church, Freeman, S.D.; chairman, GC ministerial committee; member, the NDC ministerial committee; previously adviser to the editor to *The Mennonite*; on GC constitution revision committee; chairman, EDC and WDC mission committees; chairman, WDC ministerial committee; member, CDC and NDC education committees; youth adviser, NDC; member, Bluffton College board; mission service in Lesotho, Africa; pastor of six GC churches. Goal: "The vice president should be a part of the eyes and ears of the conference, listening to what God and the people are saying so that appropriate leadership can be given."

Secretary

***Myron Schultz**, Bloomfield, Mont.; dryland grain farmer; member, Bethlehem Mennonite Church; member, NDC nominating committee; NDC statistician; current director of Region III MDS and fifth member on the national MDS executive committee; GC secretary since 1986. Goal: "When I see the many ways God has blessed the various efforts the General Conference has and is putting forth to carry out Christ's Great Commission, I am excited that I am a member of such a conference and I look forward to continuing this partnership for Christ's honor and glory."

General Board

Elect one

Lee Delp, Lansdale, Pa.; senior executive for an insurance holding company; member, Grace Mennonite Church; former vice president, EDC; served with wife as houseparents for neglected dependent children, 1966-71. Goal: "Enable and empower local congregations to carry out our mission as individual believers to present and live out Christ's message of salvation to those we come in contact with as well as those who don't know Christ in our world."

Marian Franz, Washington, D.C.; executive director, National Campaign for a Peace Tax Fund and Peace Tax Foundation; member, Hyattsville Mennonite Church; curriculum writer Foundation Series; member, Committee on the Ministry, Family Life Committee, Commission on Education (1962-68), Commission on Home Ministries (1980-86). Goal: "The rich resources of cooperating congregations should be guided by the General Board into a world ministry of justice, peace, service and witness to Christ—through bold, timely and loving acts and words of faith."

Continuing members are Richard Early, Souderton, Pa.; Anna Juhnke, North Newton, Kan., and Peter Kehler, Abbotsford, B.C. The officers are also on the board. In addition each commission selects two, MBS one and the DA one. The GB may appoint up to five more.

Home Ministries

Elect two

Darrel Heidebrecht, Calgary, Alta.; M2/W2 Alberta (prisoner visitation and family support) director; member, Foothills Mennonite Church; Native Ministries Board, CMC, since 1986; NM staff member, 1977-78; summer

Driedger

Zehr

G. Harder

Krehbiel

Schultz

Delp

Heidebrecht

Franz

Myron

Peterson

Wenger

Busenitz

Stueben

Koehn

Sawatzky

Toews

term staff positions, NM, 1984, 1987; assistant director, Youth Orientation Units, Warburg, Alta., 1985-86. Goal: "The Commission on Home Ministries should give expression to local (North American) missions as identified by the GCMC. CHM should also seek to mobilize and encourage local congregations to seek their identity in being a people of mission by identifying and responding to local needs and opportunities."

Nadenia F. Myron, Phoenix, Ariz.; medical technician; member, Intertribal Mennonite Fellowship of Urban Native American Mennonite Ministries, working with Mennonite Indian Leaders Council since 1976; served at Hopi Mission School and Bacavi Mennonite Church, 1974-79; co-chairperson, many peoples advisory committee. Goal: "To increase the present outreach of both conferences in developing and yielding more responsibility and decision making to the minority leaders and workers as seen by their commitment to Christ and willingness to build his church."

Neville Peterson, Wolf Point, Mont.; pastor, Bethel Mennonite Church; NDC growth resource person, 1981-89; chairman, NDC home missions committee, 1982-88; district representative to evangelism and church development reference council, 1982-89. Goal: "The commission must take the initiative to implement priorities of evangelism and church growth. More must be done to address the needs of minorities. Resources for church planting need to be expanded."

***Malcolm Wenger**, Newton, Kan.; retired; member, Shalom Mennonite Church; CHM member since 1983; Native Ministries, CMC pastor, Selkirk (Man.) Christian Fellowship, 1978-85; NM executive secretary, 1979-82; CHM secretary for Indian Ministries, 1970-77; Board of Missions Home Mission secretary, 1966-69; missionary for Board of Missions to the Northern Cheyenne, Montana, 1944-66. Goal: "I want CHM to continue to inspire and equip us to evangelize, to plant and nourish peace churches among all peoples, to serve others and to reflect God's love and righteousness in our lives."

Continuing members are Floyd Bartel, Newton, Kan.; David Chiu, Saskatoon, Sask.; Anette Eisenbeis, Parker, S.D., Warren Habegger, Berne, Ind.; Ray Hamm, Altona, Man.; Ivorie Lowe, Markham, Ill.; and Leonard Wiebe, Aurora, Colo. NDC, EDC, PDC and CMC will select one each. GB may appoint one.

CHM U.S.

Elect one

***Willis Busenitz**, Busby, Mont.; pastor, White River Cheyenne Mennonite Church; served Native Mennonite churches for past 24 years; member of CHM U.S. since 1983; chairperson, Mennonite Indian Leaders Council, 1978-87; president, NDC, 1979-83. Goal: "CHM should continue to be at the cutting edge of helping 'Many Peoples Become God's People,' assuring that our conference/churches are a people of many peoples."

Mary Berkshire Stueben, Seattle, Wash.; quilt maker and chaplain; member, Seattle Mennonite Church; pastor, Spokane Mennonite Church, 1984-88; PDC nominating committee, 1985-86; Washington Mennonite Fellowship program committee, 1985-88. Goal: "Our future lies in adapting our Anabaptist vision of biblical faithfulness to a growing population. We must clarify our means of nurturing new congregations as our legacy for our children."

Education

Elect two

Nancy Koehn, Cordell, Okla.; elementary counselor and teacher; member, Herold Mennonite Church; secretary, Oklahoma Convention, 1980-83; member, WDC education committee, 1981-87; pastoral couple to Oklahoma Cheyenne churches, 1986 to present. Goal: "To provide quality educational materials for churches, small groups and individuals that give helpful information so that people can make responsible decisions congruent with their faith."

***Erick Sawatzky**, Elkhart, Ind.; AMBS faculty; member, Southside Fellowship; held pastorates in Hillsboro, Kan., and Regina, Sask., 1973-81; COE member since 1983. Goal: "To be in such dialogue with constituent congregations so as to be able to provide the relevant educational resources for Christian growth through the stages of faith and life."

***William Toews**, Leamington, Ont.; high school physics teacher; member, Leamington United Mennonite Church; teacher, United Mennonite Educational Institute, Leamington, 1965-79; principal, UMEI, 1967-78; chairperson, United Mennonite Conference of Ontario personnel committee; board member, Conrad Grebel College, Canadian Mennonite Bible College; COE member since 1984. Goal: "My hope for the General Conference is that we realize to a greater degree the opportunities that we have to be of service to other people and the potential that exists among us to address those opportunities."

Jeff Wright, Upland, Calif.; pastor, First Mennonite Church, since 1986; beginning new assignment as church planter in July 1989; member, PDC education committee since 1987; currently PDC consultant for youth/family ministries. Goal: "To be an advocate for the educational/discipling needs of 'New Mennonites,' to work at finding ways to integrate, nurture and evangelize and to be a supportive presence for COE staff."

Continuing members are Ardys Becker, Vancouver, B.C.; Roy Dick, Weatherford, Okla.; Brian Epp, Henderson, Neb.; James B. Howard, Newburg, Ore.; Irene Klassen, Calgary, Alta.; Victor Kliewer, Altona, Man.; Lois Preheim, Aurora, Neb., and Elaine Rich, Bluffton, Ohio. CDC, EDC and CMC will select one each, and GB may appoint one.

Overseas Mission

Elect two

***MaryAnne Boschman**, Abbotsford, B.C.; coordinator of MCC B.C. refugee assistance program; coordinator of MCC B.C. international visitors exchange program; member, Emmanuel Mennonite Church; secretary, Conference of Mennonites in B.C.; COM commission member since 1986. Goal: "Because our overseas Mennonite churches are increasingly becoming sending agencies, I believe we should internationalize our mission work."

Robert W. Gerhart, Bally, Pa.; pastor, Hereford Mennonite Church; previous General Board member, 1969-74; PDC home missions committee; EDC retreat committee; COM missionary in Lesotho with Africa Inter-Mennonite Mission, 1974-81; communications coordinator/editor for AIMM, 1981-88. Goal: "COM can enable GC congregations to partner effectively with churches overseas especially in reaching overlooked peoples while strengthening the care and 'pastoral support' of missionaries and their families."

Thomas A. Lehman, North Newton, Kan.; professor of chemistry, Bethel College; member, Bethel College Mennonite Church; interim member, COM, 1987-88; MCC teachers abroad assignee in Zaire, 1971-73. Goal: "COM must seek new ways to spread the good news and draw believers here and abroad together in Christian understanding and unity."

***Burton G. Yost**, Bluffton, Ohio; professor of Bible at Bluffton College; member, First Mennonite, Bluffton; brief missionary teaching experiences under COM in Taiwan, India and Korea; member of COM since 1987. Goal: "The challenge is for missionaries, national churches, the commission and staff to creatively work together under the guidance of the Spirit to fulfill our God-

Wright

Boschman

Gerhart

Lehman

Yost

Falk

Friesen

L. Harder

given missionary mandate in radically changing situations."

Continuing members are William Block, Winnipeg, Man.; Viola Ediger, Regina, Sask.; Anna Ens, Winnipeg, Man.; John R. Friesen, St. Catharines, Ont.; Timothy Kuo, Hillsboro, Kan.; Ruth Ramseyer, Smithville, Ohio, and Charles Sprunger, Trappe, Pa. CMC, CDC, NDC, and PDC will select one each. GB may appoint one.

Seminary

Group one

Elect two

Peter Falk, St. Catharines, Ont.; interim pastor, Bethany Mennonite Church; COM missionary to Zaire, 1952-74, 1982-87; professor, School of Theology, Zaire, 1963-74, 1982-87; pastor, Niagara United Mennonite Church, 1975-82; member, Ontario mission and service committee, 1976-82. Goal: "I envision thorough, Christ-centered, biblical training at AMBS, preparing students to become able and dedicated servants of Christ."

John Friesen, Winnipeg, Man.; associate professor of history and theology, Canadian Mennonite Bible College, since 1970; member, Fort Garry Mennonite Fellowship; chair, history-archives committee, CMC, since 1972; member, evangelism task force for GC sessions, 1980. Goal: "Mennonite Biblical Seminary has played and continues to play an important role in interpreting and communicating the Anabaptist/Mennonite faith heritage to lay people and leaders in our churches."

Lydia Harder, Scarborough, Ont.; doctoral student in theology; member, Toronto United Mennonite Church; member, Alberta education committee (three years), task force on future models of education in the congregation since 1986; teacher, the seminary in Asunción (CEMTA), 1979. Goal: "Board members must listen to needs and visions of students, staff and congregations; seminary as a theological community should lead in grappling seriously with the issues facing the Christian church."

Tom Yoder Neufeld, Waterloo, Ont.; teacher, New Testament and peace studies, Conrad Grebel College since 1983; member, Olive Branch Church, Waterloo; prison chaplain, Conference of Mennonites in Manitoba, 1974-75; pastor, Thompson (Man.) United Mennonite Church, 1976-79; member, MCC Canada peace and social concerns, 1977-79. Goal: "Critical issues—diversification of ministry and of theological education, integration, professionalism, leadership, Canadian/U.S. relations—must be addressed from a biblical Anabaptist-Mennonite premise with appreciation for the historic role of MBS."

Group two

Elect two

***Fredrick H. Liechty**, Berne, Ind.; banker; member, First Mennonite Church; past member, CDC peace and service committee; past member, COE; MBS board member since 1981. Goal: "Many of MBS' concerns are of an academic nature. However, finances seem to be a continuing problem. I can serve MBS with my 38 years of experience in the financial field."

Melvin Schmidt, Bluffton, Ohio; pastor, First Mennonite Church, Bluffton; member, planning committee for Pastor's Seminar at AMBS. Goal: "Pastoral education for the 1990s and beyond must prepare our pastoral candidates for the churches wherever they will be found, whether it be rural or urban."

Verney Unruh, Newton, Kan.; interim pastor, First Mennonite Church, Newton; member, First Mennonite Church, Newton; pastor, Pulaski (Iowa) Mennonite Church, 1948-1951; COM missionary, Japan, 1951-66, Taiwan, 1979-88; COM secretary for Asia, 1966-78. Goal: "MBS should train leaders to know how to listen—to God and to people, and provide tools to develop knowledge and skills to make the biblical story relevant to all."

Ted VanderEnde, Pandora, Ohio; pastor, St. John Mennonite Church; instructor, pastoral care and counseling at Winebrenner Theological Seminary; CDC mission committee; joint confession of faith committee. Goal: "To contribute to the preparation and underline the importance of the Pastor/Shepherd(s) in the local GCMC churches as historic Anabaptism exemplifies."

Continuing members are Phyllis Baumgartner, Berne, Ind.; Marjorie Ediger, Fresno, Calif.; Darrell Fast, Newton, Kan.; Dietrich Rempel, Chilliwack, B.C.; Myron Schrag, Minneapolis; and Donovan Smucker, Waterloo, Ont.

Administration

Group one

Elect one

Marie Snider, North Newton, Kan.; communications director, Prairie View Mental Health Center; member, Bethel College Mennonite Church; member, GC communications committee, since 1982; national award winner for health-care communications. Goal: "In our information society the role of communications both within the church and to the outside world is critical, and my goal is to help facilitate this function of the new division."

Bev Suderman, Elkhart, Ind.; Master of Divinity student, Associated Mennonite Biblical Seminaries; member, Vineland United Mennonite Church, Vineland, Ont.; member, GC communications committee, 1986-89; member, education committee, Conference of United Mennonites of Ontario, 1987-88. Goal: "To provide a generalist's eye and viewpoint to the highly specialized world of media; to work at integration of communication and administrative areas with the new structure."

Group two

Elect two

Paul L. Goering, Goshen, Ind.; Mennonite Foundation field representative; member, Eighth Street Mennonite Church; CDC program committee, prison ministry since 1975; pastoral ministry, 1953-78. Goal: "The division should provide effective management and support services to optimize our General Conference mission."

Yoder Neufeld

Liechty

Schmidt

Unruh

VanderEnde

Snider

Suderman

Goering

Graber

Rosenberger

Wiebe

Bartel

Ropp

Waltner

W. Harder

Preheim

Musselman

Rempel

Hildebrand

Mensch

***Gladys C. Graber**, Buhler, Kan.; certified public accountant; teaches accounting at Bethel College; member, Hebron Mennonite Church; member of DA since 1983; member, pastor-congregation relations committee, 1984-88; member, WDC audit committee, 1981-87; COM missionary, 1951-64. Goal: "The division, affirming God's faithfulness in the past, should by faith look confidently to the new challenges of the future to extend our conference mission."

***Richard A. Rosenberger**, Quakertown, Pa.; lawyer; member and deacon, West Swamp Mennonite Church; member, Bluffton College board of trustees; member of DA since 1983. Goal: "The Division of Administration should provide careful and prudent fiscal management for the stewardship of our funds to support the many committed and dedicated workers in the various programs of the General Conference."

Bernie Wiebe, Winnipeg, Man.; college professor; member, Fort Garry Mennonite Fellowship; editor, *The Mennonite*, 1976-86. Goal: "It would be my goal to help the administration and communication policies and their implementation to be consistent with the beliefs and practices of the total Mennonite family."

Continuing members are Edgar Rempel, Winnipeg, Man.; Marlene Suter, Markham, Ill., and Elmer Wall, Freeman, S.D. The GB will appoint five members.

Program committee

Elect two

Melita Bartel, North Battleford, Sask.; thrift store coordinator; retired teacher; member, Hope Mennonite Fellowship; Swift Current Bible Institute board member (nine years); secretary, Saskatchewan Conference (four years); member and chair, nominations committee, CMC. Goal: "To program sessions so as to inform, inspire and unify the far-flung, diverse member congregations toward a singleness of purpose—to live and speak the good news where we are."

***Martha Jo Ropp**, Normal, Ill.; elementary school teacher; member, Mennonite Church of Normal; completed terms, Central District education committee and Illinois Conference Nurture Commission; co-chair, local arrangements for Normal '89; member, GC program committee. Goal: "To help in formulating, planning and carrying out programming for the General Conference triennial sessions so as to assist the congregations and the persons who represent the conference to have a forum for discussion and decision making, worship and fellowship to further the ongoing work of the church."

***Erland Waltner**, Elkhart, Ind.; retired AMBS faculty; executive secretary, Mennonite Medical Association; member, Hively Avenue Mennonite Church; GC president, 1956-62; president, Mennonite World Conference, 1963-73; president, Mennonite Biblical Seminary, 1958-78; member, GC program committee since 1983. Goal: "The program committee needs to develop programs for the triennial sessions that exalt Jesus Christ as Lord, foster Anabaptist-Mennonite faith, ethics and missions, promote internal conference unity as well as build relationships toward possible integration with the Mennonite Church."

Continuing members are Wynn Goering, Goessel, Kan., and Eleanor Loewen, Winnipeg, Man. GB will appoint three.

Schowalter board

Elect one

Willis Harder, Moundridge, Kan.; farmer; member, Hoffnungsau Mennonite Church; vice president, WDC, 1982-85; former member, WDC board of trustees and program committee. Goal: "The Schowalter Foundation board should exercise good stewardship and use its resources in a way consistent with the goals of the donor and the conference."

Ron Preheim, Aurora, Neb.; farmer; chairman, Northern District peace and social concerns committee, 1975-81; member, NDC executive committee, 1975-81; member, General Conference peace and justice reference council, 1975-81; VS worker for MCC; member, Bethel College board; member, Bethesda Mennonite Church, Henderson, Neb. Goal: "A trustee of the Schowalter Foundation needs to help provide the framework for the foundation to continue to maintain its assets, to prioritize needs intelligently and distribute its proceeds accordingly."

Continuing member is Howard Baumgartner, Berne, Ind. The Mennonite Church and Church of God in Christ Mennonite groups select two each.

Women in Mission
President

Elect one

Betty Musselman, Telford, Pa.; registered nurse; chaplaincy program at Grand View Hospital; member, Zion Mennonite Church; commissioned in 1987 as director of congregational care; president, Zion Mennonite WM; president, EDC WM; instrumental in starting EDC women's retreat. Goal: "That each woman find her uniqueness and her fulfillment by reaching out and caring for others."

Jeanne Rempel, Upland, Calif.; part-time co-pastor/church planter, Redlands Anabaptist Fellowship; member, First Mennonite Church; member, family life task force, 1988-89; vice president, PDC WM; COM missionary in Burkina Faso, 1978-86. Goal: "Women in Mission needs to cherish its history while providing opportunities for women of all age groups to experience the excitement and needs of missions overseas and on this continent."

Canadian vice president

Elect one

Helen Hildebrand, Winnipeg, Man.; accounting clerk; member, Sargent Avenue Mennonite Church; president, Manitoba Women in Mission, 1979-82. Goal: "Women in Mission should continue reaching out to women both at home and abroad and give encouragement to all to use their gifts to further God's kingdom."

Edna Mensch, Leamington, Ont.; elementary schoolteacher; member, Leamington United Mennonite Church; president, Southwestern Ontario WM; member, provincial missions committee; chairperson, mission and relief committee in local church. Goal: "I have a concern that, as our lifestyles change, we continue to look to WM and all church organizations, whether they are local, national or international, as avenues of service and sources of enrichment."

Churches Applying for Membership in the General Conference Mennonite Church

The following churches have applied and are being recommended by the General Board for membership in the General Conference Mennonite Church. The delegate body will vote on the acceptance of these congregations on August 2.

Austin (Tex.) Mennonite Fellowship began in 1986 with a group of people meeting in members' homes. In May 1987 the congregation met in the Colonial Inn in south Austin and in October of that year began using the facilities of the Seventh Day Adventist Church in north Austin. The congregation is active in inter-church activities such as Austin Metropolitan Ministries, a local Habitat for Humanity project and the Texas Alliance for Human Needs. The current membership is 17 and average worship attendance last fall was 27. The congregation is a member of the Western District Conference (GC) and South Central Conference (MC).

Durham (N.C.) Mennonite Church is the result of a church planting effort of the Virginia Conference (Mennonite Church) mission board which sent Frank and Evelyn Nyce to Durham in the summer of 1969. Worship services began October 8, 1969. By 1985 attendance was between 80 and 90, including a number of families from Raleigh. The Durham congregation emphasizes service projects such as visitation of the elderly, peace and reconciliation work and active support in a variety of action programs. The church is also working to bring new people into the congregation. Present membership is 38. The congregation is a member of the Virginia Conference. A number of families formerly of General Conference background are active in the congregation.

First Mennonite Church, Lincoln, Neb., was born in 1958 when a group of people primarily from the Milford, Neb., area moved to Lincoln and began to meet together. A number of families in the congregation were active in a General Conference church planting effort in the 1960s. First Mennonite ministries include a large Bible school outreach, day care and sponsoring refugees from Vietnam and Poland. The congregation is a member of the Northern District (GC) and Iowa-Nebraska Conference (MC).

Peace Community Church—Mennonite, Clovis, Calif., had its first worship service Jan. 8, 1989. Duane and Clare Ann Ruth-Heffelbower are planting this congregation under Pacific District sponsorship using a telemarketing approach. At the beginning of March, 24 adults with 18 children were attending regularly. They worship in using the multi-purpose room in an elementary school in Clovis on the northeast edge of Fresno. The group has a mission statement, a philosophy of ministry and bylaws. They are applying for membership in the Pacific District Conference.

Peace Mennonite Community Church, Aurora, Colo., was started by the Western District (GC) and Rocky Mountain Mennonite (MC) conferences with Leonard and Joan Wiebe providing leadership. The first worship service was held Feb. 1, 1987. Today membership is 56 with an average attendance of 80. The congregation meets in the Aurora Senior Center and emphasizes Bible study, small caring groups which meet twice a month, and regular church fellowship meals. The congregation is already a member of the two founding conferences.

Prescott (Ariz.) Mennonite Church traces its origin to spring 1980 when five families who had moved to Prescott in previous years began to meet together on a regular basis for Bible study. The congregation was formally organized on Sept. 26, 1982, with the purpose of having an Anabaptist witness in the Prescott area. Most of the members are of Mennonite Church background. The present pastor, Gordon Krause, is originally from the General Conference. Currently there are 17 members and two associate members plus four other families who are participating in the group but haven't formally joined. The congregation is a member of Pacific District (GC) and Southwest Conference (MC).

Raleigh (N.C.) Mennonite Church began as a church planting effort of the Durham Mennonite Church nearby. John and Marilyn Bender from Harrisonburg, Va., started giving leadership to this effort in 1985. The first covenant membership service was on Dec. 7, 1986. A number of the members are of General Conference background. The group is a member of the Virginia Conference (MC) and has 26 covenant members.

Shalom Mennonite Church, Newton, Kan., began as Newton Mennonite Fellowship in the summer of 1987 and met in the Sister Frieda Chapel of the Bethel Home for the Aged until February 1989 when the group purchased a building. Half of the original 51 members came from Faith Mennonite Church, Newton. The congregation is divided into seven small groups. Education, worship, gifts discernment and stewardship committees aid members in study, spiritual growth and leadership development. There are 53 adult members and an average attendance of 92. The congregation is a member of the Western District Conference.

Trinity Chinese Mennonite Church, Artesia, Calif., started four years ago as a house church with four families meeting in the pastor's home in Corritos. Later the group started to use the Mennonite church facilities in Santa Fe Springs and about a year ago began meeting in a property owned by pastor Mark Chen and family in Artesia. The congregation is a member of the Pacific District Conference and had 38 members in January 1988.

The Mennonite Central Committee U.S. board has approved a name change for the voluntary service program. This program, with some 110 workers in 13 locations, is now named U.S. Service Program. To call it a voluntary service program was misleading, since it was not the only MCC program with volunteers, noted Lynette Meck, director of the program. The board also recommended that Mennonite Health Services become "organizationally separate from MCC U.S." and that it establish another line of accountability to the inter-Mennonite church community over a period of five years.

A new type of weapon has been developed that uses non-ionizing electromagnetic radiation (EMR), the use of which is called "zapping," according to *Peace and Freedom*. EMR can cause biological, neurological and behavioral effects, ranging from physical discomfort and illness to paralysis and death. Evidence exists, the magazine says, that the Greenham Common Women's Peace Campaign in England has been the target of EMR weapons. Specialists have found areas at Greenham with readings up to 100 times higher than adjacent areas. For more information write Ad Hoc Committee on EMR Weapons, Box 4541, Ithaca, NY 14852.

A boycott of Burger King restaurants was stopped last fall when the chain told Rainforest Action Network (RAN) that it would stop buying "rainforest beef." But Burger King has failed to respond to RAN's requests for verification of purchasing policy change, or the proposal to contribute money to the national park systems of Central America, so RAN is again calling on people to boycott Burger King.

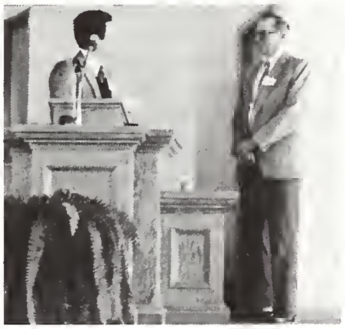
NEWS

Mennonite Men assist two Canadian churches

Newton, Kan. (GCMC)—Two Chinese Mennonite congregations became the first churches in Canada to receive grants from the Tenth Man Church Building Program, operated by General Conference Mennonite Men (MM).

David Quiring, MM treasurer, presented Ezekiel Wong, pastor at the Chinese Mennonite Church of Calgary, with a check for $18,000 at the Feb. 17-18 sessions of the Conference of Mennonites in Alberta.

Ken Tse, preparing to become a full-time pastor, received a check for $12,000 from MM coordinator Randall Kaufman on behalf of the Chinese Mennonite Church in Saskatoon at the Feb. 24-25 sessions of the Conference of Mennonites of Saskatchewan.



Muriel T. Stackley

Ezekiel Wong (left), Calgary, receives a check for $21,000 from David Quiring, Henderson, Neb., on behalf of his congregation.

Carla Reimer

Ken Tse (left) receives a check from Randall Kaufman on behalf of Chinese Mennonite Church.

"We appreciate this support," said Tse. "Hopefully we can use the money to further the kingdom of God."

David Chiu, pastor at the Saskatchewan church, and Irwin Driedger, Canadian MM representative, also expressed their appreciation. "We want to use this as a springboard to continue to get excited about church planting," said Driedger.

To date, the Tenth Man program has given $211,000 to 10 churches.

On April 16 Mennonite Men delivered $10,000 to Iglesia Evangelica Menonita de Dallas (Texas), completing their Tenth Man grant of $20,000 to that congregation. George and Margaret Ediger are the leaders there.

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Egypt/Israel/Greece—Nov. 4-25
Host: to be announced

Price = $4,275

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BC Mennonites begin new MCC plaza

A new plaza is going up for Mennonite Central Committee British Columbia in downtown Clearbrook. Ground was broken March 4. Slated for completion in late summer, it will house the MCC BC headquarters, Supportive Care Services, information center and the province's MCC stores—furniture, thrift, plant and Self-Help Crafts. Minister of Health Peter Dueck (third from left in the photo) praised MCC as "an example of people helping people." Others breaking ground were Jake Siemens, construction foreman; Dan Razlaff, Rudy Plenert, Jean Friesen, C.N. Friesen and Jake Nickel. ***From a report by Amy Dueckman***

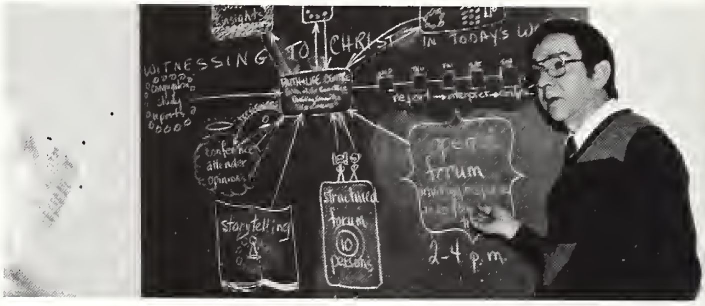
Argentina and its new Mennonite settlers are working out cordial relationships, and the Old Colony community near Santa Rosa is looking to expand, according to a recent feature report in *La Nación*, one of the nation's major newspapers. The settlement, known as Colonia Remeco, has grown to 1,300 people.

A spontaneous financial gift from Japanese Mennonite Christians of 50 million yen ($393,800 when exchanged for U.S. dollars in late October 1988) will be distributed by Mennonite Board of Missions and Mennonite Central Committee for North American drought-affected farmers; homeless and low-income people and refugees in North America; housing for aging people in Argentina and foreign students in France and a property loan repayment in Bolivia; construction of a Bible training facility in Ghana, a Mennonite conference center in Brazil and hospital facilities in India and Israel; hurricane relief efforts in Jamaica and Nicaragua; relief assistance in Bangladesh.

Mennonites need to increase their awareness of deaf people and their needs and increase ministries with those people, according to Henry and Mary Warkentin, Grunthal, Man., who began last July as volunteer resource people in Deaf Ministries. Their two-year assignment is a joint appointment of the Commission on Home Ministries, Mennonite Board of Missions and the Congregational Resources Board. Among their suggestions: establish support/care groups for the family, invite other deaf people and families with deaf people to church, begin signing classes for interested members.

NEWS

Committee searches for world Mennonite theological consensus


WITNESSING TO CHRIST IN TODAY'S W
forum
storytelling
structured forum 10 persons
2-4 p.m.

Helmut Harder, author of *Witnessing to Christ in Today's World*, chairs the Faith and Life Committee of Mennonite World Conference, which has set in motion a three-phase worldwide study process for Mennonites using the book. Climax of the study will be MWC Assembly 12, to be held in Winnipeg July 24-29, 1990. In addition to Harder the committee, which is listening for theological consensus among the worldwide body, consists of Claude Baecher (France), Charles Christano (Indonesia), Daryl Climenhaga (United States, now in Zimbabwe), Ben Eidse and Lydia Harder (Canada), Elke Huebert (Federal Republic of Germany), Harold Jantz (Canada), Howard John Loewen (United States), Elias Mc. Moyo (Zimbabwe), Dorothy Jean Weaver and Elizabeth Yoder (United States), and Hugo Zorilla (Colombia, now in Spain).

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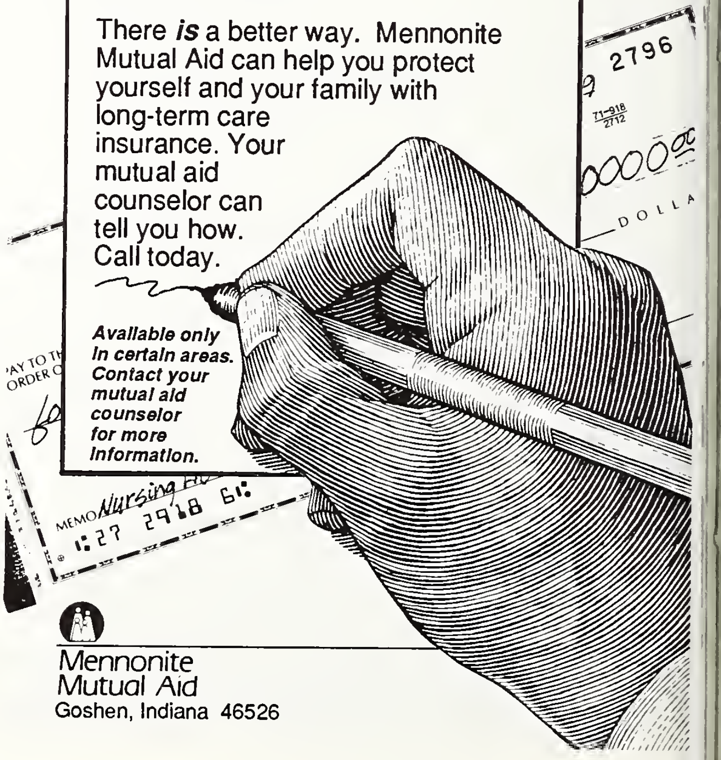

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Two Belauan organizations have been nominated for the 1989 Nobel Peace Prize—Otil A Belaud, comprised of women leaders, and Ktal-Reng, which has been in the forefront of the legal struggle for the constitution of Belau, an island nation in the South Pacific. In supporting the nomination, Toby D'Oench of the Center for Constitutional Rights in New York noted that "the Belauan citizens who belong to Ktal-Reng and Otil A Belaud are unique in their vision of a nuclear-free nation and their resolve to resist coercion."

President Bush's budget request singles out agriculture for some of the most serious reductions in any program area, according to Interfaith Action for Economic Justice, Washington. The budget recommends additional reductions of $2 billion in farm income support payments to farmers participating in commodity programs. Cuts to this level would require Congress to rewrite portions of farm policy now rather than in 1990, when the next farm bill would otherwise be debated. IAEJ opposes any attempt to reduce direct lending to family farmers, especially minority farmers, who most need this assistance, and it urges that this particular cut be rejected.

Archaeologists recently unearthed what they believe was once the apostle Peter's house in Capernaum. The house dates to about 60 B.C. and contains etched crosses, a boat and more than 100 Greek, Aramaic, Syriac, Latin and Hebrew symbols on the walls. Second- and third-century Christians etched the symbols. Ritualistic pottery and fishhooks were also found there.

NEWS

Youth Venture opportunities announced for summer

Newton, Kan. (GCMC)—This summer Mennonite youth between ages 14 and 18 will have the opportunity to participate in a variety of Youth Ventures offered by the Commission on Education and the Mennonite Board of Missions (of the Mennonite Church).

The Youth Ventures are as follows: Arvada, Colo., July 8-30, school for developmentally handicapped children; Salina, Kan., July 8-22, repair work at homeless center; Portland, Ore., July 9-30, community outreach; Rural Bucks County, Pa., June 29-July 24, Crossroads Community Center and camp counseling; Wichita, Kan., July 9-23, housing rehabilitation; Edmonton, Aug. 8-20, community volunteer agencies and Bible school classes; Scarborough, Ont., July 2-15 and July 16-29, camp counseling; Seattle, July 8-24, community agencies and camp counseling; and San Francisco, June 18-24, cross-cultural experiences. Cost for the Youth Ventures range from $50 to $100, not including transportation.

In addition, Youth Ventures will be held in Northern Ireland and Israel/West Bank. The Northern Ireland venture costs about $1,200, including airfare. Participants will work at a youth camp. Participants in the Israel/West Bank venture will visit historical and biblical sites as well as meet with Israelis and Palestinians. The cost for the trip is about $2,400, including airfare.

For more information contact Paula Diller Lehman, Youth Ventures, Box 347, Newton, KS 67114, (316) 283-5100.

Huntington House, a home for four developmentally disabled men, is looking for a single man to be an assistant in the home. The assistant would befriend these men and relieve the houseparents on a regular basis. We offer room, board and a $30/month stipend.

Please contact Nancy Barber at 3655 E. Huntington, Fresno, CA 93702 or (209) 233-2517.

Goshen College seeks a **psychiatric/mental health teacher** for its BSN program beginning August. Master's degree in nursing required, doctorate preferred. Experience and/or preparation in psychiatric/mental health nursing needed.

Send resume, transcripts and three letters of reference to John D. Nyce, Interim Dean, Goshen College, Goshen, IN 46526. Rank and salary commensurate with qualifications. An equal opportunity employer. Position will remain open until filled.

Denver Mennonites protest war in El Salvador

Members of five Denver-area Mennonite congregations joined the 300 that rallied March 25 at Lowry Air Force Base outside Denver. Their message was a call to stop the U.S. government from spending approximately $2 million a day in military aid to El Salvador. Rally organizers claim that this aid is at the heart of human rights abuses against the Salvadoran people. A large banner featured 160 handprints and the headline "Denver Mennonites Reach for Peace." Of the 61 people who entered the base, which holds the accounting and finance center for most foreign military aid, four are

members of Arvada Mennonite Church. One, Robert Carlsten, faces a jail term of up to six months because this is his second such offence. *Ed Stamm Miller*

CPT receives large gift from Lydia and David Ewert

Newton, Kan. (GCMC)—Christian Peacemaker Teams (CPT) has received $29,000 from the estate of Lydia and David Ewert, Hillsboro, Kan.

CPT is a project of the General Conference Mennonite Church, Mennonite Church, Brethren in Christ and Church of the Brethren that aims to develop teams of peacemakers to be present in conflict situations.

"I am deeply grateful for this gift. It represents a strong encouragement for CPT to continue to explore active forms of peace witness," said Robert Hull in receiving the bequest. Hull, secretary for peace and justice for the Commission on Home Ministries and a member of the CPT steering committee, said the money will be used to establish a trust fund. The interest from the trust fund will then be used toward the general budget, he said.

Lydia's daughters, Dorothy Goering of Moundridge, Kan., and Grace Brandt of Hillsboro, noted that their mother "worked for peace her whole life. She saw Christian Peacemaker Teams as a way for Mennonite churches to be more actively involved in peacemaking." Before she died on Sept. 1, 1988, she decided she wanted CPT to be the recipient of a portion of the Ewert estate. (Her husband died in 1987.)

"CPT is sponsored by four Mennonite and Brethren churches, but the churches are composed of committed individuals such as Mrs. Ewert. I knew her and will miss her," said CPT coordinator Gene Stoltzfus, Chicago.

After 7½ years of litigation, 27 hearings, and with a case file that grew two inches thick, the Tokyo District Court has ruled against a taxpayers' organization that sought to end the Japanese government's collection of income taxes for military purposes. The case had its origin after the bank accounts of Akiteru Nakagawa and Mennonite minister Michio Ohno were attached by the government and the telephone of Yoshinori Tan was seized, in each instance due to their non-payment of taxes.

The General Conference and Bethel College, North Newton, Kan., are sponsoring a 22-day travel, study and renewal seminar in the Middle East Jan. 3-25, 1990. The seminar will seek to (1) understand the Bible in the context of the history and geography of Palestine, (2) learn about the religions and culture of the Middle East, (3) gain better understanding of the Middle East conflict and (4) find personal spiritual renewal. The seminar will be led by a conference representative and by Patricia Shelly, Bethel College associate professor of Bible and religion. Approximate cost is $2,000, including airfare. Write Ministerial Leadership Services, Box 347, Newton, KS 67114.

Pilot Chiluma, a farmer who lives near Lusaka, Zambia, grows vegetables for a living. This past year he boiled some wild gourds in an experiment to find a spray that would kill aphids. The impetus for his experiment, which worked, was a visit from Mennonite Central Committee workers Linda and Gary Nafziger-Meiser, who talked with the Young Farmers Club in Chiluma's village about the dangers of chemical pesticides. Chiluma has shared his discovery with the Mt. Makulu Research Station, and staff there are doing more research on his gourd-broth pesticide.

RECORD

deaths

Erna Dirks Rowe, 63, died April 7. She was a missionary in Kykotsmovi, Ariz., from 1957-59, and later a schoolteacher in Toronto and an author of children's books.

workers

An anonymous donor has given $300,000 to Mennonite Historians of Eastern Pennsylvania for its new Meetinghouse, a visitors center to be constructed near Harleysville, Pa.

The estate of *Nelle* and *Orville Augsburger*, Boynton Church, Hopedale, Ill., has benefitted Bluffton (Ohio) College with a bequest of $92,000, which will be used for scholarships. Mr. and Mrs. Augsburger died in 1978 and 1987, respectively.

Phyllis Baumgartner, Berne, Ind., will represent Women in Mission on the Mennonite Biblical Seminary board for the next three years.

Jean Broadfoot, piano instructor at Canadian Mennonite Bible College, Winnipeg, became an honorary alumnus of the college April 29 during commencement weekend. She has taught an average of 15 students per year since 1973.

Hubert Brown, executive secretary of the Commission on Home Ministries, will speak on "Christian Peace Action in the 1990s" at the opening session of the Christian Peacemaker Teams conference, May 26-29, in Chicago. *Marlene Kropf*, on the Mennonite Board of congregational Ministries (MC), will coordinate the worship.

Kryss Chupp, Phoenix, Ariz., is working for Mennonite Central Committee in Managua, Nicaragua, coordinating the hosting of Mennonite Disaster Service teams and assisting in their orientation.

Charles Christano, former president of Mennonite World Conference and senior pastor of the Mennonite congregation at Kudus, Indonesia, was guest speaker at "Mennonites Day," sponsored by the Theological Students Alliance of Muria Synod in Yogyakarta. The Muria Synod (Gereja Kristen Muria Indonesia) has 9,500 members and has mission work in South Sumatra and Borneo as well as beginning new mission work in Singapore.

Bob Crosland, pastor at Vauxhall (Alta.) Church, has resigned effective this summer.

Abe Dueck, dean at Mennonite Brethren Bible College, Winnipeg, will present "Baptist/Mennonite Identity—Who Are We and Where Are We Going?" at the first of four conversations between MWC and Baptist World Alliance representatives May 22-24 in Philadelphia. Other Mennonites invited are *Ross T. Bender*, Lakewood, Colo.; *Daniel Schipani*, Elkhart, Ind.; *Beulah Hostetler*, Elizabethtown, Pa.; *Anna K. Juhnke*, North Newton, Kan.; and *Ed van Straten*, Amsterdam, the Netherlands.

Christano

Hochstetler

King

Lowe

Anette Eisenbeis, Freeman, S.D., will represent WM on the CHM for the next three years.

Del Epp is the interim pastor at Gretna (Man.) Bergthaler Church.

Dorothy Friesen, Chicago, a former missionary and author of *Critical Choices: A Journey with the Filipino People*, received the first Carl Schmitz Memorial Award April 16 for her commitment to the struggle of the Filipino people. Father Carl Schmitz, a Passionist priest from Chicago, was shot to death last year in the Philippines. He was superintendent of a mission school in Mindanao.

Brenda Glanzer, a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is the liaison between MCC's Committee on Women's Concerns and WM.

Betty Hochstetler, pastoral counselor/psychotherapist at BroMenn Counseling Services, Normal, Ill., and former pastor at Grace Community Church, Chicago, was the speaker for the Women's Missionary and Service Commission (MC) retreat April 28-29 at Menno Haven Camp and Retreat Center, Tiskilwa, Ill.

Michael A. King, pastor at Germantown Church, Philadelphia, will begin in July as book editor of Herald Press, a division of Mennonite Publishing House, Scottdale, Pa. He succeeds *Loren Johns*, who has been granted a leave of absence to pursue a Ph.D. in New Testament studies at Princeton Theological Seminary.

Irene Klassen, Calgary, is the WM representative on the Commission on Education for the next three years.

Henry Krause began April 3 as pastor at Langley (B.C.) Fellowship.

Bev and *Bob Kroeker* became youth workers/camp directors March 15 for the Conference of Mennonites in Alberta.

David Letkeman will leave his position as pastor at Camrose (Alta.) Fellowship in September.

Canada's bid for a NATO fighter weapons training center would turn land claimed by the Innu into "one vast military playground," a Roman Catholic priest told a court recently. The "military project will be the push over the cliff for those people," said Jim Roche, a member of the Oblate order who has worked among the Innu in Labrador for the last five years. Roche was testifying at the trial of three Innu men and one woman who face charges of public mischief arising from protests at the Goose Bay air base. (Canadian Press)

If 1989 brings another major drought in North America, there will be an "enormous scramble for grain," said Lester Brown of Worldwatch Institute at a January meeting of Mennonite Central Committee Washington Office staff and MCC overseas program administrators. Should there be another drought, Brown said, North America would have no reserves to export, and the price of grain worldwide would skyrocket. "When we know we have the capacity to affect the temperature of the earth by our actions, how does this affect our behavior? All the world's religions should be attempting to come to grips with these issues," Brown said.

The Saskatchewan government is putting a 10-percent sales tax on lottery tickets, bingo cards and other gambling in an effort to raise $35 million annually for health care, according to *The Canadian Report* (April 16). Finance minister Gary Lane also announced higher taxes on gasoline, alcohol and tobacco. The gambling tax, which will take effect on July 1, is the first of its kind in Canada. Lottery winnings across Canada, however, remain tax free.

RECORD

Marvin

Oswald

Quintela

B. Sprunger

Poettcker

Preheim

Bill Loewen, Seattle Church, will become secretary for Personnel Resources at MCC headquarters, Akron, Pa., in July. He will be replacing *Gerald Shank*.

Ivorie Lowe, Markham, Ill., will be making fraternal visits to Durham and Raleigh (N.C.) Mennonite churches this summer. She is a member of General Board and CHM.

Betty C. Marvin, Peoria, Ariz., has been named director of marketing and public relations for Glencroft Retirement Communities. She succeeds *R. Jan Thompson*, who has accepted an assignment in the Sudan, Africa.

Marion McFarland, West Branch, Mich., a pastor in the Reformed Presbyterian denomination, is serving as interim pastor at Comins (Mich.) Church until July 1, when *Tom Voth*, St. Louis, will begin as pastor.

Rick Neufeld will begin as pastor Sept. 1 at Northdale Fellowship, Winnipeg.

The following were elected to executive positions of the Gereja Kristen Muria Indonesia Synod (Mennonite) at the Feb. 20-24 triennial conference: *S. Notodihardjo* and *Albert Widjaja*, advisers; *Agus Suwantoro*, chairperson; *Yesaya Abdi K. Jayadiharja*, general secretary, *Paulus Sugeng Wijaya*, associate secretary; *Adi Gunawan*, treasurer, and *Evan Paul Gunawan*, associate treasurer. Departmental chairpersons are *David Sriyanto*, church and nurture; *Yan Takaria*, evangelism; *Darius Sudarman*, stewardship, and *Mesach Krisetya*, theology.

Beth Oswald, Beemer (Neb.) Church, began an eight-month MVS term Dec. 4, 1988, as a program assistant at Pilsen (Chicago) YMCA. Her parents are Marilyn and Rolland Oswald of Bancroft, Neb.

Henry Poettcker, president of Mennonite Biblical Seminary, Elkhart, Ind., will present the commencement address May 21 to the 96th graduating class of Bethel College, North Newton, Kan. His address is "The Challenge of Change."

Keith Poytsi will begin June 1 as pastor at Burrows Bethel Church, Winnipeg.

Vern Preheim, Newton, Kan., *Alberto Quintela*, St. Paul, Minn., and *Jeanne Zook*, Portland, Ore., have been appointed by the General Board to six-year terms on the Mennonite World Conference General Council.

Ruth Ramseyer, Smithville, Ohio, is the WM representative on the Commission on Overseas Mission for the next three years.

Brenda Sawatzky will begin in July as admissions counselor at CMBC, Winnipeg.

Luci Shaw, president of Harold Shaw Publishers, will give the commencement address May 26 for the 33-member class at AMBS, Elkhart, Ind.

Ezra and *Zuki Sigwela* and their five children will live in Akron, Pa., from June to November. While there, Ezra will fill the international-in-residence position. The Sigwelas came to North America in October 1986 as the first participants in the Servanthood Sabbatical program.

Brent Sprunger, Newton, Kan., marketing manager of Faith and Life Press since 1983, has resigned effective May 24. He will be an international travel consultant with Menno Travel Service, Newton.

Robert Sprunger, former associate pastor at Calvary Church, Washington, Ill., for eight years, began Jan. 20 as youth minister at First Church, Berne, Ind.

J. Andrew Stoner, on the pastoral staff at First Church, Berne, Ind., has resigned effective in late summer. He will go into full-time pastoral counseling.

Bob Tees, Fort Erie, Ont., was chosen by his classmates to deliver the student address at the ninth annual Conrad Grebel College (Waterloo, Ont.) baccalaureate service for 35 graduates on April 9. Music professor *Leonard Enns* gave the faculty address.

Tran Hao Huy will begin this fall as pastor at the Vietnamese Church, Winnipeg.

Peter Unger began in February as the interim pastor at First Church, Burns Lake, B.C.

Ernst Weichselberger, director of Mennonite Voluntary Service for the Evangelical Mennonite Association of Paraguay, dedicated new administrative offices in Asunción for the 38-year-old program in February. Others taking part in the dedication were association treasurer *Dietrich Dyck*, president *Wilhelm Sawatzky, and pastors Dietrich Klassen* and *Heinrich Paetkau*.

David Worth, director of MCC Canada Victim/Offender Ministries, will begin Aug. 1 as executive director of MCC Ontario. He will succeed Ray Schlegel.

Dennis L. Yoder, Bahia Vista Church, Sarasota, Fla., has been named a mutual aid counselor to represent the life and retirement plans of Mennonite Mutual Aid, Goshen, Ind.

—compiled by Sharon Sommer

Sharing Fund grants of $122,001.96 from Mennonite Mutual Aid Association, Goshen, Ind., were presented to members of the General Conference Mennonite Church during 1988. A total of 447 grants were made to GC members during the year. The grants help meet needs beyond those covered by MMAA's health and life plans.

Sword & Spirit is a major new video series. Produced by the British Broadcasting Company and Mass Media Ministries, Inc., the six 50-minute programs explore the cutting edge of Christianity in six countries. Charles Elliot, British theologian, economist and author, hosts *Sword & Spirit*. The six programs are these: "Korea: Tongues of Fire," "Brazil: Good News for the Poor," "Poland: the Truth Shall Set You Free," "China: Through the Fiery Furnace," "Ivory Coast: Let My People Go" and "USA: the First Shall Be Last." The series is available for rental or purchase from Mass Media Ministries, Inc., 2116 N. Charles St., Baltimore, MD 21218, (301) 727-3270.

A contract to monitor a $30 million Canada-India fertilizer and farmer education project has been awarded to MEDA Consulting Group, a division of Mennonite Economic Development Associates. The five-year project provides for the export of Saskatchewan potash to India, where it will be used to boost agricultural production in the northern state of Uttar Pradesh. The monitoring contract, worth $450,000, is the largest contract ever awarded to MEDA Consulting Group.

RESOURCES

books

Catechism resources: *Invitation to Life* by Kenneth Bauman (Faith and Life Press, Box 347, Newton, KS 67114, 1986, $7.95), leader's guide and student packet; *The Life of Jesus* by Don Friesen (Faith and Life Press, 1979, $5.95), student guide and leader's guide; *Guide to Faith* by Helmut Harder (Faith and Life Press, 1979, $3.95), accompanied by leader's guide; *Invitation to Become Who We Are* (Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683, 1988), an Easter to Pentecost resource, leader's guide and resource packet; *Focus on Faith*, compiled by Larry Kehler (Faith and Life Press, 1978, $5.95); *Preparation for Covenant Life* by Frank Keller (Faith and Life Press, 1979, $4.95); *This We Believe* by James H. Waltner (Faith and Life Press, 1968, $5.95); *Choose Life: Becoming Disciples-in-Community* by Bruce A. Yoder (Mennonite Publishing House, 1984); *What I Believe About Baptism and Church Membership*, a video by J.C. Wenger (Sisters & Brothers, 125 E. Lincoln, Goshen, IN 46526, 1984). Canadians may borrow these and other resources on catechism and baptism from the Resource Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

The Problem of Abortion: a Service Response (Mennonite Central Committee Canada) is a pamphlet that describes a service response, practical steps and conference statements on abortion.

How do parents and families of a mentally handicapped person cope with the challenges and frustrations of everyday life? **Retarded Isn't Stupid, Mom!** by Sandra Z. Kaufman (Paul H. Brooks, $15) bares the triumphs and sorrows of one young woman and her family.

Respite Care: *Support for Persons with Developmental Disabilities and Their Families*, edited by Christine L. Salisbury and James Intagliata (Paul H. Brooks, $23.95), describes a variety of respite options and provides direction in evaluating respite services.

"A study of the mysterious things of God's written revelation can lead us to a greater awe and appreciation of Him," writes Kenneth Boa in **Unraveling the Big Questions About God** (Zondervan, 1988, $8.95).

Suitable for both group and individual study, **Living in Touch with God** by Larry Richards (Zondervan, 1988, $6.95) seeks to relate Scripture to the Christian's life.

The Amish Wedding and Other Special Occasions of the Old Order Communities by Stephen Scott (Good Books, 1988, $4.50) shows how plain groups celebrate, support members in times of grief and make decisions.

Surrounded by Mystery: *Living with the Contradictions of Faith* by Ruth Senter (Zondervan, 1988, $6.95) is a poetic essay that shows how "power comes in being dependent and fulfillment comes through losing your life to another person."

films

New Beginnings: *Mennonite Refugees to South America (1947-48)* (Mennonite Central Committee, 1988, $30, $35 in Canada) is a two-hour video in three parts: "Berlin Exodus," "Gott Kann" and "New Beginnings." MCC offices in Canada and the United States have 16mm film copies for free loan.

Mass Media Ministries has been hired to distribute **A Passion**, a nine-minute video drama of Christ's death and resurrection, **At Home with the Family**, a five-part video series with John and Naomi Lederach, and **Service: the Church's Greatest Vice**, a 20-minute video. All three are available from Sisters & Brothers, 125 E. Lincoln Ave., Goshen, IN 46526.

Voices from South Africa, a five-part video series, pierces the Pretoria government's news embargo and illuminates the continuing struggle to abolish apartheid in South Africa. It is available from AFSC/NARMIC, 1501 Cherry St., Philadelphia, PA 19102, (215) 241-7175.

Viewers hear men and women talk about growing up in homes marked by alcoholism, abuse and other trauma in **Ripped Down the Middle** (2100 Productions, 1989, $39.95), a 27-minute video available from InterVarsity Video, 6400 Schroeder Road, Box 7895, Madison, WI 53791-9966.

Yuri Chan, the Japanese Lily, a 13-minute slide set about a missionary girl who lives in Japan, is available for use by churches at no cost from the Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100.

A 12-minute slide set, **Conflict in the Church: Division or Diversity?** (Mennonite Conciliation Service, 1988, $45), is available from MCC offices in Canada or the United States.

The first Choice Books video for use in trade shows, civic meetings and store contacts is available for purchase ($25 U.S.) or rental ($5) from Choice Books, 1251 Virginia Ave., Harrisonburg, VA 22801-2497.

In the Presence of Persuasion (Sisters & Brothers, 1989) addresses the impact of media messages on young people today. Produced in three 17-minute segments, it centers on three themes: national pride, military ads, and what it means to be a successful, attractive person.

—compiled by Gordon Houser

LETTERS

Youth at MWC

I read under Workers (March 28 issue) that "this is the first time Mennonite World Conference has organized a special youth convention at the world gathering." That hurt—for all of the people who worked so hard in Kansas to have youth activities and a youth work camp at the Wichita (Kan.) MWC in 1978. *Lois Paff Bergen, Box 802, Palmer Lake, CO 80133*

March 28

Request from Nigeria

Greetings in the precious name of our Lord and Savior Jesus Christ. I have read about your ministry in *Christianity Today* and I believe your magazine will be of help to me because it is addressing issues of evangelism, church and state, ministry and congregational life.

I am a pastor and Bible college teacher. I would like to receive your magazine regularly. Moreover I would appreciate it if you would send study materials on Anabaptism to improve my knowledge of church history. Also, please send back issues of *The Mennonite* to update me. If you send materials to me please use airmail because it takes several months to receive surface mail. *Johnson O. Adegun, Box 365, Oshodi, Lagos, Nigeria*

March 30

Editor's note: Our growing fund for overseas subscribers who cannot pay for their own subscriptions will make it possible for Pastor Adegun to receive The Mennonite *by surface mail. I have sent him the last three issues for 1989. Some of you who have kept every issue from years past may want to consider this a destination for your copies.*

Bound, found in the Bible

I agree with J. Denny Weaver (March 28 issue) in the context of three points: syncretism, static religiosity and pluralistic developments.

Syncretism, the bringing together of differing beliefs, is the problem, not the root. It is the reaction to the symptoms and not the action upon the cause. Poor communication about our [Mennonite Church/General Conference Mennonite Church] differences was perhaps the cause. We are talking about these differences, and our dialogue is leading us into mature conflict resolution. We must not concede to conforming to the world. We do need to keep our distinctives of faith alive in our spheres of influence. I appreciate Weaver's caution as we need to be careful not to merge for the sake of merger.

Static religiosity (near meaningless, out-of-habit, dead worship experience) is something that has cyclically returned to all worship settings since early Israelite history. We need to constantly evaluate our worship atmosphere and revise when needed for dynamic, effective worship facilitation. Again, this requires our corporate, not individual, needs.

Our American plurality has a danger of creeping into our local and international body of believers. We need to be a team. Our teamwork begins with the coach's plays. Where do we find those plays? We find them in our rich Anabaptist theology of evangelism, discipleship, community, peace, mutual aid and a faith as life. Our Anabaptist ancestors got this rich list from God's Word. Our singularity of purpose as Anabaptists is bound and found in the Bible. If more of our concern focused on biblical Anabaptist theology, we could surrender our individualism and would set a model for our Anabaptist people on the singularity that we need to regain and retain in our integration: following God's inspired Word. *Bradlee T. Bame, 24 Sedgewick Drive, Englewood, CO 80110*

March 30

Totally unbelievable

"Where Have All the Refugees Gone?" (March 24 issue) has left me in torment.

I found Sue Morton's statement about Vietnamese soldiers' maltreatment of Kampuchean teenagers totally unbelievable. I myself used to be an enlisted man in the Vietnamese People's Army (VPA) and as far as I know, the VPA is a highly disciplined army. Their presence in Kampuchea is to protect the Kampucheans from the return to power of the Khmer Rouge, thus defending ourselves from a second Khmer Rouge threat. Therefore, such an act, as cited in Morton's statement, is totally contrary to what the VPA is supposed to do in Kampuchea.

I am interested in further information concerning Morton's story.

I am a Vietnamese national under an MCC-sponsored program and now at the MCC headquarters in Winnipeg. *Dung Vu Viet, 54 Ruttan Bay, Winnipeg, MB F3T 0H6*

April 5

Understand that faith

As someone who has lived and worked with Muslims a great deal in the past few years I read with interest Donovan Smucker's recent piece on Islam (March 28 issue). I was deeply disappointed by its distortions of Islam. Why not get a Muslim to write about his or her faith? One of the seminarians at Elkhart who is a Muslim? One of the members of that faith who has recently married a Mennonite? On the peace and war question Smucker would do well to read Earle Waugh's *Peace as Seen in the Quran* (Jerusalem, 1986), a booklet he could get for $2 by writing the author, a distinguished professor of Islam at the University of Alberta in Edmonton.

In trying to understand that faith I have found helpful the book by Zafrullah Khan, *Islam: Its Meaning for Today* (often reprinted). Anyone who has read that book will find it hard to believe Smucker and Khan are writing about the same religion. *William Klassen, University College, University of Toronto, Toronto, ON M5S 1A1*

April 7

Not just a friendly Christian

I am not sure that Bill Klassen really read my article on Muslims (March 28). He stressed interaction, friendship and even intermarriage between Muslims and Mennonites. I ended my article on a similar note (minus intermarriage) by speaking positively of the 20 million Ismalis who are pluralist, nonviolent and non-chauvinist. My final paragraph was personal and relational, about the Ismali Muslim at Conrad Grebel College, Waterloo, Ont., who majored in peace studies. Bill glossed over the nature of the Muslim religion and I would add substantive issues like the following:

1. The furor over Rusdie's novel *The Satanic Verses*, leading to Ayatollah Khomeni's call for assassination and repression of the selling of the book. What does he say about this situation?
2. The ghastly war between Iran and Iraq *within* the Muslim communities.
3. Anwar Sadat's assassination as punishment for the superb achieve-

continued on next page

ment at Camp David of peacemaking in the Middle East.

4. The status of women in Islam.
5. The strong Muslim commitment to the theocratic union of church and state and other basics of the Muslim faith.
6. The dynamics of the rising tide of Muslim fundamentalism and fanaticism.
7. The relation of Muslims and Israel.
8. On March 27 two Christians from the Sudan Council of Churches held a press conference at Conrad Grebel College, charging that the Arab world is forcing Islam on the Christian Sudanese South. They said the Arabs believe that "anything outside of Islam is to be conquered." They concluded by saying, "For the Muslims it means peace with power. For me it means peace with justice." Is religious freedom something Muslims can accept?
9. I express sorrow for the bloody Crusades. I am sorry about other sins of Western nations and Western churches.

Both Bill and I have known friendly, peaceful Muslims. Can we go beyond the person-to-person approach to face basic issues? Help me love them. But don't ask me to be only a friendly Christian. *Donovan E. Smucker, Peace Mennonite Church, 11571 Daniels Road, Richmond, BC V6X 1M7*

April 13

Needed: sponsors, churches

Following up on the article on refugees (March 14 issue), sponsors are also needed by Mennonite Central Committee for refugees permitted to enter both the United States and Canada. MCC Canada is giving special attention to hard-to-place refugees, some of whom have spent years in refugee camps. As the Jackson article mentioned, some Central Americans are given haven in Canada, and MCC Canada is active in this program. In the United States, Amerasian children are being admitted, often along with other family members. Pentecostals from unregistered churches are coming from the Soviet Union. Host churches are also needed for Central Americans asking for asylum in the United States. For more information on how to get involved, contact MCC offices: 134 Plaza Drive, Winnipeg, MB R3T 5K9, or Box M, Akron, PA 17501. *Don Sensenig, Immigration and Refugee Program, MCC U.S., Box M, Akron, PA 17501*

April 12

An interview with Herta Funk

The church always seem

Herta Funk worked 13 years at the General Conference Mennonite offices in Newton, Kan., before teaching in China through the China Educational Exchange (CEE) 1983-1987. After being diagnosed as having a brain tumor, she underwent radiation treatment. A scan on Feb. 29, 1988, showed no evidence of the tumor. Herta now lives in Winnipeg, working for CEE in the Mennonite Central Committee offices. She was interviewed for The Mennonite *by Amy Dueckman, this magazine's adviser in British Columbia.*

AD: Give us a little of your history.

HF: I was teaching elementary school in British Columbia when in 1966 Willard Claassen (then executive secretary for the Commission on Education) invited me to Newton, Kan. Cornelia Lehn was going on sabbatical. Would I consider editing the children's papers? At the time we had the *Kinderbote*, the German paper. I think I was asked because I knew German. That year turned into four because Cornelia went on to develop the kindergarten curriculum, which included her Bible storybook, *God Keeps His Promise*.

After that I went off to graduate school at the University of Kansas, 1970-74, which included a year of study in Germany. I guess I was thinking of teaching German. Just as I was beginning work on my dissertation (which grew out of my love of Mennonite history), Frank Ward invited me back to Newton to work in adult education and women's concerns for our conference. That turned into nine years.

When I resigned in 1983, Peter Kehler, on behalf of the Commission on Overseas Mission, asked if I'd be interested in going to China to Sichuan Teachers College (now Sichuan Normal University) for a year. I said yes.

AD: Why did Peter want to send you to China?

HF: China Educational Exchange had just begun. It's basically a Mennonite bridge-building organization. After the first year in Chengdu I went to Shenyang, the Northeast University of Technology. In 1985 CEE was asked to send teachers through Amity Foundation, a Chinese organization formed at the initiative of Chinese church leaders. Many groups around the world, especially Christians, send teachers to China through it. I was interested in being in on the ground floor of the Amity program, so CEE seconded me to it. China didn't want traditional missionaries—that was clear. The

Herta Funk with one of her treasures from China

Amy Dueckmen

‘derail’ me

Herta Funk, right, congratulates a young Chinese pianist.

church itself had grown up, had become self-supporting, self-propagating, self-governing. One thing China wanted, in particular at its universities, was help with its modernization drive. This meant learning foreign languages. I taught young teachers who were studying English in preparation for study abroad.

AD: Where did you worship in China?

HF: The Chinese were unsure about foreigners, and we were nervous about stepping over the boundaries of what was proper for us. The first year I sometimes attended the local Protestant church. Sometimes I worshiped with the Goshen [Ind.] College Study-Service Trimester group at Sichuan Teachers College. In Suzhou I attended the church regularly.

AD: How has that affected your view of the church here?

HF: The church here can be ingrown. We have a strong sense, in our Anabaptist tradition, of the separation of church and state. That has never developed in China; the church always has to look over its shoulder to see what the state is saying. It always has to be conscious of the fact that it is presenting a certain picture to the rest of society.

AD: Did you experience culture shock when you came back from China?

HF: Yes. Part of the shock is seeing all the wealth. I kept asking, “Where do people get the money to buy all these things?” Another shock is our dependence on cars. In China I lost some independence by not having a car but didn’t really need one.

AD: Your Ph.D. in German had no direct bearing on your teaching in China, did it?

HF: No. That degree isn’t being used much right now. As I’ve said, every time I was heading in one direction, the church seemed to derail me. I feel strongly that God directs through people and circumstances.

AD: I know that when you returned from China, many people were aware of your health problems. How did you feel God’s presence through that difficult time?

HF: I’ve been amazed at the support of my family and other people across the United States, Canada and China who wrote me during my illness. I felt that the love and prayers were another kind of radiation to me, and just as important for healing as were the doctors and the radiation. I received from five to 12 letters a day.

AD: What about the future?

HF: What I’d really like to do is go to a place and pioneer.

Amy Dueckman lives in Clearbrook, B.C.

Lilacs for Mother’s Day

A funny and most moving story happened to me at Northeast University of Technology in Shenyang, Liaoning Province, China.

My birthday, May 11, had been memorable. As a matter of fact, the kindness of my friends took all the sting out of turning 50 and left only deep happiness. All day my English class, friends, former students, foreign-affairs office people came to bring gifts, cards, birthday cakes and *jiao-zi* (a meat dumpling). I thought life could not get any better.

On Sunday morning, right after breakfast, I took a walk on campus to look at the spring flowers. Spring in China seemed to me especially beautiful because of all the surprises: flowers I had never seen before.

On the parking lot I met a student, a young man in his mid-30s who had left his wife and child at a neighboring city to study English in my class.

He fumbled in the black plastic bag he was carrying. “I know this is a special day for you. It is Mother’s Day. I know because Mrs. Fast told us that in her lecture.” Then I saw the lilacs in the black plastic bag.

Knowing that flowers are not to be randomly picked, I invited him to my apartment. He knew I liked lilacs; I had mentioned it in class. (During my childhood in Russia the lilacs always bloomed for my birthday.)

Carefully, his hands trembling a little, he took out a small vase. He put a bouquet of lilacs into the vase. He propped a half dozen huge, brilliantly colored butterflies made of feathers on long wire stems and stuck them into the bouquet.

He presented me this bouquet with words something like this: “The lilacs represent the fragrance of the knowledge you are dispensing, and we are the butterflies hovering over that knowledge. Even though I have known you only several months, I love you like my mother.”

I felt like laughing and I felt like crying. I think I did both.

He probably had no idea how quaint it was to give a Mother’s Day present to a single woman—and how touching. *Herta Funk*

REVIEWS

films

Anabaptist story

The Radicals, *written by Darryl Wimberley and Joel Kauffmann, produced by Robert A. Nowotny, directed by Raul V. Carrera*

Reviewed by Gordon Houser, assistant editor

First, plaudits to Sisters & Brothers, Inc., for the courage and hard work, the determination to make a feature film. For too long Mennonites have been lax in pursuing film as a medium for telling their stories.

The Radicals tells the Anabaptist story—specifically, the story of Michael and Margaretha Sattler. Based on Myron Augsburger's novel *Pilgrim Aflame*, the film depicts the beginnings of the Anabaptist movement.

The writers employ an ingenious device in having Wilhelm Reublin, an early Anabaptist leader, tell the story. An outspoken man who woos Michael Sattler to the movement, then opposes Sattler's teachings on non-resistance, he offers a unique perspective that is neither romantic nor antagonistic.

Perhaps the greatest value of *The Radicals* is an educational one. It clarifies the historical context of the birth of the Believers' Church in Europe and illustrates how infant baptism and the separation of church and state were such volatile political issues, much more than simply debates over religious doctrine.

This film was originally envisioned as an hour-long church history story, then evolved into a longer (99-minute) feature film. Yet its original purpose is served. While it is geared to appeal to a wider audience as an entertaining movie, at its heart is the teaching of religious history.

As entertainment, the film has its moments. The romance of Michael Sattler (Norman Weisser), a prior in a German monastery, and Margaretha (Leigh Lombardi), a lay sister serving sick and malnourished families, is more than gratuitous. Their relationship feels genuine. And while I applaud the focus on Margaretha as well as Michael, I wonder why the film showed his execution and not hers.

The film is paced well, although some dramatic scenes are cut off too quickly. And by covering so much territory—action on several fronts and an array of historical detail—the characters are not fleshed out fully.

Michael and Margaretha Sattler

The acting is uneven. Weisser and Lombardi stand out, and Mark Lenard as Eberhard Hoffman, who prosecutes Michael Sattler, is good. The rest of the cast seems less authentic.

The film's major weakness is its direction. Several scenes come off awkwardly, and the transition between scenes is often rough.

Nevertheless, *The Radicals* is well worth seeing. It engages the emotions as well as the mind, a crucial element in telling any story.

books

Faith in history

Religious Liberty: Heritage and Responsibility *by W. R. Estep (Bethel College, 1988, 88 pages) and* **Letters from Susan: a Woman's View of the Russian Mennonite Experience (1928-1941)**, *edited and translated by John B. Toews (Bethel College, 1988, 150 pages)*

Reviewed by Steve Estes, Box 196, Hopedale, IL 61747

These books, volumes 3 and 4 in the Cornelius H. Wedel historical series, deal with the relationship of Christian faith and the state in two divergent styles and in two contrasting settings but with deep thought and feeling.

Religious Liberty contains the Menno Simons Lectures given by W.R. Estep at Bethel College in 1987. His purpose is to look at the historical context of what he sees as "a crisis of faith" among some of the heirs of the Radical Reformation. These radical reformers were pioneers in the struggle for religious freedom and the separation of church and state. Estep incisively describes the development of 16th-century Anabaptism's ideas of church-state relations ("Man must obey God more than men") and its connection to the General Baptists of the 17th century and through them to the English-speaking world.

Through Roger Williams this vision was transferred to Puritan New England. In 1663 the colony of Rhode Island was granted a royal charter in which the colonists declared that they desired to "hold forth a livelie experiment . . . with full liberty in religious concernments."

The contemporary crisis of faith is that some of the modern heirs of the Radical Reformation are trying to reinterpret the "livelie experiment" by imposing their own moral and religious agenda on the basic idea of religious liberty.

Letters from Susan is a moving collection of letters written by Susan Toews of Ohrloff, Molotschna, in South Russia to her brother Gerhard in Canada between 1927 and 1941. These fascinating documents describe one Mennonite woman and her thoughts and feelings during the early years of Russia's new political order: The frustration of denied exit visas, the valiant continuation of church life in the face of cultural offerings (and the official atheism), the attempts to maintain regular lives in times of horrific uncertainty. Forced collectivization of farmland reaches the village in 1930, famine becomes a reality, illness and exiles begin, the father dies and the family moves to a nearby city. Brother Peter, a minister, is "arrested during the night" in the purges of 1937-1938. World War II begins, and in the last letter, dated Easter Sunday 1941, Susan speaks of a "ray of hope" that she and some of the family may at last be able to emigrate.

As Russia entered the war, all of the Germans in Melitopol (the city where they lived) were placed in a concentration camp in Kazakhstan, where Susan Toews died on July 10, 1943. The vigor of her convictions, the reality of her faith life, the strength of her spirit survives in these letters, which should be read by anyone interested in Russian Mennonite history, women's studies or the faith of a Christian in the most extreme of circumstances.

Joe

A story by Alvin G. Ens

When anyone runs himself into trouble in our church, we send in a support team. When Joe lost all his fortune in one fell swoop, I was called to coordinate a support effort.

Now Joe is an astute businessman, but he invested heavily in an overseas sales venture when nothing was moving. He even mortgaged his house because he felt he could turn things around with just a little more money and time. About the time I heard about things, the banks had just foreclosed on all his North American holdings, and Joe was left with nothing.

As if that wasn't enough, Joe lost his family at about the same time. Coincidentally, or maybe because the house was being sold, his eldest son, who had been working in the family business, loaded his car with all he owned and headed out, no destination given. The youngest son dropped out of high school and joined a motorcycle gang. And his only daughter shacked up with some no-good bum from across town and refused to speak to the family.

To top it all off, Joe himself got sick and lay there in an agony of soul and body.

I called in Ellie and Bill and Sophie and Eli, all friends of the family. They began with the ministry of presence to sympathize and comfort. And that proved difficult enough. His wife was blaming God and feeling sorry for herself and Joe. Rumor has it that she spent one night yelling and screaming, "Curse God and die."

But Joe talked her out of this foolishness with his own calm steadfastness: "The Lord gives and the Lord takes away. God should be praised, not cursed." But all these pressures, grief and sickness took their toll, and Joe ended up in the hospital. When I stopped by to see him about a week after the support team had begun, I hardly recognized him. And he certainly wasn't communicative. The team told me he had hardly spoken during that first week.

Soon after that the floodgates opened, and Joe broke his silence. He said he was sorry he had been born and wished he would have perished at birth. He discoursed at length about the misery and turmoil that was now his lot.

The support team moved from the ministry of presence to that of clarifying the issues. Ellie tactfully but firmly told Joe that God sometimes needs to discipline people, that he does not pick on innocent people. She appealed to Joe to let God show him his faults and then mourn them.

Imagine the team's consternation when Joe told them, "You guys are some friends; you should be comforting me, not casting blame. What sinful actions, what wicked words come from me?"

Bill told him that his children had sinned against God and were even now paying the penalty for their sin. He ventured that Joe was not without blame either.

Joe answered that he thought he was blameless but that God was superior to him in assessing guilt. He said he would take his case directly to God and ask him to state the charges against him.

Sophie and Ellie were outraged at this mocking, this lack of submission to God. They cited his rage, his shaking his fist at God. They asked him to put away his sin.

Rapoport

Job

Joe cried out in desperation, "You are lying to me. My hope is in God. I need a word from the Lord. I need a direct face-to-face meeting with God. And I'll ask him for justice."

Eli had been quiet all this time. He finally burst out in anger, "I know I've been a member of this church for only a short while (he joined when he married Sophie), but I'm upset that I haven't seen wisdom today, neither from the three of you nor from Joe. God does no wrong, and we should never question God. Joe is not so wise, and what's more he has added rebellion and pride to his shortcomings."

The support team seemed to have reached an impasse.

Joe told us later that his request for an audience with God was granted. In a storm that night he spoke. Joe saw God's power in creation, God's justice in dealing with humankind. And Joe saw his own unworthiness and lack of understanding, his own finiteness in the infinite scheme of God's design. And even when God showed him that he, Joe, had acted with moral integrity, he still felt he needed to humble himself and repent for his impudence in the presence of God. And he felt called to pray for his friends.

Coincidently, or perhaps not, just as suddenly as his trials came, they disappeared. He recovered his health, his family was reunited and his Middle East consortium delivered record profits.

And now I'm left to write the support team's report. The facts are straightforward but their interpretation is not. Sometimes it seems to me that there was some kind of gigantic tug-of-war between God and Satan with Joe in the middle. I'm just not sure on which side we were tugging.

Alvin G. Ens, 29521 Taylor Road, Route 1, Mount Lehman, BC V0X 1V0, teaches English and Bible at Mennonite Educational Institute, Clearbrook, B.C., and is a member of West Abbotsford Mennonite Church.

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EdiTORIAL

Legal or illegal abortions do not make us moral

Conversation about abortion, the flag word of our time, is typically no-win. Emotions run too high around it.

Each side has its horror stories. One cries "murder" and "extermination," and the other cries "privacy" and "choice." But all have some things in common: No one is pro-abortion. Human life is sacred. We must protect the weak. A world containing sexism and poverty forces us to say "yes, but" on each side. Demonstrations trivialize the issue.

You have heard the statistics. In the United States 1.1 million teenaged girls become pregnant each year, and half of these pregnancies result in abortion. Not unrelated, in 1988 in the United States 167,450 rapes were reported, up 12.8 percent over 1987.

Also related is the fact that the Netherlands with liberal abortion laws has a low rate of abortions, while Romania with tight and restrictive laws has more abortions proportionately than the United States. We need to talk about something other than the pros and cons of abortion. What would be helpful in curbing our massacre of the innocents? Education, at least in the church. The number of abortions will diminish, radically, I believe,

- when women and men stand in awe of their potential for participating with God in birth;
- when (at least in the church) maleness is not inherently superior to femaleness;
- when women have equal voice and take responsibility for their part of leadership;
- when we use the birth control technology that's available to us, neither imposing nor prohibiting education about it;
- when we teach and nurture (at least in the church) commitment to chastity outside of marriage;
- when men and women (at least in the Christian community) know that their self-worth does not center in their sexual prowess;
- when fathers lovingly tend their infant daughters, thus lowering the tendency to molest and violate them sexually and emotionally;
- when single females (especially teenagers) feel treasured in their parental families and their church families, thus not needing "a baby to love them";
- when we prove that we treasure every child (with or without handicaps) by making affordable child care available;
- when men and women act on their knowledge of the perils (physical and emotional) of multiple sexual relationships;
- when (at least in the church and its families) our children are included in wholesome conversation about sexuality.

I am also aware of some light in our midst. First, congregations are using Mennonite Central Committee's *Purple Packet*, which sensitizes people about domestic abuse, and *Human Sexuality and the Christian Life* (Faith and Life Press, 1985), a study book. Our conference's 1980 statement on abortion is available upon request.

Second, we continue to contribute people hours, notably through Mennonite Voluntary Service, to quality day care.

Third, we have in our midst a congregation that is "putting its money—and time and homes—where its mouth is." About "Life Net" at First Mennonite Church, Berne, Ind., Liz Nussbaum says:

"We have sent questionnaires to every General Conference congregation in the United States and are in the process of sending them to every Canadian congregation in our conference. We are offering paid hospitalization, support and counseling, and legal services (in the event of adoption) to any woman they refer to us. Many of our families have signed up as willing to have a woman live with them for the duration of the pregnancy." Liz and her husband, Ron, can be reached in care of the church, Box 111, Berne, IN 46711. "We're here," says Liz, "and we're ready to help."

Light also comes when I hear about families that treasure their children, like Donna and Steve Brown from Grace Mennonite Church, Lansdale, Pa., who last fall brought flowers to Sunday morning worship in honor of their daughter's fifth birthday. *Muriel T. Stackley*

10 WEEKS
TO NORMAL '89

THE MENNONITE

N CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Inside:

Mennonites, biblical faith and public life

3,000 pounds of clothes and 12 cents

Can Jews and Arabs find a promised land?

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The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

PROLOGUE

The countdown to Normal '89 has begun. (Gentlemen and ladies, start your engines.) Ten weeks from this publication date many of us will arrive on the campus of Illinois State University, probably carrying fans for ventilation during those first six days of August. The covers of the next four issues of *The Mennonite* will continue the countdown: seven, five, three, one, congregate.

Brace yourselves for the June 13 issue—the lalapalooza of them all. Double our usual size, it will contain 40 (out of 48) pages in common with the *Gospel Herald*, journal of the Mennonite Church—the folks with whom we will ventilate in Normal, Ill., Aug. 1-6.

In this issue we continue to test the waters surrounding the subject of Mennonite Church/General Conference Mennonite Church integration, this time with questions I asked Ruth Brunk Stoltzfus (p. 221). But first Ron Sider sets the pace, with which the articles following keep step: What can Christians appropriately do in public life to enhance their witness, to further God's realm? *mts*

THE MENNONITE
10 WEEKS TO NORMAL '89
Inside:
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3,000 pounds of clothes and 12 cents
Can Jews and Arabs find a promised land?

What are appropriate and biblical ways for Christians to influence their society?

THE MENNONITE

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Ronald J. Sider

Mennonites, biblical faith and public life

We Mennonites today are involved in politics. But is our involvement promoting kingdom concerns or are we merely reflecting secular agendas?

An error tempts us. Seemingly orthodox in our theology, we slowly abandon our historic peace witness, slip comfortably into contemporary American materialism and excessive patriotism and neglect our historic concern for the poor. As we get involved in political activity to shape public life, the agenda can become a narrow one focused on one-issue politics or a limited range of issues. The Author of Life must set our agenda.

But is politics the way to work at a biblically informed agenda in the first place? Virtually all Mennonites would agree that God calls us to care but would argue that we do that best through evangelism and private Christian agencies. I *partly* agree. Politics is only *one*, *limited* part of how we seek peace, justice and freedom. Evangelism is absolutely essential. So is private charity and the careful grass-roots work of non-governmental organizations, both Christian and secular.

Politics is *one* part of how we care for the needy. One vote in Congress or Parliament can wipe out as much money for the poor as all North American Christians give in private donations in a year.

The biblical teaching on structural injustice underlines the importance of the political task. When the Bible discusses evil, it deals with both personal and social evil. See Amos 2:6-7; Isaiah 5:8-11.

Nor is it only the dishonest and corrupt individuals in the legal system who stand condemned. God clearly revealed that laws themselves are sometimes an abomination. "Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people of their right" (Isaiah 10:1-4; also Psalm 94:20).

It is quite possible to make oppression legal. Then, as now, legislators

EQUAL JUSTICE UNDER LAW

Structural problems require structural solutions. Correcting unjust legal or economic institutions involves politics. It is not a substitute for evangelism, personal charity or local community development.

devised unjust laws, and the bureaucracy (the scribes or writers) implemented the injustice. But God shouts a divine woe against those rulers who use their official position to write unjust laws and unfair legal decisions. Legalized oppression is an abomination to our God.

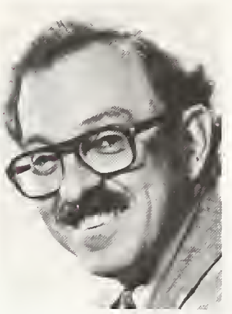
Structural problems require structural solutions. To correct unjust legal or economic institutions involves politics. That is not to say that politics is a substitute for evangelism, personal charity or local community development. All are needed.

Faithful and biblically informed political activity, however, is one part of the solution to the dreadful problems of our time.

Effectively impacting Ottawa and Washington, of course, demands good research and coordinated effort. You need to link arms with thousands of others around the country so that together you can make a difference in a biblically informed way.

Taking a consistent life ethic into public life is not an easy task. Mennonites, I believe, should be in the vanguard of this challenging movement. The balance of our heritage points that way.

Rather than abandoning that heritage and becoming theologically liberal social activists with little biblical foundation on the one hand or theologically conservative evangelicals with little concern for peace and justice on the other, Mennonites should lead the way toward a new biblical balance. Faithful to our heritage, Mennonites can provide the leadership that affirms the importance of politics without exaggerating its role or neglecting evangelism. Mennonites can be leaders in a new movement that cares about peace *and* freedom, justice *and* the family, the environment *and* pornography, abortion *and* the poor. Mennonites can play a key role in the effort to reshape public life according to the blueprint given by the divine Author of Life.



Ronald J. Sider is a member of Diamond Street Mennonite Church, Philadelphia, executive director of Evangelicals for Social Action and JustLife, author of Rich Christians in an Age of Hunger *(InterVarsity, 1984), and speaker for the upcoming sessions of the Northern District Conference in Mountain Lake, Minn.*

A political profile: **Ray Funk**

(Editor's note: Ray Funk was elected last November to represent the Saskatchewan constituency of Prince Albert-Churchill River in the Canadian Parliament.)

I was born and raised near Laird, Sask., in the Tiefengrund Mennonite Church, where I still have my membership. In my extended family there was always a lot of social involvement. My father was active in the local credit union and the Saskatchewan Wheat Pool. My mother's brothers include Peter, John R. and C.J. Dyck.

After graduating from Rosthern (Sask.) Junior College I went to Goshen (Ind.) College in 1966. While in the United States I got involved in the civil rights movement and protests against the Vietnam War.

Back in Canada, my wife and I bought a small farm north of Prince Albert. For 10 years I worked as a rural program coordinator for the community college. Then I set up a small research company called Spruce River Research, specializing in economic development and training. Much of my work has related to Native people. My deep involvement with Native people helped me to address their situation in substantial ways.

I am indebted to the Native people for a certain spiritual reawakening. Though I have always been with the Christian church, the Native experience has led me to become more open to spiritual ways of looking at the world.

Particularly troubling for such communities is the conservative political agenda which favors big multinational corporations. They are to control the development of resources even if the effects on the Native communities are disastrous. I believe in locally owned development, in cooperatives, in communities, in small-scale projects. But it will be hard to promote these in the current climate of conservatism.

I also became involved with the New Democratic Party's defense policy. I feel we moved forward by articulating a common security vision that defines security more broadly than in only military terms. Also it seeks that broader security for the world, not just for Canada.

I describe myself as pro-family. I feel that you can't respect the right to life and be a pacifist and not be against abortion. Nevertheless, I have seen family situations in which people are driven and will have either legal abortions or illegal ones. Even though I'm strongly against abortion, I believe the law should allow them in traumatic situations. That's not perfect from an ethical standpoint, but I think it's ethically defensible and politically possible.

The free trade agreement will intensify the trend toward globalization of the economy. The challenge is for all communities to develop within themselves the capacity to protect the community interest against this.

Sometimes I think we should have a joint venture combining Native people with their spiritual attachment to nature and Mennonite people with the concept of stewardship.

We have to find meaning and contentment outside of increased consumption and expanding income. If we can't function on less we will have great difficulty dealing with environmental issues.

In agriculture I've been hounding people for years about the 95 percent of research dollars spent to increase production through technology, while only 5 percent is spent on conservation, organic practices and making smaller farms viable. In recent years this has changed some.

I have always believed that some historic Mennonite emphases (stewardship, community, simple living) are precisely what the world needs. I want to promote these. I welcome dialogue.
Ray Funk, from an interview with William Janzen of Mennonite Central Committee Canada's Ottawa office

MANY PEOPLES BECOMING GOD'S PEOPLE

NORMAL 89

Sixth in a series of articles published jointly by *The Mennonite* and *Gospel Herald* in preparation for the combined sessions of the Mennonite Church and the General Conference Mennonite Church, Aug. 1-6, 1989, in Normal, Ill.

Ruth, what about possible MC/GC integration?

Questions by Muriel T. Stackley and answers by Ruth Brunk Stoltzfus

Muriel: Ruth, you have related to each of our constituencies—the Mennonite Church and the General Conference Mennonite Church—more so the former. How do you view all this talk about possible integration of the two groups?

Ruth: I'm impressed by the exploratory work the general boards of both denominations have done together, the informed, frank, hopeful, cautious articles on the question in our church papers, and the way certain GC and MC agencies and groups are already joining efforts. To me the overriding consideration is the yearning of Jesus in his John 17 prayer for those who will believe in him "that all of them may be one, Father, just as you are in me and I am in you." Such unity of his followers is worth dreaming about and worth all the hard work it takes. But along with the hard work I'd say we need at least half an hour of unhurried prayer for every hour of deliberation (1) to humble our hearts before God and each other and implore the Lord to cleanse us of any selfish motives and attitudes, (2) to seek and wait for the faithful Holy Spirit to move upon us individually and corporately so that together we might experience definite divine direction. Have we known that God's Spirit puts plans in people's minds? David gave Solomon "the plans of all that the Spirit had put in his mind for the courts of the temple of the Lord. . ." (1 Chronicles 28:12).

Stoltzfus

Stackley

Muriel: You have also experienced conflict and conflict resolution in both constituencies. What wisdom have you garnered from these experiences?

Ruth: God has ways of getting us through conflicts and around obstacles. His providential hand got me around some stone walls in the Mennonite Church against the speaking ministry of a woman. By the leading of the Lord and the encouragement and help of my husband, Grant, in 1950 I began the weekly "Heart to Heart" radio broadcast, which brought invitations to speak in many pulpits. Later, as a widowed mother and grandmother, I answered the call to serve on an interim basis as a pastor in an MC, and later GC, congregation, each in Ohio, and finally an MC congregation in Virginia. These experiences reinforced my determination to work with courage, caution and charity toward biblical freedom and equality for men and women in Christ—in the use of their Spirit-given gifts and in sharing duties of home and church.

The GC congregation in which I served—not necessarily representing the position of your denomination—had a U.S. flag in its sanctuary. Some members called the flag an idol, others said they would leave the church if it were removed. To some it did not matter either way. After the pastoral search committee asked if I would consider a term as permanent minister, I consulted both GC and MC leaders, came back to the committee and asked that the flag question first be brought out in the open. I presented some ideas for the process. The senior elder, though pro-flag at the time, went beyond the idea of using mediation literature and suggested—with all elders concurring—that we ask a mediation representative from Mennonite Central Committee to work with us. This brought many benefits to the congregation, including the willingness of a good number to listen to each other and rethink their positions. However, the flag stayed and I did not. But in spite of challenging differences, the fellowship was rich and the work gratifying. I cherish those priceless experiences and the lasting friendships formed there.

Muriel: What are the major "movings," especially in the Mennonite Church, in your years of observing church life and polity?

Ruth: From my observations and conversations with others, I would name (1) the move from authoritarian leadership to more of a servant-leadership style; (2) from conference authority to more congregational authority; (3) more involvement of lay people in denomination, conference, congregation; (4) more recognition of women's leadership gifts; (5) more approval of education and training for church leaders; (6) a wider diversity of what has been called "streams of spirituality" without splintering the denomination: the charismatic, contemplative, feminist, fundamentalist, evangelical.

To me the overriding consideration is the yearning of Jesus in his John 17 prayer for those who will believe in him.

Muriel: I believe that your experience qualifies you to be something of a seer for us. What do you see ahead?

Ruth: I see hard work, some gains, some pains. We will have that in any case—in dealing with differences within each denomination or between denominations. I pray that there will be growth along with the pains, whether there is MC/GC integration or not. When I talked with my eldest brother, Truman H. Brunk, an 86-year-old retired bishop and former moderator of the "Old" Mennonite Church, he expressed my sentiments like this:

"There are reasons to give consideration to integration. I'm favorable to at least a careful study to determine whether this can strengthen our witness in the world. In both denominations we should submit ourselves to the Lord and to his moving Spirit that will give direction and lead us to the right decision as to what God wants us to do in this matter. I will pray to the Lord of heaven for his will to be done in all of this. Then when it is finished, I will support the decision and pray for these two bodies or this one body, whichever this turns out to be."

Ruth Brunk Stoltzfus lives in Harrisonburg, Va. Muriel T. Stackley is editor of The Mennonite.

Should the Mennonite Church and the General Conference integrate?

Some responses: 4

Editor's note: Here is the fourth round of responses to the subject of possible integration of the Mennonite Church and our conference, the General Conference Mennonite Church. (Others were in these issues of *The Mennonite*: Nov. 22, 1988; Jan. 10; March 28.) Your opinion is needed and wanted. Send up to 50 words to me at Box 347, Newton, KS 67114. I'll negotiate with those who need more space.

Copies of the three issues mentioned above are available for $2 (Canadian or U.S.) per copy. *Muriel T. Stackley*

Athough my pastor, James Waltner, is now pastoring College Mennonite Church in Goshen, Ind., his roots are in General Conference soil, growing up in South Dakota and graduating from Bethel College, North Newton, Kan.

James says, "I was reminded again at Purdue 87 [the most recent Mennonite Church assembly] how the major concerns of the General Conference and of the Mennonite Church are the same: spiritual renewal, church planting, leadership development and the good stewardship of God's gifts. I also continue to see how we need each other and can strengthen each other for witness."

I thought back to CPS and relief work days, when all branches of the Mennonite church worked together for great causes. Today's ecumenicity seemed a logical outcome. Then I asked my pastor, "What are your hopes and dreams for the Mennonite church?"

James didn't have to think long. He said, "My hope is that we can embrace each other as a Mennonite people, even as we are learning to embrace the diversity of people God brings to us from many backgrounds. My hope is that we can experience and celebrate our unity in Jesus Christ." *Helen Good Brenneman, Goshen, Ind.*

Although the plan to merge the General Conference (GC) and the Mennonite Church (MC) is only on the drawing board, it needs to be taken seriously. The proposal to be presented at the joint MC/GC sessions at Normal, Ill., this summer suggests terms for cooperating and exploring merger possibilities.

The eventual MC/GC merger will have far-reaching implications for the future survival and development of the Conference of Mennonites in Canada (CMC). Conceivably it could have a negative effect and reduce the Canadian conference into a non-viable, insignificant entity in the larger North American context. More likely it will have a positive effect and catapult CMC into becoming a full-fledged Canadian conference, embracing congregations from the Atlantic to the Pacific. *Henry J. Gerbrandt, Winnipeg*

About the coming together of the Mennonite Church and the General Conference Mennonite Church, my vote is no. It is not wise for so many people to be in one organization. Would we with love and interest support their missionaries? Would they support our missionaries? Would they love our colleges? I fear the end result of such an integration. *Irene Fern Schmidt, Newton, Kan.*

The articles and responses concerning the proposed integration of the two Mennonite organizations have left me, as a more recent convert, wondering about a few things. Of course careful prayer and planning is needed, but I sense that all the advice for caution is a way of avoiding the issue of disunity. Could some even be valuing the (man-made) forms and structures more than the (God-proclaimed) message of new life? *Peter D. Sippel, Doylestown, Pa.*

If you're close to a university, consider this

3,000 pounds of clothes and 12 cents

Dorothy Nickel Friesen

Manhattan Mennonite Fellowship

As we sorted, Lyno said, "I can't believe the good quality of this clothing."

Our sixth annual clothes drive at Manhattan (Kan.) Mennonite Fellowship resulted in over 3,000 pounds of good used clothing being shipped to refugee camps in Africa and Central America. This annual ritual during the spring semester exam time at Kansas State University (KSU) has heightened community awareness about the plight of our neighbors in other countries as well as humbled us as we sort through mountains of dresses, shoes, pants, sweaters, coats and shirts.

The peace committee of MMF began placing appliance-sized boxes in six dormitories in 1983. Last year we collected clothing in 10 dormitories and married-student housing. In addition to clothing we got bedding, coat hangers, purses, umbrellas, even a dart board. Loose change from pockets yielded 12 cents.

In previous years the majority of the clothing was donated to Mennonite Central Committee, Cross-Lines in Kansas City, Kan., and local emergency-shelter facilities. But this year cooperative venture with the Lutheran Campus Ministry, housed in the same building, provided a dramatic witness to international relationships.

The Lutheran campus pastor told of a need for clothing in refugee camps where several current KSU African students had lived and where their family members still live. He offered to raise money to help with the shipping costs through his denomination. A natural partnership was formed; the Mennonites would collect, sort and help box the clothing, and the Lutherans would ship the goods directly to refugee camps in Angola.

One Saturday about 25 of us began the five-hour process of sorting and packing clothing. Two African students were present and made decisions about which clothing would be most helpful. "I can't believe the good quality of this clothing," said Lyno Martin, a student in agriculture education. "Usually the clothing we get in refugee camps is worn out, ragged and old."

After sorting for a couple of hours, we took a break and heard the story of Lyno's life. He is a Lutheran and was teaching in a primary school at the St. Mary's Anglican Seminary at Odibo, Namibia, near the Angolan border. When the South African military repeatedly raided and monitored the classroom, beat the priest and bombed the community, Lyno fled. From 1974-1981 he lived in the Kaoma refugee camp in Zambia. Then he moved to the Kwanza Sul Camp in Angola. There he met Toini, also a Namibian refugee, and they were married.

Toini had survived the 1978 Kassinga Camp Massacre when she hid amongst the 800 bodies of people slaughtered by the South African police and military. In spite of the police bayoneting every moving body, she miraculously escaped.

Lyno's decision to come to KSU to complete his education was a difficult one. His wife and 3-year-old daughter continue to live in the Angola Kwanza-Sul settlement along with 45,000 other refugees, mostly women and children. There are 19 such camps that are home, often for lifetimes, to thousands. "Many youth are fleeing South Africa because of racist, inferior Bantu education. There is resistance to the forced conscription into the South African army to fight against our own people," Lyno said.

Being committed to freedom, justice and peace in an independent Namibia, where 80 percent of the people are Christian, has been a dangerous and frightening experience for Lyno and his family.

We continued our evening's project of sorting clothes. The laughter at odd-shaped hats and size 16 tennis shoes was replaced with thoughtful comments about the need for women's clothes and baby clothes. "Wouldn't this fit a 6-year-old?" someone asked, holding a pair of jeans. Suddenly, specific uses for a box of women's blouses seemed to make the hard work and dusty air worthwhile.

Mennonites in Manhattan became aware of several students, fellow Christians, who have suffered for their faith and their ideals. Our part in response to such misery is compassion, prayer, several thousand pounds of clothes, plus 12 cents.

Dorothy Nickel Friesen, 1021 Denison, Manhattan, KS 66502, is pastor at Manhattan Mennonite Fellowship.

PERSONAL

When the death train came to Spokane

Nick Kassebaum

The death train, carrying components of nuclear weapons, comes through my former hometown, Spokane, Wash., periodically. I want to tell you about the time I went to meet it, to say no to the military machine.

I struggled before going. Was this the time I personally had to do more than pray? The night before the train came, my wife was out of town, so I was alone. There was no physical embrace or the affirmation, "I know you must do what you must do, and I support you in it." That night I didn't have the person I had chosen to counsel me, to test the leading of the Holy Spirit with me.

Late in the evening I made a couple of telephone calls to people of the Mennonite community and simply said, "I think I'm going to be on the tracks tomorrow. I just want you to know that." Those two people chose to go with me.

The next day we spent about an hour in preparation for the train to come: prayers, responsive readings, songs, statements to the press, prepared readings, silence. One hundred people stood in a circle. I didn't feel a part of it because the focus was, "We're not going to do anything other than pray that the system change."

Four of us left the group and went about three blocks down the street. We had our own small prayer cell. We were preparing ourselves not for just a passage of the train, but for saying no with our bodies, for breaking the law. We had no idea what the outcome would be—whether we would immediately be arrested or whether the train would possibly not see us and run over us. We were giving up control of our lives to be able to give testimony to our hearts.

I felt numb. My prayer was for inner calm to allow me to be at peace no matter what happened—legal injury or even physical injury. I did not want to abandon my witness out of fear for the results.

The train represented the worst of all that the human community is able to invent. . . . The worst lie I have ever experienced was rolling slowly, silently down the tracks.

World Bank

The four of us joined hands, walked up the embankment to the tracks and sat down together. We were there. We were OK. We softly sang a song out of *Sing and Rejoice*.

A man in a helicopter that was patrolling the tracks must have seen us. A police van came. We weren't willing to leave, so the officers picked us up and locked us in the van.

They were polite. They knew what we were doing and why we were doing it. We asked if the van could be turned around so that we could watch the train. They said, "Sure," turned the van around and got out of the front seat so we would have an unobstructed view of the tracks. The train came.

Death.

Silence.

The train represented the worst of all that the human community is able to invent. Some of the cars were white, but some had been painted blue, green, pink—a denial of the reality of what the train was about. The worst lie I have ever experienced was rolling slowly, silently down the tracks.

We watched it go past. We had said no in a small way. We learned later that had we wanted to physically stop the train, if that were more important, we should have picked an isolated area where the police response couldn't have been fast enough. But we did what we did. It was what I could do at the time. I had to say something about war. I had to *do* something with my body to demonstrate opposition.

My life since then has focused not on opposition techniques but on creative alternatives. If we can give people handles to believe and trust in, to see that peaceableness can work, we may be able to teach peaceableness to the community.

At the beginning of the Anabaptist movement, yes and no were communicated in the same act. They challenged the ecclesiastical and political authority that denied the right to believe and do what they felt called to believe and do. "You do not have the right to tell us the basis of our relationship with God. No. We are going to act otherwise. We are going to believe otherwise. Yes."

RNS

Police in Topeka, Kan., remove people demonstrating in February, 1985 against the "death train," which carried nuclear weapons.

When we find ways to deny the power of the state and exalt the power of the risen Christ in the same act, we capture some of the spiritual power that the early Anabaptist church had in its ability to catch the imagination of the world.

I often talk to people who are disgruntled with the Mennonite church, that we've abandoned the peace position because it gets in the way of evangelism. The United States and Canada have been too good to us to keep us from looking directly at the evil that allows us to be free. So we look away. We're not bothering anybody. We're not questioning America's values. We're welcome, as long as we keep paying the bills.

But here in Washington state people come to us because they are looking for someone to offer leadership in peace questions. People look to those from the Mennonite tradition to offer leadership, guidance and history for this kind of Christian activity.

Nick Kassebaum is a Victim-Offender Reconciliation Program director in Seattle and a member of Seattle Mennonite Church. He has been involved in draft counseling, draft resistance, war tax resistance and anti-nuclear weapons demonstrations at Fairchild Air Force Base. This non-violent blockade of a nuclear weapons train took place in 1985, while Nick was serving as pastor at Spokane Mennonite Fellowship and director of the Spokane Peace and Justice Center. In the ensuing trial the judge gave guidelines to the Mennonites in the designing of their defense, then dismissed the case entirely due to a legal error by the prosecution. Due to actions across the country similar to Nick's, the "death train" has not been used to transport nuclear weapons for two years.

THEN AND NOW

The revolutionary result of making one's own decision

Walter Klaassen

In late December 1570 a commission of theologians gathered in Stuttgart, Germany, in the Duchy of Württemberg to reconsider and revise the statute concerning Anabaptists. A man named Nicholas Varnbühler kept the minutes. These are a mixture of Latin officialese and colloquial German and make for interesting reading. They tell us what Lutheran theologians and government officials thought of Anabaptists, but more importantly they tell us about Anabaptists in the Duchy at that time.

In the commissioners' discussion of the teaching of ordinary Anabaptists it was recognized that there were many differences among them, divided as they were into many sects and communities. It was concluded, however, that one feature was common to them all and that was that they had either been rebaptized or rejected infant baptism and would not allow their children to be baptized. Therefore also their common name, Anabaptists (meaning rebaptizers), was both descriptive and fitting. But the commissioners went on to say that since these people were wrong on this important point it was certain that they were insincere and wrong at other points as well.

I believe those commissioners hit the nail on the head. For the baptism of believing adults did in fact unite all Anabaptist groups, even if they frequently disagreed on other points. And while the baptism of believing adults was certainly the consequence of Anabaptist thinking about the nature of the church, it was at the same time the occasion for certain kinds of attitude and action that directly affected the society in which they lived. The commissioners correctly identified those effects as well. These people, they agreed, caused turbulence for church, public policy and government and did serious harm, mainly in that they persuaded others to adopt their views.

It is hard for us to understand today why the authorities were so agitated about believer's baptism. Today baptism has become a denominational particularity. But not then. To be baptized as a believing adult meant among other things that those who were so baptized laid claim to making decisions on the religious, political and social issues of their time. It meant the rejection of the sole and absolute authority rulers in church and state claimed for themselves in matters of faith. Infant baptism, charged Anabaptists, was a way of exercising control over people, and they would not submit to it.

No one bothers us today when new adult members are baptized into the church. It is no longer against the law. The authorities who today claim our absolute trust and submission are no longer church clergy or politicians but the managers of our technological, consumerist, militarist society who don't want people to make their own decisions. They know full well that once people start doing that, their reign is over.

Perhaps believer's baptism could again become the point from which we deny obedience to these modern authorities. Perhaps our churches could become centers of resistance to these authorities so that their reign would be threatened by the power of the Lamb.

Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the fifth of 12 columns linking current events with stories from Anabaptist history.

Pontius' Puddle

IT'S A THRILL TO GATHER TOGETHER EACH SUNDAY MORNING WITH A COMMUNITY OF BELIEVERS WHO SHARE THE MOST IMPORTANT THING IN ALL OF LIFE: A COMMON FAITH.
SNIFF, SOMETIMES I GET SO OVERWHELMED, I WISH THAT I KNEW THEIR NAMES.
© Joel Kauffmann

NEWS

For anyone over 18

Young adults at Normal '89

Newton, Kan. (GCMC/MC)—Several kinds of activities are being planned for young adults at Normal '89, the joint conference of the General Conference Mennonite Church and the Mennonite Church to be held at Illinois State University, Normal, Ill., Aug. 1-6.

Five supper meetings will be based on the theme of "Building Better Relationships" and seminars on topics related to "Getting Your Act Together for God." Ivan Emke, Mennonite humorist and folk musician, will host the late-night activities, which will focus on socializing, storytelling and talent sharing. On Aug. 5 there will be a series of seminars on "Peacemaking and Lifestyle Decision Making."

Anyone over 18 years of age, single or married, is invited to attend these activities, which will take place at the Campus Religious Center. Housing for young adults is available across from the center. Registration is not required for the young adult activities. However, young adults who are interested in staying across from the center must register on the Normal '89 registration form.

Over 170 seminars will be offered during Normal '89. Topics include evangelism, human sexuality, domestic violence, stewardship, health, multicultural concerns, ministry to children and youth, service opportunities, Bible study, peacemaking, missions and MC/GC integration. The seminars are scheduled daily from Wednesday, Aug. 2, through Saturday, Aug. 5, at the following times: 9:45-11 a.m., 11:15 a.m.-12:30 p.m., 2-3:15 p.m. and 3:30-4:45 p.m. Registration for the seminars will be at Normal.

Historical committee will service congregations

North Newton, Kan. (GCMC)—Its mission and goals occupied the recently formed historical committee as it held its first meeting at the Mennonite Library and Archives at Bethel College here April 21-22. Members decided that providing resources for individual and congregational education is their primary task.

Committee members include David A. Haury (chair), North Newton; Lawrence Klippenstein, Winnipeg; Steve Estes (secretary), Hopedale, Ill.; Wilma McKee, Hydro, Okla.; and David Rempel Smucker, Akron, Pa. The historical committee reports to the GC Commission on Education and revives the work of the heritage committee, which ended in 1983.

The committee will serve as a liaison with the historical committee of the Mennonite Church as well as district and provincial historical organizations of the General Conference Mennonite Church. It will also review manuscripts and coordinate the Mennonite Historical Series, which now includes 16 volumes published by Faith and Life Press.

Next fall the committee will begin a new semiannual newsletter, *General Conference Heritage*, describing the activities of the various historical committees, societies and congregations within the General Conference. The committee also plans to prepare a workbook for congregations interested in planning anniversary celebrations.

The historical committee welcomes suggestions. Contact David A. Haury, Mennonite Library and Archives, North Newton, KS 67117.

MENNONITE VOLUNTARY SERVICE OPENINGS

Winnipeg—
Two units have a variety of needs including: **peace worker** with Project Peacemakers, **child care workers** and a **crisis intervention worker** with battered women.

Arvada, Colo.—
Has several immediate openings: **pastoral care assistant, therapeutic assistant** and **shelter manager/emergency services coordinator**.

Wichita, Kan.—
Mennonite Housing Rehabilitation needs the help of people with **building, organizing** and **administrative** skills.

St. Catharines, Ont.—
Two people are needed to serve as **senior visitation workers** with the Friendly Visitor Service.

Mennonite Voluntary Service has more than 50 other positions which will be available during the summer.

Volunteers receive subsistence support including housing, meals, health care, transportation and monthly allowances.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

Although 93 percent of Americans own a Bible, half say they never read it, including 23 percent of those identifying themselves as born-again Christians, according to a recent Barna Research Group survey. Only 18 percent said they read it between three and six days a week. The median time spent by the Christians who read it: 22 minutes each occasion. As for knowledge of the Bible's content, from one-fourth to one-third of the Christian readers failed a number of simple questions. Among them was where Jesus was born and whether the Book of Jonah is part of the Bible.

A Salvadoran pastor and friend challenged Kori and Larry Leaman-Miller, Mennonite Central Committee workers in El Salvador, to greater commitment to the body of Christ recently. He described U.S.-Latin American relations by using 1 Corinthians 12. "For me," he said, "Americans are like a body. North America represents a beautiful head, healthy and well cared for. Latin America represents the body. It is dirty and malnourished. If we are truly one body of believers in Christ, then you North Americans must become more concerned about the majority of Christians in this hemisphere and in the world—because the head cannot say to the feet, 'I don't need you.' "

About 500 U.S. babies who died of diarrhea last year might have been saved by oral rehydration therapy, a medical technique used in Third World countries, Representative Mike Epsy (D-Mass.) said April 27 at a House committee hearing on "Third World Health Techniques for U.S. Children." (*National Catholic Reporter*)

NEWS

Colombian women may now be ordained

Bogotá, Colombia (GCMC)—The executive committee of the Colombian Mennonite Church approved a resolution affirming the ordination of women to the ministry at its meeting here March 4.

The resolution notes "that up to now the Colombian Mennonite Church has not fully utilized the rich potential of women in this field" and "that the ordination of women to the ministry is a practice accepted by most of the Mennonite church in the rest of the world."

It also states that a year-long study of this issue by pastors, church boards, congregations and the executive committee has shown the "legitimacy and convenience" of women's ordination.

The impetus for the discussion about women's ordination came about when delegates at the 1988 General Assembly were asked to respond to a church's request to ordain one of their female members to the pastoral ministry. The delegates opted to delay the decision until the next General Assembly so that they could study the issue for a year.

To aid in the process, two documents were translated from English into Spanish: Alvin Beachy's "Do the Scriptures Support or Oppose the Ordination of Women?" and the "Ordinal," written by Ministerial Leadership Services of the General Conference Mennonite Church. Several study groups were also organized at the local level.

The resolution, which was passed by a substantial majority, also encourages the Colombian Mennonite churches to continue studying women's ordination, to support and aid women who feel called to the pastorate and to respect each other's position regarding the ordination of women. *From a report by Héctor Valencia*

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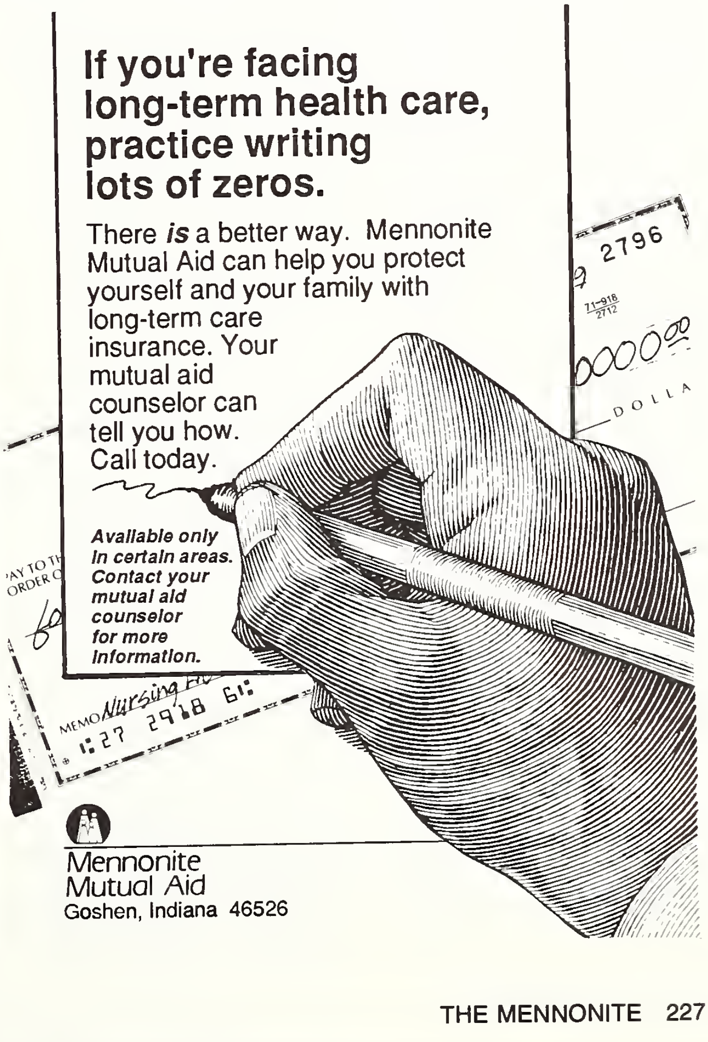

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For more than 20 years Mennonite Central Committee has supported a program of the two synods (conferences) of the Indonesia Mennonite Church that is helping make education possible for children of landless farmers, urban laborers and small-time peddlers. This year MCC will provide $36,000, donated by North Americans and Europeans through MCC's Global Family Program, for the scholarship commission.

"**Seniors for Peace** is enormously important for our world," said Theodore M. Hesburgh, president emeritus of the University of Notre Dame, in a meeting with Winifred and Atlee Beechy (in photo) and Roy Umble in January. "However widely spread are the great international movements for peace, they will only have validity if peace starts with the inner core, and that is a great work for our 30 million senior citizens to do," Hesburgh said. The Seniors for Peace ad hoc committee is made up of the Beechys, Roy and Evelyn Umble, Carl and Evelyn Kreider.

NEWS

MWC invites wide participation at Assembly 12 displays

Carol Stream, Ill.—Hansulrich Gerber, Mennonite World Conference secretary for program development, has announced procedures for "Life Centres" at Assembly 12 of Mennonite World Conference.

Any organization, from local congregations to international agencies, is invited to apply to sponsor a Life Centre presentation, display or workshop focusing on one of the following themes: (1) personal wholeness (such areas as spirituality, prayer, personal faith, health, sexuality, aging, lifestyle), (2) family life (marriage, singleness, children, parenting, schooling, family worship), (3) congregational life (worship, service, mission, interchurch relationship, leadership, education), (4) community/neighborhood (social life, service, reconciliation, relationships, environment), (5) global issues (justice, militarism, economy, ecology, worldwide church).

Each theme will be highlighted at a Life Centre. Throughout the 1990 assembly the five Life Centres will become the principal focus of afternoon activities. This approach will permit strong participation by churches in the Two-Thirds World (Africa, Asia, Central and South America).

A limited amount of space will be provided, however, for those who choose a promotional display. In this case, organizations are being asked to relate to the Assembly 12 theme, "Witnessing to Christ in Today's World."

MWC headquarters at Carol Stream, Ill., has sent application forms for Life Centre participation to MWC member conference and inter-Mennonite agencies. Other groups may request an application from Gerber at Mennonite World Conference, 465 Gunderson Drive, Suite 200, Carol Stream, IL 60188, (312) 690-9666. The deadline for returning applications is Sept. 1. *David Shelly, MWC editor of publications*

Mennonites in Taiwan want contact with China

Taipei, Taiwan (GCMC)—The Fellowship of Mennonite Churches in Taiwan (FOMCIT) has stated its interest in contacting Christians in China.

"Approximately 13 percent of Taiwanese citizens were born in China," says John Sommer, secretary for Asia for the Commission on Overseas Mission. "However, the vast majority of Taiwanese Mennonites were born in Taiwan and would have no logical reason to establish a relationship with the Chinese who live on the mainland. I think their action is a beautiful example of how the gospel affects the natural inclinations of people."

At FOMCIT's 31st annual conference, delegates' suggestions for how to contact Christians in China included visits to former Mennonite mission sites in China, correspondence, material aid and the shipment of Bibles. Initial efforts will be made in consultation with the Mennonite Church of Hong Kong and the China Educational Exchange program.

Their decision would not have been possible without the recent warming of relations between the Taiwanese and Chinese governments. Last year the Taiwanese government lifted two restrictions that had prevented its citizens from visiting China and from sending or receiving mail.

In other action, FOMCIT delegates approved a loan for over $1.8 million for an 11-story building for the Lin-Shen Road Mennonite Church in Taichung. In addition to being a place of worship, the building will be used to house the church's community projects, including a Christian day school. There are also plans to rent some of the space to other organizations. Construction was scheduled to begin in April of this year and end in April 1991.

A loan of $435,000 was also approved for the construction of a seven-story building of the Hsi-Tun Church in Taichung. The building will be used for worship and various mission projects. It is scheduled for completion in a year.

In the opening worship service, FOMCIT chairman Simon Wung encouraged delegates to implement the concept of the priesthood of all believers. Following early morning devotions on the second day, delegates were led in an hour-long session of Chinese exercises before breakfast.

There are 19 member churches in FOMCIT. The Yung-An Church in Taipei, which had its opening service on Jan. 1, is the youngest church belonging to FOMCIT. *Sheldon Sawatzky, missionary in Taiwan with the Commission on Overseas Mission*

Principal needed for **Hopi Mission School**, the only Christian school on the Hopi reservation. Applicants should have teacher certification with elementary experience, desire to work in cross-cultural ministry and commitment to Christian education. Preferred: certification as elementary administrator.

Inquiries to Hopi Mission School, Box 39, Kykotsmovi, AZ 86039, (602) 734-2453.

Applications are being accepted for the position of **youth leader/assistant pastor**, working especially with youth and young adults at Zion Mennonite Church in Swift Current, Sask.

Send resume inquires to Hilda Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

The executive committee of the Dutch Mennonite Peace Group has issued an official statement on the current imprisonment in the Netherlands of Klaas Spoelstra, youth minister of the Amsterdam Mennonite Church. Spoelstra began serving a nine-month sentence in October 1988 after his refusal to accept alternative service. He will resume his youth ministry after completing his prison term. The statement reads in part, "While imprisoned Klaus has given a non-violent witness against the military system, which by its nature signifies a danger to the continuing existence of humankind."

The British Columbia government is going ahead with its plans for "the largest urban park in the world" without waiting for a court ruling on an Indian band's claim to the land. The province intends to designate about 820 hectares of land adjacent to the University of British Columbia as a park site in perpetuity and to transfer title to the land to the Greater Vancouver Regional District this spring. The Musqueam Band, which has about 500 members living on a reserve across the street from the proposed park, has attempted since 1864 to have its claim to the land recognized and will argue its case in court in June. (*Toronto Globe & Mail*)

Shutting down nuclear weapons will be a major priority for the national Sane/Freeze this coming year. The Sane/Freeze executive committee has issued its call on the heels of continuing revelations that the U.S. Department of Energy has been hiding the fact that nuclear weapons productions workers and residents of areas surrounding the plants have been exposed to cancer-causing radioactive materials for many years.

NEWS

MHA adopts statement on AIDS

St. Louis— The following statement was adopted at the Mennonite Health Association annual meeting here March 14. Mennonite Health Association promotes and coordinates health interests and services among Mennonite member institutions, congregations and professionals in the United States.

The problem of AIDS. The AIDS (Acquired Immune Deficiency Syndrome) disease was first identified in North America in the early 1980s.

AIDS is caused by HIV (Human Immunodeficiency Virus) and can be spread in one of three ways: (1) sexual intercourse with an HIV-infected person, (2) exchange of blood or blood products from an HIV-infected person, (3) transmission from an HIV-infected mother to her unborn child.

AIDS has no known cure and is one of the most serious epidemics of modern time.

Our response to AIDS. Prevention. Adherence to a Christian personal lifestyle is the best prevention of AIDS. To avoid the spread of the disease, genital sexual interaction should be reserved exclusively for marriage, and the use of illicit intravenous drugs should be avoided.

Compassion. As recipients of God's grace, we are called by Christ to respond compassionately to people with AIDS, regardless of how the disease was contracted. We must embody God's love to those suffering from the isolation, loneliness and pain of AIDS and to their families and friends.

Action. Congregations serve as healing and teaching centers for their members and communities. Sexual responsibility, lifestyle issues and compassion are appropriately taught in the church.

A resource guide for congregations is "Responding to the Challenge of AIDS." This is a publication of Mennonite Mutual Aid, Box 483, Goshen, IN 46526.

For more information contact H. Ernest Bennett, executive director, MHA, Box 370, Elkhart, IN 46515.

An MCC Canada statement on AIDS

"Worldwide, over 300,000 people now have AIDS, with over 1,000 people infected by it every day. Of the 5-10 million people who carry the Human Immunodeficiency Virus (HIV), as many as 2 million can expect to develop AIDS by 1992. Canada has over 2,000 AIDS victims, and between 10 and 30 Canadians get the disease every day.

"When the city of Alexandria was devastated by an outbreak of plague in the middle of the third century, Dionysius, bishop of Alexandria, described the devotion with which Christians tended the sick—often catching the plague and dying of it themselves. Their pagan neighbors, in contrast, 'thrust from them those who showed the symptoms of plague and fled from their nearest and dearest.'

"The AIDS crisis is a challenge to the church to model the character of Jesus Christ. Our witness is at stake. We need to stop asking why people get AIDS and ask ourselves what God is calling us to."

These words by Mennonite Central Committee Canada's task force on AIDS are part of a report that's available by writing 134 Plaza Drive, Winnipeg, MB R3T 5K9.

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During a weekend retreat in January, the Mennonite Church of Billings, Mont., decided to change from meeting as a congregation on Sunday mornings to meeting as a fellowship group during the week. The retreat, led by Helen and Alberto Quintela and Neville Peterson, was the second annual retreat held by the congregation. The group involves six adults and six children; it has lost 12 people during the past year.

Jack To was ordained March 19 in a service at Peace Mennonite Church, Richmond, B.C. To and his wife, Rose, planted the Peace Chinese Mennonite Church, which held its first service on Nov. 1, 1987. For the Chinese people ordination brings status and respect; he is now mook-see, Reverend Jack To. The service was a cultural bridge. Traditional language was put aside for the less traditional Cantonese. The Peace Chinese Church choir and the Vancouver Chinese Church choir sang. Palmer and Ardys Becker, the former pastoral couple at Peace Church, knelt to wipe the dust of the earth off Rose and Jack's shoes to symbolize working together.

Elimination of the Lord's Prayer from opening exercises in most Canadian public schools and proposals to radically alter religious education content in the schools are forcing many evangelical Christians to reassess their involvement in the public school system, says Brian Stiller, national director of the Evangelical Fellowship of Canada. The interdenominational agency is sponsoring a day-long forum that will probe the issues evangelicals face in understanding and responding to the place of the Christian faith and teaching in public education. The forum will be held June 10 at The Peoples Church in Toronto.

NEWS

U.S. president asks 'Plain people' for advice

Leola, Pa.—On March 22 a 44-year-old Pennsylvania hog farmer named Elmer Burkholder was back in the classroom at Penn Johns school here. With him were 11 other Mennonite and Amish men and the president of the United States, George Bush.

President Bush had requested the session with the Amish and Mennonite bishops, ministers and laymen to learn from them the reason for the absence of drug abuse in the Plain communities.

Penn Johns school is one of only two in Pennsylvania run by a public school district for Plain-sect children.

Burkholder, an Old Order Mennonite layman, had been appointed by the school board to be the spokesman for the Plain group. Although nervous in his role, Burkholder said he "just kept on talking and tried to be myself." He added that "the Bible says we are to let the Spirit lead; we are to speak what is given."

The president asked what aspects of the Plain culture help keep Amish and Mennonite youth drug-free.

According to one Old Order Mennonite bishop, "One reason our young people are less influenced by drugs is that they are taught while young to pray and to be obedient."

One leader cited values handed down through the generations as having a protective influence on the young people; another spoke of strong family ties that "by the grace of God, we have been able to maintain."

"You are a shining example of what faith and family can do," President Bush told the men.

The Plain delegation encouraged the president in his anti-drug stance. One bishop voiced appreciation for the warnings that appear on cigarette packages, and expressed hope that such statements would be put on liquor packaging.

"We're feeling the impact of drugs," Burkholder said in an interview after the meeting. While drugs may not have penetrated the Plain culture, "We're aware of the dangers threatening our youth."

The men were especially concerned about their younger children as the nationwide drug problem worsens. "We can't take for granted that they will always say no," Burkholder said.

At least one has had the chance—and the grace. Four years ago one of Elmer's sons, then 18, worked at a lumberyard. A co-worker offered to sell him drugs. "My son only worked there six months," he said. "He left to escape that atmosphere."

While drug abuse was the main topic of the 30-minute meeting, the Plain men and the president also spoke briefly about Christianity.

"The president has an optimistic opinion about Christianity in other countries, and also in this country," Burkholder said. The president referred to his trip to mainland China in 1975, when he had visited a small church. When he returned to China as president recently, he visited the same church.

"That church now has thousands of members," Burkholder quoted the president, and added, "There is such corruption to the family in the United States through drugs and alcohol. Christianity will take the place of the thrill of drugs."

In evaluating the meeting, Burkholder felt that "It was a comfortable, down-to-earth meeting. We asked about Mrs. Bush and sent our regards to her. The president is a gentle family man." The Plain community will discuss and evaluate the presidential visit for a long time.

"I'm going to get a lot of phone calls and a lot of company," Burkholder said with a grin. *Bonnie Hellum Brechbill, Chambersburg, Pa.*

MCC promotes manual irrigation in Bangladesh

Mennonite Central Committee has signed a two-year agreement to work with the Nipun Industrial Workshop in Bangladesh to promote manual irrigation. MCC will provide promotion, training and a network of 50 retailers who will distribute the pump materials. The rower pump, invented by George Klassen, Winnipeg, in 1979, when he worked for MCC, is a reciprocation piston pump that, when pulled—as in a row boat—can lift water as high as 25 feet. Since 1980 an estimated 40,000 have been sold in Bangladesh.

Bruce Syvret (MCC)

The cost of church property is staggering in Japan, Taiwan and Hong Kong, says Erwin Rempel, executive secretary of the Commission on Overseas Mission, after returning from a five-week trip to Asia. Two Taiwanese churches are building multistory buildings. One in Taichung will be 11 stories above ground and three stories below ground level and will cost about $3 million, Rempel reports. The land on which they have to build is only 10,000 square feet but is valued at $6 million. COM secretary of mission communications Jeannie Zehr and her husband, Marvin, also made the trip.

Environmental activists held 10 demonstrations across the United States April 24 to protest against Japan's exploitation of tropical rain forests in Asia and Latin America. Reports say that Japan is the world's largest consumer of tropical timber. According to environmentalists, the Japanese, while strictly regulating their own forests, rely upon destructive logging in places such as Brazil, Malaysia and the Philippines to supply them the wood they need for everything from luxury goods to chopsticks. The demonstrations focused on Malaysia because the rain forests there are disappearing at a rate faster than anywhere in the world, about five square miles a day.

A Native American activist's motion for leave to appeal his 1976 extradition to the United States will get an oral hearing before the Supreme Court of Canada on June 12, according to Canadian Press. The court set aside the date for Leonard Peltier, who is serving two consecutive life sentences at Leavenworth prison in Kansas for the 1975 killings of two FBI agents. Supporters say that U.S. authorities framed him for the murders and falsified some documents used in the extradition hearings after he fled to Canada.

RECORD

deaths

Jan Gleysteen Sr., 93, died April 16 in Amsterdam. He was a longtime Dutch Mennonite lay leader who helped rekindle interest in peace among Mennonites. He was one of the few Dutch Mennonite conscientious objectors to military service during World War I. He is survived by daughters Gerry of Amsterdam, Erika of Wissembourg, France, sons Jan Jr. and his wife, Barbara, of Scottsdale, Pa., and Maryn of Newton, Kan., and grandson David.

workers

Elias Acosta, a native of the Dominican Republic and consultant for the Mennonite Board of Missions, will direct a communications seminar in Santa Cruz, Bolivia, July 19-23 for the Mennonite churches of the southern cone of South America.

Victor Adrian, Helen Kruger and *Jacob F. Pauls* of Canada; *Ross T. Bender* and *Ray Schlicting* of the United States; *Samuel Gerber* of Switzerland; *Stephen Ndlovu* of Zimbabwe; *Louise Nussbaumer* of France; and *Luis Elier Rodriguez* of Puerto Rico, members of the Mennonite World Conference executive committee, will meet in Amsterdam July 3-7 for the annual meeting.

Harvey Bauman and *William Stauffer* were recently selected as 1989 Outstanding Alumni, and *Gregg Luginbuhl* as 1989 Outstanding Young Alumnus by the Bluffton (Ohio) College National Alumni Association board. They will be recognized graduation weekend, May 26-28, for "their contributions to their profession, the church, the community and continued interest in Bluffton College."

Beth Brubacher, Rockway Church, Kitchener, Ont., has begun a two-year Mennonite Central Committee term in Atlanta, working as assistant editor of *Seeds* magazine, which focuses on international and domestic hunger issues. Her parents are Lewis and Lois Brubacher of Waterloo.

Larry Gara, history professor at Wilmington (Ohio) College, and *Michael Rumer*, a judge of Allen County (Ohio) Court of Common Pleas, spoke at the Bluffton (Ohio) College Lion and Lamb Peace Arts Center symposium this month. Gara spoke on "What is Patriotism?"; Rumer spoke on "Dissidents and the Courts."

Ignacio Gutierrez, a carpenter, mason and part-time pastor in La Paz, Nicaragua, has opened the Appropriate Technology Center. The local Mennonite Church and MCC provided encouragement and assistance. *Nathan Zook Barge*, an MCC worker, is giving technical assistance.

Brubacher

Jordan

Rempel

Warkentin

Miller

Panning

Kroekers

Vincent and *Rosemarie Harding*, seminary professors from Denver, were on a nine-day speaking tour in mid-March in West Germany, sponsored by MCC and the Military Counseling Network. The tour included U.S. army bases.

Jonathan Jordan, Dublin (Ireland) Community Church; *Glenda Miller*, Spring Valley Church, Canton, Kan.; *Janet Panning*, Plains Church, Lansdale, Pa.; *Nancy Rempel*, Faith Church, Newton, Kan.; *Vange Thiessen*, College Community Church, Clovis, Calif.; *Lora Warkentin*, Fairview Louth Mennonite Brethren Church, St. Catharines, Ont., and *Linda Bertsche Yoder*, Assembly Church, Goshen, Ind., have been awarded $1,000 Elmer Ediger Memorial scholarships for the 1989-90 school year for studies in a mental health-related field.

Maureen P. King, executive director of Mothers Embracing Nuclear Disarmament (MEND), presented "The Person-to-Person Experience: Soviet/American Citizen Diplomacy" May 9 at the Bluffton (Ohio) College Keeney Peace Lecture. The lectureship was initiated in 1978 by the family of William Sr. and Kathryn Keeney to express appreciation for Bluffton College's influence in their lives.

James and *Kate Kroeker*, Covenant Church, Winkler, Man., have begun two-year MCC terms in Wabigoon, Ont. He is involved in economic development and community work. Their children are Dustin, Tabitha and Rachel. Her parents are Betty and Henry Hiebert of Winkler. His are Peter and Ruth Kroeker of Winnipeg.

continued on next page

The Rockway Mennonite Collegiate Choir performed with five other high school choirs on Sunday, April 2, at Carnegie Hall in New York. The choir was one of six high school and six university choirs invited to be a part of a festival there. The choir also performed in a cathedral in downtown Manhattan on March 31.

The school for Equipping and Nurturing Disciples (SEND), founded by Communion Fellowship in Goshen, Ind., is taking applications for its fourth school, which begins Sept. 9. The purpose of SEND is to practically equip lay people "for the work of the ministry," as mentioned in Ephesians 4. The nine-month program includes classroom instruction by local and internationally known ministers, part-time employment, one-on-one discipleship, local and cross-cultural evangelism and involvement in the local church. To register or for more information write SEND, 114 S. Sixth, Goshen, IN 46526.

"The court has questioned the foundations on which Canada has worked in dealing with aboriginal peoples in attempting to inculturate and assimilate them," said Innu chief Daniel Ashini on April 18. He and three other Innu were acquitted of mischief charges relating to the events of Sept. 15, 1988, when about 75 Innu people evaded security and walked on the tarmacs of Canadian Forces Base, Goose Bay, Labrador. Judge James Igloliorte of the Provincial Court of Newfoundland acquitted the four on the basis of their honest belief in the Innu ownership of the land. He went on to say that "the 40-year history of these Innu people is a glaring reminder that integration or assimilation alone will not make them a healthy community."

RECORD

Yoder

Linscheid

Stackley

Welty

Reimer

Soto

David A. Linscheid, communications director for the General Conference, has been appointed to a second three-year term.

Ed Martin, Kandy, Sri Lanka, will begin in late summer as secretary for the Middle East and South Asia department of MCC. He will replace *Paul Myers*, who began in 1981. He is a member of Living Hope Fellowship in Ithaca, N.Y.

Phyllis Mishler, College Church, Goshen, Ind., has been named Sharing Fund Manager of Mennonite Mutual Aid. She replaces *Tina Weldy*.

David Nugroho, Indonesian Church, Kudus, Indonesia, has begun a two-year MCC term with Self-Help Crafts in Ephrata, Pa., as a bookkeeper and sales clerk.

William Todd Rainey will begin in September as associate professor of biology at Bluffton (Ohio) College.

Carla Reimer, news service editor for the General Conference, has been appointed to a second three-year term.

Cornie Rempel will begin in August as supervisor of clinical pastoral education at Philhaven in Mount Gretna, Pa.

Elizabeth Soto, Iglesia El Buen Pastor, Goshen, Ind., will begin in late summer as assistant secretary of the Latin America and Caribbean department of MCC. She replaces *Karen Kenagy*.

Muriel T. Stackley, editor of *The Mennonite*, has been appointed to a second three-year term.

Ruth Thompson is the director of the 43-voice Freeman (S.D.) Academy choir, which participated in the annual Mennonite Secondary Education Council Music Festival April 8-9 in Belleville, Pa. En route the choir presented five other concerts in Mennonite churches.

Lavon Welty, former youth secretary for the Mennonite Church, will become pastor at North Clinton Church, Wauseon, Ohio, in September.

Katie Funk Wiebe, associate professor of English at Tabor College, Hillsboro, Kan., has received the Silver Angel Award for her book *Bless Me Too, My Father* (see page 238 for a review). Silver Angels, given by International Angel Awards, are similar to the Oscar awards in the motion picture industry.

Cal Zehr, Silverwood Church, Goshen, Ind., a May AMBS graduate, will begin in June as half-time assistant pastor at Silverwood.

—compiled by Sharon Sommer

The **Commission on Overseas Mission** is seeking an **elementary education teacher** for Hualien Christian School in Taiwan, beginning in August. A certified teacher with some experience is preferred. Openness to teaching a variety of levels in a two-room school is essential.

For more information, contact Bruno or Wanda Derksen Bergen at General Conference Mennonite Church, Box 347, Newton, KS 67114, (316) 283-5100.

Student services positions, Bethel College.

Director of residence life, full time, July 1, 1989. Administer residence-life program for three residence halls and campus student employment. Master's degree in student personnel or related field, and residential experience preferred.

Resident director, full time, August 1989, women's residence hall. Master's degree in student personnel or related field preferred.

Contact Ron Flaming, Dean of Students, Bethel College, North Newton, KS 67117, (316) 283-2500.

Chicago Mennonite Learning Center needs **elementary teacher**, beginning in July or August, looking particularly for someone with administrative experience and a heart for city children.

Contact Linda Espenshade at (312) 376-6785, or send a resume to the school at 4155 S. Rockwell, Chicago, IL 60632.

Freeman Academy has positions open for 1989-90 for a **guidance counselor** combined with teaching or other administrative responsibilities, and for a **German and Spanish teacher**. Freeman Academy is a Christian junior-senior high school, grades 7-12, affiliated with the General Conference Mennonite Church.

To apply, send letter and credentials to Leroy Saner, Principal, Freeman Academy, Box 1000, Freeman, SD 57029, (605) 925-4237.

Singles

Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

Several hundred of your fellows have joined. Not all have found success, but many have—certainly the 7 couples we introduced, who have married.

The price is right—$100 for 2 years. Isn't it worth a try? For information write CROSSROADS, Box 32, North Tonawanda, NY 14120.

Soviet and American church leaders recently hammered out a historic 15-point agenda that could shape relations between Soviet and U.S. Christians over the next five years. Among the agreements are to establish joint volunteer efforts for work with Third World countries, to explore the possibility of creating Christian work camps that would bring volunteers together for Bible study, cultural sharing, worship and service work, to promote joint communications efforts for publishing, audiovisual materials and television, and to pursue peace and justice in both societies, recognizing "the spiritual void" in both countries.

The American Family Association says that it will spend at least $1.5 million promoting the boycott of the leading sponsors of sex, violence, profanity and anti-Christian stereotyping. The boycott was planned by Christian Leaders for Responsible Television, a coalition of about 1,600 Christian leaders, including the heads of 70 denominations. CLeaR-TV has notified network advertisers that the group will begin a one-year boycott of one or more advertisers based on monitoring that is being done during the April 27-May 24 network "sweeps." The group offered to work with all advertisers prior to the monitoring to help them avoid being boycotted.

The Church of the Brethren has called on the U.S. government to end the embargo against Nicaragua and to support the regional peace agreement in Central America. The embargo is "a clear violation of our treaty obligations and of international law. It has been destructive to life in Nicaragua and our relations with Nicaragua and the rest of the world," said the Church of the Brethren General Board, meeting March 4-7 in Elgin, Ill.

RESOURCES

books

Rural Life Prayers, Blessings and Liturgies, edited by Victoria M. Tufano (National Catholic Rural Life Conference, 4625 NW Beaver Drive, Des Moines, IA 50310, $5), includes a compilation of music resources for rural life celebrations, prayers and blessings from a rural perspective, a service of the Word, meal prayers, litany of Saint Isidore and suggested intercessions, plus artwork.

The Hutterian Brethren publish a journal called **The Plough**, which is "dedicated to all who work for a personal transformation in Christ and a radical turn from the materialism, militarism, racism and impurity of this world, looking toward the coming of God's kingdom here on earth."

The Celebration of the Lord's Supper by Edwin W. Epp, Henry V. Friesen and Henry Peters (Faith and Life Press, Mennonite Publishing House, $3.95) has been reprinted.

Enlivened by photographs of people, events and places, **The Palestinians:** *Eyewitness History of Palestine Under British Mandate* by Izzat Tannous (IGT Company, 1988, $45) is both the story of a person and the history of a people.

Shalom: *the Bible's Word for Salvation, Justice and Peace* by Perry Yoder (Faith and Life Press, $14.95, $18.95 in Canada) has been reprinted.

Mennonite Board of Missions Media Ministries has created a **media outreach tool kit** for congregations. The four components of the media kit are "Should Your Church Advertise?" "Using Video in the Congregation," "Media Case Studies" and "Communication Tools for the '90s."

Growing Faith: *General Conference Mennonites in Oklahoma*, edited by Wilma McKee (Faith and Life Press, 1988, $14.95) is available from Box 347, Newton, KS 67114, (316) 283-5100.

"Meditation is a way of receiving the Word," writes William E. Hulme in the preface to his book **Celebrating God's Presence** (Augsburg, 1988, $6.95). "Consequently it is a way of celebrating God's presence."

My Memories of Meat Canning by Edna D. Goering (1989) describes the involvement of First Mennonite Church of Christian, Moundridge, Kan., in relief work for Mennonite Central Committee from 1943-1988.

"Discontent, driven by desire, is your argument with life," writes Peter L. Steinke in **Dealing with Your Discontent** (Augsburg, 1988, $6.95). "Contentment is saying yes to life."

The Bible and the Church, edited by Abe J. Dueck, Herbert Geriesbrecht and V. George Shillington (Kindred Press, 1988, $15.95, $19.95 in Canada), is a volume of essays in honor of David E. Ewert.

Pat Van Nes and Lenora Andres give ideas on games to play with children, how to plan birthday parties, how to entertain sick children and how to teach positive values in **The Mother's Book:** *Practical Ideas for Preschool Parenting* (Kindred Press, 1988, $15.50, $19.95 in Canada).

Perilous Journey: *the Mennonite Brethren in Russia 1860-1910* by John B. Toews (Kindred Press, 1988, $9.95, $12.95 in Canada) covers the beginning of the Mennonite Brethren Church in Russia within the religious, political and social structure of the day.

Jon Bonk asserts that the biblical teaching of peace is a vital part of a Christian's life today in **The World at War/ The Church at Peace** (Kindred Press, 1988, $6.95, $7.95 in Canada).

The Church Under Fire: *Studies in Revelation* by David Ewert (Kindred Press, 1988, $12.95, $14.95 in Canada) discusses the content of the book of Revelation and seeks to make it meaningful to believers today.

Diarmuid McGann shows how the story and metaphors of the Fourth Gospel "break into, challenge, support and confront the story of my life" in **Journeying Within Transcendence:** *the Gospel of John Through a Jungian Perspective* (Paulist Press, 1988, $8.95).

Mennonite Identity: Historical and Contemporary Perspectives, edited by Calvin Wall Redekop and Samuel J. Steiner (University Press of America and Institute of Anabaptist Studies, 1988, $29.50), looks at the major elements of Mennonite self-understanding, using theology, history, philosophy, sociology, psychology and fine arts.

Koala-T Software, 3255 Wing St., Suite 220, San Diego, CA 92110, (800) 642-1144, has released **Bookmaster Bible 4.2**, a Bible search computer program that allows one to search for words, word groups, synonyms, phrases, variable tenses, case sensitivity, boolean logic, etc. It retails for $199 and requires an IBM or compatible computer with 640K of memory, DOS 2.0 or higher and at least one disk drive. It is available in King James or New International versions.

Earth Rising: *Ecological Belief in an Age of Science* by David Oates (Oregon State University Press, 101 Waldo Hall, Corvallis, OR 97331, 1989, $24.95, plus $2 postage) seeks to integrate hard scientific truth with our intuitive sense of wholeness, using concepts of ecology as models and metaphors to understand our place in the universe.

—compiled by Gordon Houser

After 40 ferocious years in the wilderness

Can Jews and Arabs find a promised land?

North Newton, Kan.—Yes, said a world-class array of Christian, Jewish and Muslim speakers at Bethel College here April 9-11. They participated in a symposium on peacemaking in the Middle East, sponsored by the Kansas Institute for Peace and Conflict Resolution and the college's Bible and religion department.

"The occupation [of Israel in the West Bank] is over," was the confident if-yet-prophetic cry of speakers from all three camps. Yehezkel Landau, information secretary for Oz veShalom, the religious Zionist peace organization in Israel, drew on an old rabbinic story for his affirmation. Settling an argument between two men who were fighting about ownership of a tract of land, a respected rabbi astounded the men by kneeling down and putting his ear to the ground to hear the verdict that the land itself would give. When he stood up he said, "This is the judgment of the land: 'I do not belong to either of you, but both of you belong to me.' "

"Our children," said Elias Chacour, a Melkite Catholic priest from Galilee, "are using David's weapons against Goliath. We invite Israel to throw its big weapons to hell, where they belong. We invite Israelis to gather stones with the Palestinian children and build homes for refugees."

"We Jews can only move forward," said Marc Ellis of Maryknoll School of Theology, "by carrying our Palestinian victims with us. We must move beyond Holocaust theology."

Jonathan Kuttab, a Christian Palestinian lawyer from the West Bank and Israel, said that religion has an impact on the conflict among Christians, Jews and Muslims but that the conflict is basically a secular one. The solutions will also be secular, he said, inasmuch as they can be separated from religious identities. And religion can be a reconciler. "The *intifada*," he said, "has released hope and an unstoppable, unlimited power of a people determined to be free. It has revealed the limitations of the military machine."

Peter Williams (WCC)

"Weary" is spelled on the face of this Palestinian refugee.

Sometimes, Kuttab continued, "a feud cannot be stopped except with a ceremony of reconciliation. We have one that you Westerners would do well to learn from us Easterners. When a huge injustice has been done, he said, we recognize it and offer symbolic restitution. "The community gathers. The perpetrator confesses publicly. Sometimes the victim draws a symbolic drop of blood from the guilty one. Witnesses agree that nothing can make up for the victim's loss. An astronomical amount of compensation is nevertheless suggested. Negotiations follow. The victim accepts the amount on paper and then gives it back. Then the matter is finished."

"For its own security," Kuttab concluded, "Israel needs Palestinian forgiveness. The time is now."

Chacour affirmed that "the intifada can be stopped easily. Give the Palestinians a place to live where they can control their own lives. We have no other solution but to share Palestine with the Jews. They are the fourth strongest army in the world, and they are afraid of us. Perhaps it does not suit the Jews to be a conquering people. They are a race of slaves redeemed by God. They are not a race of lords, like the Romans."

"*Jihad* is most often defined as holy war," said (Muslim) Khalid Kishtainy, political section editor of *El Sharq al Aswat* in London, "but it more accurately conveys the idea of moral struggle. The Koran supports non-violence. The intifada is almost completely non-violent."

Rosemary Radford Reuther of Garrett Evangelical Theological Seminary advised Christians not to give unequivocal support to Israel.

What must we do? asked Harry Heubner of Canadian Mennonite Bible College, then proceeded to answer the question. Jews must move from holocaust theology to peace theology. Christians must move from a just war stance to peace and justice. Islam must move from jihad as holy war to jihad as peace struggle. "I see a shift," Heubner said, "from dominance to mutuality, from stereotyping each other to understanding each other, from fragmentation to critical solidarity, from I-it interaction to I-thou dialogue, from politics of exclusivism to models of pluralism, from the ethics of competition to the ethics of humanity. God does not need protection. God will protect us. Once we agree not to kill each other we can talk."

Peace-seeking Israelis, given voice by Yehezkel Landau, are harking to the fifth chapter of the book of Joshua.

Ed Epp

Eastern Mennonite College student John Fuller plants a tree at a girls' school in Jordan. He was one of 35 EMC students who spent February through April in the Middle East. Mennonite Central Committee workers Ed and Norilynn Epp coordinated activities.

There is comfort in the thought that the Prince of Peace at one time only had 12 followers and no organization. No diplomat, consultant or analyst would have given him a chance. It is precisely when situations are blackest and least hopeful that Jesus' reconciling message of peace and justice for humankind can be heard most penetratingly. *Meron Benvenisti, former deputy mayor of Jerusalem*

Landau paraphrased the response of the captain of the Lord of Hosts to Gideon: "Listen, Soldier, take off your combat boots. The earth on which you stand is holy." Speaking on the eve of Passover, Landau claimed this as a truly liberating message. *Muriel T. Stackley*

Little clouds, the size of a hand

When I heard that Christians, Jews and Muslims, including Palestinians and Israelis, had agreed to meet, I was interested. Amazingly, the meeting was not in Jerusalem or Bier Zeit but in North Newton, Kan.

Among those who came was a rabbi who mourns the loss of 34 relatives in the Holocaust and a Christian Arab citizen of Israel whose people were tricked into leaving their homes, which were then occupied by Israelis. (The Israeli supreme court ordered the village returned to its original inhabitants, but as joyous people topped the ridge on their way home they saw military bulldozers smashing their houses and ancient church.) Could two people with such memories talk to each other?

To my amazement they did. A surprising majority of the participants felt that the best compromise available at the present time is the formation of an Arab state alongside Israel, but even the Jewish leaders who urged such a settlement were not at all sure that the Israeli government would accept it.

One angry participant said in my hearing that the symposium was unfairly weighted against Zionists and that there was no point in his staying. But he did stay and continued to participate.

I saw some signs—little clouds about the size of a man's hand that might grow into showers of blessing for a parched land (see 1 Kings 18:44)—of hope.

There was Khalid Kishtainy, a Muslim Arab author and newspaperman from London, England, insisting on sitting down for his presentation about the peace resources in the Koran, because "you cannot attack a person when you are sitting down."

Ten years ago Kishtainy could hardly find a publisher for his book *Toward Non-Violence*. Most Arab countries banned it. Now new editions are coming out. Kishtainy was present at the recent Palestinian Liberation Organization summit at Tunis and spent two hours talking about non-violence with Yassir Arafat.

Jewish scholar Marc Ellis said, "We are in danger of becoming everything we loath about others. The Palestinians are our only bridge to the Middle East. Healing is in the face of the other."

Jonathan Kuttab, an Arab Christian lawyer from Jerusalem, warned us, his Christian brothers and sisters, not to allow our criticism of the Israelis' violent suppression of the *intifada*, which has cost 200 Palestinian lives and wounded 60,000, to draw us into a new anti-Semitism, thus preparing the ground for a new Holocaust.

The participants in this seminar put human faces on the struggle of the Middle East for me. I was surprised to hear the strong voices calling for peace and non-violence from each of the three religions represented. They raise hopes for shalom in that troubled land. *Malcolm Wenger*

Bryan Reber

Left to right: Yehezkel Landau and Jonathan Kuttab at the symposium on "Peacemaking in the Middle East: the Role of Judaism, Christianity and Islam"

DAVE NORMAN PHOTO

Dan Johnston, pastor, Wellman Mennonite Church, Wellman, Iowa

"I learned to pray at AMBS."

"At AMBS I didn't have to choose between spiritual and academic growth. I learned to pray and preach, talk to God and talk about God, hear God's voice alone and with a spiritual friend.

"Both spiritual growth and theological learning are essential to my pastoral ministry. The integration of prayer and study prepared me to lead others in their faith journeys."

Dan

AMBS offers courses in spiritual life disciplines--including prayer, journaling, scripture and reflection--and arranges for retreats, spiritual mentoring and corporate worship.

Find out more about prayer and study at AMBS. Write: AMBS Admissions, 3003 Benham Ave., Elkhart, IN 46517; or call 219/295-3726.

Associated Mennonite Biblical Seminaries

LETTERS

Violence in the library

Like many other Mennonites, I always thought that Mennonites shouldn't be police officers, so I admit that I was startled at first to see the article about Diane Rhoads (Nov. 22, 1988, issue), the young Mennonite policewoman in Chicago. But as I read the article I began to see the possibilities she has to express the love of Christ and the evidence of her strong faith and desire to be a Christian presence in her setting. I wish she didn't have to carry a gun as part of her job, and my hope is that she never decides she has to use it. However, it occurred to me that many of us, including myself, do things in our jobs which are contrary to our ideals of non-violence. As a science reference librarian at a university, I do not wear a gun. But when I assist a graduate student or professor who may have a military contract to find a report of a conference on advanced computer communication, or when I give a bibliographic reference over the phone to a librarian who works for a company that I know has a contract involving military preparedness, how close am I to wearing a gun? When I courteously direct the young men who ask for *Jane's Fighting Ships* to the proper shelf, how non-violent is that? In many jobs like mine, which look innocent enough on the surface, there are links to death from guns, war or hunger. I do not feel I can cast any stones. *Janice Kreider, 11, Blvd Davout, 75020 Paris, France*

April 7

Something constructive

Lately a couple of people referred to the letters I used to write to *The Mennonite*, implying, Why didn't I write anymore? Well, I used to respond to some opinion expressed that excited me negatively or positively, something that excited me. I don't know whether it is a characteristic of old age to not get excited anymore. The thing that has excited me most lately is the fact that I can roll bandages, something constructive, instead of being helped or entertained. It seems to me we only receive here, and it feels so good to be giving something, too, and it is fun to do. But that did not really have anything to do with *The Mennonite*, except that I am telling you. *Marie J. Janzen, 222 S. Pine, Newton, KS 67114*

April 19

An effective means

The Reviews page (April 11 issue) contains the latest in a series of slams on "telemarketing evangelism." Brothers and sisters in Christ, though it may not be your cup of tea, telemarketing is an effective means of reaching the unchurched and inviting them into the fellowship of believers. It works.

My father had been involved in the Methodist church and earned a master's degree in theology. Through a series of events, he stayed away from the church for over 10 years, despite several visits to churches.

I had seen a video on telemarketing evangelism and I, too, thought it was a pretty tacky way to do church. But four months later I learned that my dad had received one of "those" calls and several follow-up contacts and was ready to give it a try.

He has missed only two Sunday worship services in the past six months at his new church. He attends weekly Bible studies and now has a church family—previously he knew no one outside the workplace, not even neighbors.

"The times, they are a-changin'." Families are fragmented. The natural, interpersonal connections don't exist as they used to, especially in suburban and urban communities. See Jesus' response to a similar situation in Mark 9:38ff. *Jenifer K. Grossmann, Goshen College, Goshen, IN 46526*

April 21

Words in God's mouth

Ruth Linscheid's and Peter Hilty's letters (April 25 issue) are related. One is an example of an individual interpreting the Bible, and the other is what happens when it is interpreted on a larger scale.

Ephesians 4:5-6 says, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Two books that demonstrate this unity are *The Normal Christian Life* by Watchman Nee and *The Cost of Discipleship* by Dietrich Bonhoeffer. They have been helpful to me, and their principles are in Corrie ten Boom's books.

It is indeed a narrow way that lets us see a sin and not be self-righteous (including judging other Christian's religious experiences), yet we are to "provoke unto good works." With that in mind, let me point out some verses that speak to Ruth's concerns.

Homosexuality is sin (Leviticus 18:22).

Jesus came to fulfill not only prophesies but to be our righteousness for us (Matthew 5:17, 1 Corinthians 1:30). Why else would Jesus quote the Old Testament to fight Satan?

We are to become the image of Christ on earth. How else can we say with 1 John 5:3 ". . . His commandments are not grievous"?

Nee points out the importance of the term "abide." It implies being where you want to be and not having to go somewhere (see John 15:4-5).

If we are not to do anything, then we must give our will as it is to God. Now his will must do it all. By using the phrase ". . . when we are willing. . ." Ruth implied some ability of our own.

Only by confessing our sins daily and daily allowing God to nail our will to the cross can we abide in him.

No doubt about it—there is no room for alienation, rejection and self-righteous attitudes in the church. Ten Boom tells how she had to give up hatred of a concentration camp guard so that God could turn it into love and forgiveness. Yet it would have been a sin for her not to (Galatians 6:1).

Bonhoeffer says that we must bear each other's sins as Christ bore ours and that we are to pray the prayers vicariously that they cannot pray for themselves.

It is indeed a narrow way where we give up our own will so we can abide and fulfill the law, bear our brother's burdens and yet not be self-righteous.

The most disturbing point to me about Ruth's letter was no mention of Jesus. According to this verse, Jesus is not only the mediator between God and me but between me and every other man. Any attempts as individuals for reconciliations is guaranteed to fail (see 1 Timothy 2:5).

Let's be careful not to put words in God's mouth. That's what the Bible is for. *Bonnie Clarkson, Route 1, Box 71, Stark, KS 66775*

April 26

Editor's note: In the March 14 Prologue I announced the reactivation of a fund for overseas subscriptions to *The Mennonite* (for people unable to purchase their own). Funds have come in allowing the beginning of four subscriptions ($34 each for surface mail) to people in Bharatiya General Conference Mennonite Church in India.

REVIEWS

books

The art of living

Bless Me Too, My Father *by Katie Funk Wiebe, (Herald Press, 1988, 260 pages)*

Reviewed by Muriel T. Stackley, editor

KATIE·FUNK·WIEBE

In this book Wiebe beckons us toward the goodness of passing years. She knows whereof she speaks. The goodness is not automatic. By making deliberate choices, always under the lordship of Jesus Christ, Wiebe discovers that goodness. By telling us her story she teaches us about growth and change, about the personal power that each of us has, about loneliness, about learning the art of living, about finding one's mission. "When I had nothing to hide," she says, "I found I could also lift other people's burdens. And bless them."

This combination journal/homily, coming a decade after her much-read *A Widow's Search for Joy*, quickly draws us into the circle of intimacy: "The goal of loneliness is not just to get rid of the pain but to develop a potential for intimacy."

Her quizzical title comes from the Old Testament story of Jacob blessing his sons. Wiebe asks, What about his daughter Dinah? "Was I an unblessed daughter of Jacob?"

One correction: I bristle (as on page 51) when homemakers are said to be "working" only if they are employed outside the home. I know that of all people Wiebe didn't mean that the mother in this particular anecdote didn't "work."

Overall, you will be blessed if you read this book.

Nature and humanity

The Rights of Nature: a History of Environmental Ethics *by Roderick Frazier Nash (University of Wisconsin Press, 1989, 320 pages)*

Reviewed by Art Meyer, Box M, Akron, PA 17501

The author of this scholarly book meticulously traces environmental ethics throughout modern history. According to his analysis, environmental ethics has come to have two basic meanings at this point in history. The first meaning encompasses the notion that it is right to protect and wrong to abuse nature because nature benefits humankind. This has been the rationale behind most American conservation programs in the past. We conserve (make wise use of) soil, water, forests because to do so is good for humankind in the long term.

A second meaning of environmental ethics today, according to Nash, insists that nature has intrinsic value not connected with human interest. Nature has the right to exist apart from human consideration. This understanding of environmental ethics is behind such groups as Greenpeace, the Animal Liberation Front and Earth First, which represent what is often called "radical environmentalism."

The book is a historical account of how humans have moved from a point of "nature domination" to a point of "nature respect." One reader has called the book "the most comprehensive and encyclopedic history anyone has yet written of the intellectual precursors of radical environmentalism." "As such," he says, "the book will be of strong interest to scholars and environmentalists alike."

The author, who is a history and environmental studies professor at the University of California at Santa Barbara, discusses "ethical extension and radical environmentalism" in the book's prologue. Then he traces "natural rights" from the time of the Magna Carta to the "rights of nature" as demonstrated by the new radical environmentalism. Successively the author then reviews the ideological origins of American environmentalism, the influence of ecology and the greening of religion and philosophy. He concludes with a section on liberating nature. Extensive reference is made through the book to such environmental giants as Rachel Carson, Aldo Leopold, John Muir, Albert Schweitzer, Henry David Thoreau and Lynn White Jr.

In an epilogue, "Abolition, Environmentalism, and the Limits of American Liberalism," the author compares the abolition of slavery to the rights-of-nature movement. He quotes one authority: "The animal rights issue is at the same place now as the slavery issue was 50 years before abolition."

I think this is a book that will benefit Christian readers. Many Christians have no clear understanding or position on environmental ethics. They really wonder how or if their faith relates to present environmental issues. What about global warming, ozone depletion, deforestation? Do animals have rights? Do trees? What about pollution and species extinction?

Reading this book should give Christians incentive to look into their own understanding of the natural world and their relationship to it—to look into their own environmental ethics. This book should especially benefit theologians and ecologists and all who are interested in environmental issues.

Deeper waters

Just a Sister Away: a Womanist Vision of Women's Relationships in the Bible *by Renita J. Weems (Lura Media, 1988, 145 pages)*

Reviewed by Helen C. Coon, Route 2, Box 21, Turpin, OK 73950

From the backbiting of the strong, poetic Miriam to the courage and comfort of Ruth we can relive nine Bible stories of women's relationships in *Just a Sister Away.*

Renita J. Weems, an instructor in Old Testament studies at Vanderbilt Divinity School, takes the bones of these nine Bible stories and adds flesh to them with her creative imagination and expert Bible background.

Not everyone will feel comfortable with her dramatic approach, but for those individuals or groups that use this volume, it will be a powerful experience from a black woman's perspective.

In the midst of a family illness, a projected move and other life-changing situations, I found that this book fulfilled its purpose, which the author states in the foreword as to "prod us to tread deeper waters of our faith."

Titles like "A Crying Shame" and "Unbegrudged Blessings" grab the reader's attention. Seven or eight questions at the end of each chapter also bring out positive and negative ways in which biblical characters and people today affect each other. Black-and-white illustrations by Nashormeh Wilkie enhance the book.

Women in Mission also recommends this book as a supplement to the 1988-1990 program packet.

bible

Read Amos 7:10-17

'The Lord took me'

Michael Yeakey

Amos, one of the Minor Prophets, wrote a book that takes up only nine chapters (10 pages) in the Bible. But the scope of Amos' prophecies go far beyond the pages. Amos spoke to people who had much in common with us socially and politically. His was a minority voice, one the mainstream did not or could not hear. That's an attraction for a Mennonite.

When confronted by the priest Amaziah and called a prophet, Amos denies the charge: I am not a prophet, nor a prophet's son. I was perfectly happy as a nomadic herdsman who specialized in the care of sycamore trees, but God took me from following the flock.

God reached out and nabbed Amos from his work as a humble herdsman and made him prophesy to the rulers of Israel, even in the royal sanctuary at Bethel. To put it in 1989 terms, it's as if God had taken Amos, a meek wheat farmer and part-time nurseryman, and called him to be pastor at the National Cathedral in Washington, there to preach the imminent downfall of the economy and the invasion of the nation.

What is unusual about Amos' preaching is that Amaziah claims that "the land cannot bear it." Amos' message is too strident, too strong and seems to imply revolution. He is welcome to preach his message, Amaziah warns, but not in the national temple at Bethel. It's bad luck and just plain tacky to preach reform in this holy shrine.

Amos is a threat to Amaziah and the religious/political hierarchy because he speaks the truth from outside the accepted arena of power and supposed righteousness. His vision of the future Israel is so outlandish that people must have wondered: maybe those years of following flocks in the hot sun had addled Amos' brain a little.

During the time of King Jeroboam II, when Amos began his ministry, Israel enjoyed an unprecedented time of expansion and national prosperity. In part because of regional superpower Assyria's temporary weakness, Israel eventually allied with its non-Hebrew neighbor Syria to embark on a campaign of expansion against Assyria.

Israel's well-being had come at the price of a military buildup which exacted a heavy toll in taxation from the agricultural economy of the nation. As the government became more centralized, and fortified cities for both defense and offense became the order of the day, the people of the land suffered horribly.

You don't have to go far to find similarities between eighth century B.C. Israel and the North America of today. The continent appears relatively peaceful. The United States is involved only in low-intensity warfare. Taxes are down, at least for those who have a lot of money. And there are plenty of jobs available, although questions are arising over the ability of an undereducated citizenry to fill them.

But, just as Amos preached in ancient Israel, that's only half the story, the half told by those who are indeed doing well. This version is told by the people who have benefited from the tax cuts. The wealthiest 10 percent in the United States own 60 percent of all property; the bottom 54 percent have no net assets. Five million children under age 6 live in poverty. This is the account of those who have never had to work for $3.35 an hour yet oppose an increase in the minimum wage. The U.S. Congress has raised its own pay four or five times since the last time the minimum federal wage was raised. The federal budget deficit has grown beyond imagination. The United States may indeed be stronger today militarily, and the rich are definitely getting richer, but what of the promises of justice?

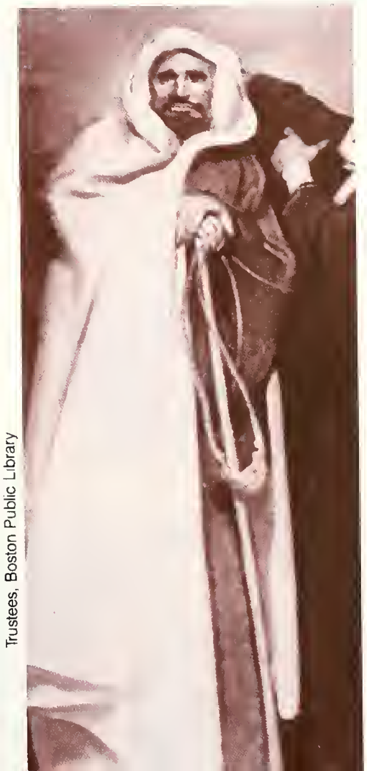
In ancient Israel, Amaziah tried to put Amos in his place for even asking these kinds of questions. He didn't want to deny Amos his right to rant and rave about the practical application of faith; he simply wanted Amos to do it elsewhere.

But Amos was not so easily appeased. He recognized the priest's effort to limit the dissemination of the truth. Amos claimed that Israel's words to themselves and even to God were not true. In the act of speaking the truth to those who claimed power in Israel, Amos began to undermine their fraudulent claims to be the guardians of justice and right worship of God.

No one likes to hear bad news. Amos was told not to say bad things about Israel. But if bad news is the reality, it must be spoken, and Amos had no choice but to speak.

I know from my own experience that fundamental changes are needed for our society as we know it to continue to survive. Amos' words can speak to us today as we take a hard look at ourselves as Mennonites and consider how well we do the Word of God's justice as well as speak it.

The prophet Amos from "Panel II of Prophets" by John Singer Sargent



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Christ's salvation mediates some of Amos' severe warnings of God's turning against the people of Israel. But Amos was able to see the handwriting on the wall: Any nation which treats its less fortunate with hostile neglect (as Israel did) has a hollow claim to seek justice and the welfare of the poor and the sojourner. As we follow Jesus' path we can be encouraged to offer an alternate reading of reality and thereby call our national leaders to faithful responsibility.

Michael Yeakey, Box 6072, Salina, KS 67401, is co-pastor at Salina Mennonite Church.

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Seasons of refreshment for my soul

Five-thirty Sunday morning (April 30) closed, for me, the three-year life of the current (pictured below) seven-member Communications Committee. That's when I took Gerhard Ens (editor of *Der Bote*) and Henry Loewen (committee member) to the Wichita (Kan.) airport.

That committee's two meetings per year have unfailingly been for me a time of refreshment and affirmation as well as accountability. When I needed a shoulder to lean on, Cornelia Lehn and Elaine Rich, especially, have been there for me.

This committee, established in 1986, will (if approved at Normal '89) blend its agenda with that of the Division of Administration under the Division of General Services—this as a three-year experiment.

So I celebrate "my" committee at this time of transition. It convened Friday and Saturday (April 29-30) in a collegial advise-and-consent pattern regarding various components of our conference communications. As it has every spring and fall for the last three years, it fine-tooth-combed the agenda that occupies me and other staff in this corner of the General Conference offices here at 722 Main in Newton, Kan.

For example: What is the best investment of our dollars with our first goal being evangelism? Should more of the communications budget go into video technology and products? What changes in the Handbook would make it easier to find information about a given congregation? Should the news service editor be farming out routine reporting and give more time to longer features? In what ways can we continue to emphatically say that members of our conference should read this, our conference magazine? How often should a contribution envelope be included in *Being in Touch*? Who are future audiences for *Der Bote*?

The seven committee members know whereof they speak. Jim Harder, South Bend, Ind., who has been chairing the committee, is a rare blend of communication sense and business sense, topped with expertise about computers. Henry Loewen, in addition to educational administrative experience, is involved with Manitoba's Faith and Life Communications. Marie Snider, Newton, works in public relations for Prairie View Mental Health Center. Cornelia Lehn speaks from a lifetime of writing and editing. Elaine Rich, Bluffton, Ohio, brings her experience on the Commission on Education and General Board.

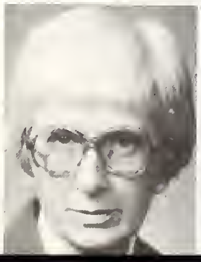
This committee has been representative of a host of elected and appointed leaders who oversee the work of our conference by graciously giving time and effort to gather regularly and to be available to staff. My committee is a microcosm of the several hundred people, conference wide, who accept jobs on our committees and boards at many levels. Why? The pure pleasure of being involved in our conference? The honor of it all? Travel to exotic places like south central Kansas? Whatever the reason, here is volunteerism at its best, offered at considerable sacrifice.

Terry Stutzman, Chevy Chase, Md., in a new job (as assistant editor of *Defenders*, a nature magazine), used one of her annual leave days to attend this meeting. Bev Suderman, Elkhart, Ind., brought seminary study books with her to read en route (prolonged by bad weather and altered flight bookings), and recounted the myriad deadlines she faces. Elaine Rich set aside the endless details of a teacher's end of a school year plus preparations to move to North Carolina in June.

I say that their investment of time is invaluable. After dropping Henry and Gerhard at the airport, I chose a back road home (instead of the interstate highway) and seized this moment of poignancy at the Little Arkansas River by listening to a mourning dove duet. *Muriel T. Stackley*

Harder

Lehn



Loewen

Rich

Snider

Stutzman

Suderman

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:11 JUNE 13, 1989

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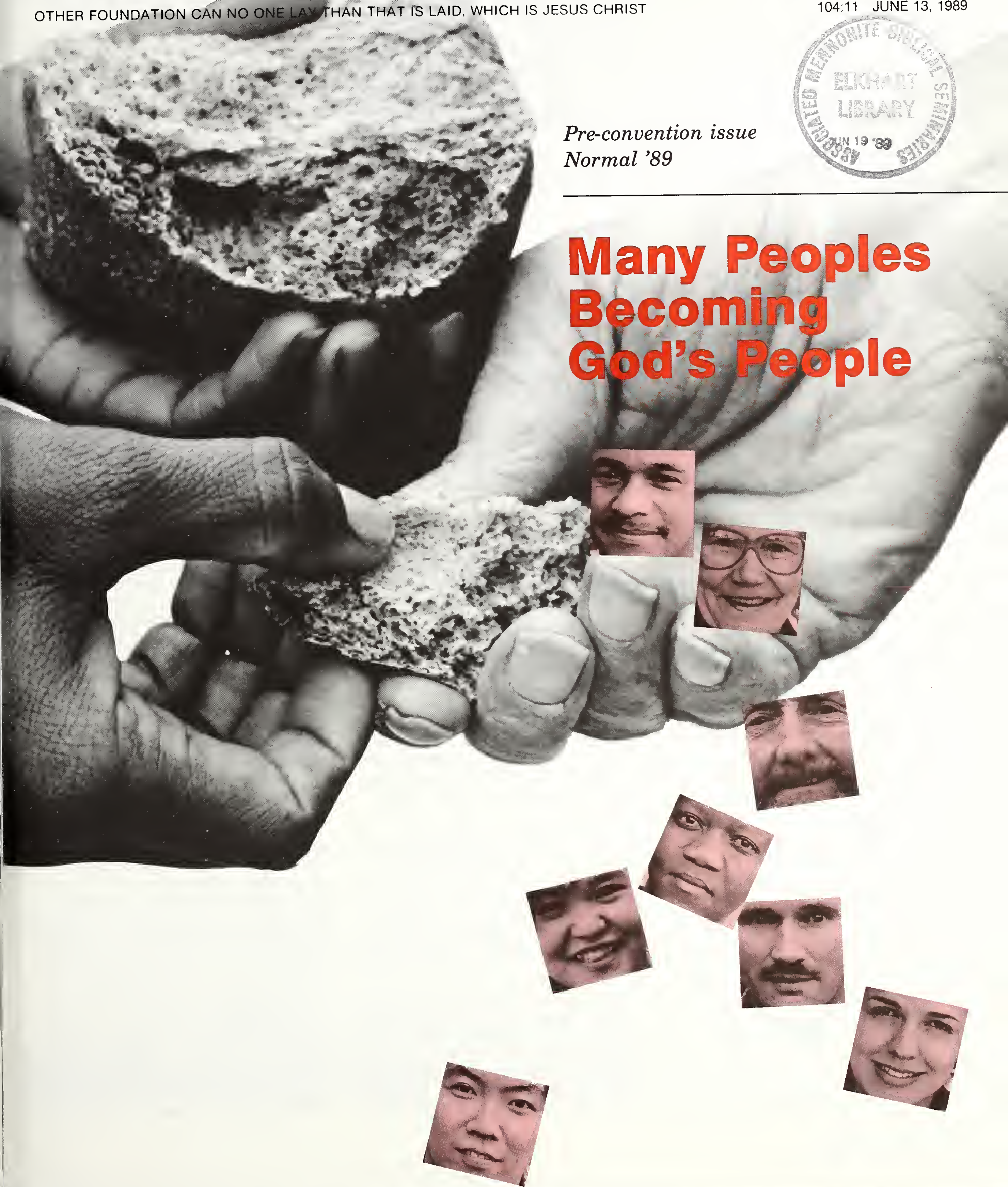
Pre-convention issue
Normal '89

Many Peoples Becoming God's People



Rodney J. Sawatzky

Facts and fictions about MCs and GCs

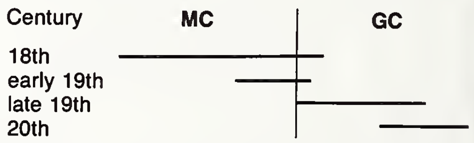
Mennonites have considerable experience in church schisms but much less in church integrations. While divisions frequently result because of the absence of due process, integrations, amalgamations, federations, unions or whatever term is most appropriate require careful discussion and debate. Such a process is now well under way between the Mennonite Church and the General Conference Mennonite Church, and everyone who cares about the results should become involved.

In the early stages of this courtship, each of us comes with a mixture of facts and fictions about GCs and MCs. Fact needs to be separated from fiction in the interest of accurate understanding of ourselves and our conversation partners. But there is a major problem. We will not all agree on what is fact and what is fiction. Indeed, so-called fictions may be more powerful in shaping our understanding than so-called facts. Both are of utmost importance in our conversations. Yet we need some agreement on who you really are and who I really am, so that we can agree on how we move into the future together.

What follows are comments on a number of topics designed to assist the conversation toward integration. Facts and fictions are taken seriously as we expose our respective identities to ourselves and to each other.

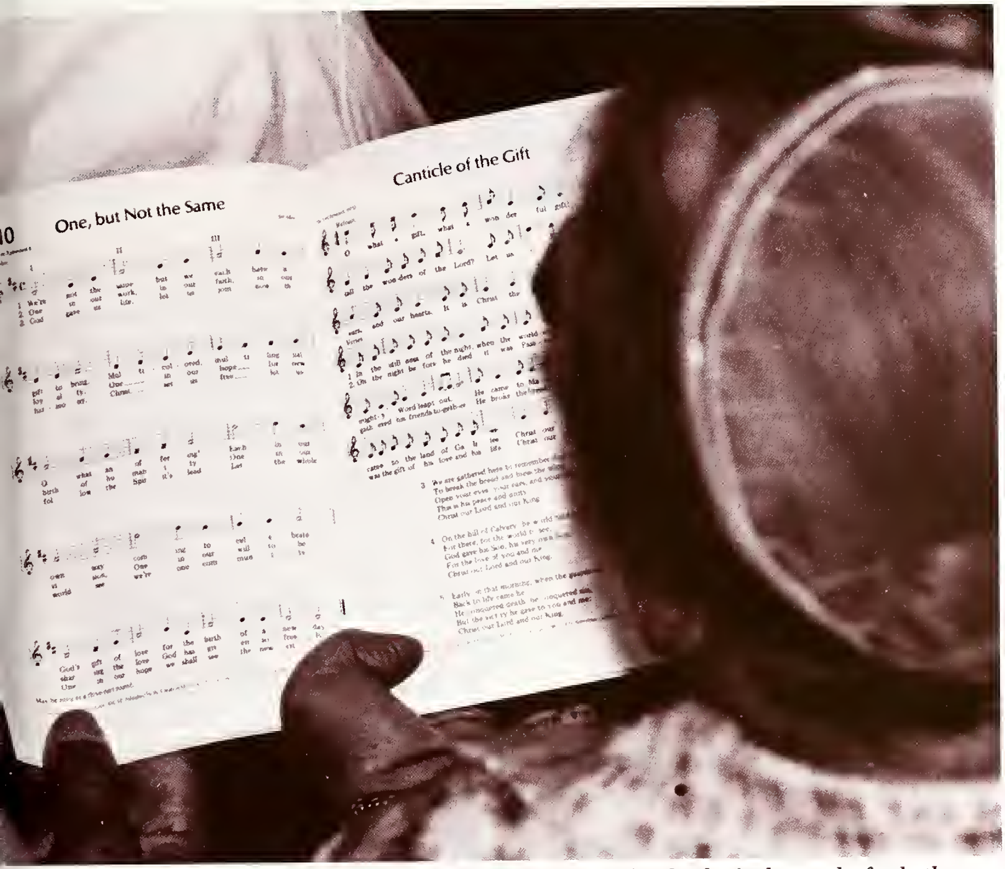
1 **History.** The current integration conversation should not be seen primarily in terms of healing a schism but as the union of two relatively distinct Mennonite traditions. True, a schism occurred in the Franconia churches in the 1840s. True, John H. Oberholtzer and like-minded Franconia people joined the General Conference Mennonite Church. Yet C.J. Dyck is right in reminding us that the leadership in the founding of the General Conference in 1860 came primarily from recent South German immigrants living in the Midwest, notably Iowa. He is also right in reminding us that today the majority of GCs are post-1860 immigrants from Russia who know and care little about the schism in Franconia.

Immigration patterns divide the MC and GC denominations more than any schisms. The Mennonite Church represents the older immigrant community, which for the most part came to North America from Switzerland, South Germany and the Alsace in the 18th and early 19th centuries, while the General Conference Mennonite Church primarily represents the newer immigrants who came to North America from South Germany in the mid-19th century and from Russia in the late 19th and the first half of the 20th centuries.



These two immigrant groups—the Swiss/South German and the Dutch/North German via Prussia and Russia—brought with them different histories, with Christian faithfulness understood differently in each. These differences may well find rootage already in the 16th century. Perhaps this integration conversation is seeking to accomplish a union that the Swiss Brethren and the Mennonites failed to achieve in their mid-16th-century conversations.

Here, however, history may need to reverse itself. In the 16th century Menno Simons' more rigid approach to church discipline undermined attempts at union. In the 20th century some MC historians regarded the Swiss

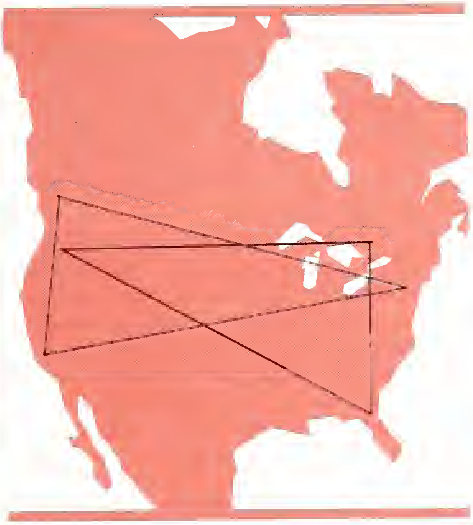


An MC woman sings at the Bethlehem '83 conference. The theological agenda for both communities deals with unity and pluralism.

Brethren as the first and therefore truest Anabaptists and the ancestors of the Swiss Brethren as organized in the Mennonite Church the most faithful representatives of Anabaptism. GCs, largely descendants of the northern Anabaptist tradition, are not always content to thus be assigned second-class status. Their tradition is different but not less valid. They, in contrast to Menno's exclusivism, call upon the MCs to accept a more pluralistic understanding of both 16th-century Anabaptist and 20th-century Mennonite faithfulness.

2 **Geography.** Like history, geography divides and unites MCs and GCs. Geography divided the Swiss Brethren and the Mennonites in the 16th century. Even after the Swiss Brethren also identified themselves as Mennonites, geography continued to divide those who moved from northern Europe to eastern Europe before coming to the Americas and those who moved from Southern Europe directly to North America.

Today geography continues to divide. While the MC and GC communities overlap considerably in the central United States and Canada, the MC predominates in the eastern and southern United States and the GC in the western states and Canadian provinces. To radically oversimplify, we may envisage two overlapping triangles: the MC triangle with one corner in Ontario, another corner in Florida and the third in Oregon; the GC triangle with one corner in California, another in British Columbia and the third in Pennsylvania.



MC/GC integration is of major interest to the central regions, best symbolized by Associated Mennonite Biblical Seminaries, Elkhart, Ind., and in the new Mennonite Conference of Eastern Canada. This is where geography unites. It is of much less relevance, however, to MCs in the East and South, who interact with others, like the Brethren in Christ, much more than with GCs. Similarly it is of much less relevance to GCs in the Northwest, who interact with others, like the Mennonite Brethren, much more than with MCs. Fictions rather than facts readily predominate where personal contact is minimal. How can the East-South and the North-West "own" this conversation? Is it primarily the agenda of those in the central regions?

3 **Culture.** Separate histories and geography breed different cultures. The culture that evolved among those who moved from Holland through Poland/Prussia and Russia to the North American prairies was and probably still is different from the one that evolved among those who moved from Switzerland, South Germany and the Alsace to Pennsylvania, Virginia and Ontario. Sensing these differences is easier than defining them.

One tangible marker is the way nonconformity to the surrounding society has been symbolized. MCs in this regard have been more communal and

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conservative, the GCs more individualistic and liberal. This can be seen in dress and in political and cultural involvements. In turn, MCs may be seen as more sectarian in relation to the dominant society, especially in the eastern United States. GCs, by contrast, may be seen as more ethnic in relation to the dominant cultures, especially in western Canada.

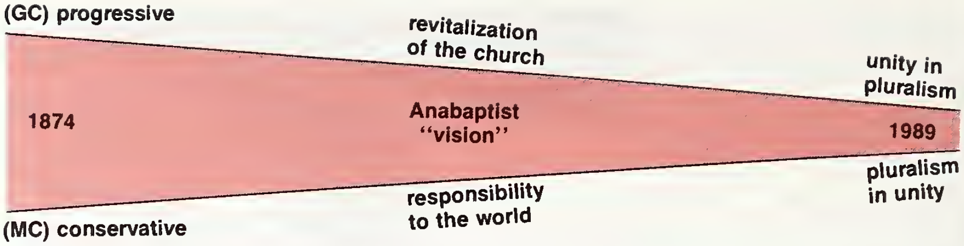
Given that GCs historically have been more assimilationist and less separatist, more individualistic and less communal, MCs have frequently become GCs as a way of breaking out of a more restrictive environment. Much more rarely have GCs decided to become MCs. This historical fact is prone to create many fictions that were likely more valid in earlier decades than today.

The extremes are also instructive. The MC community shares more with the Old Order, while the GC community is more tempted to be drawn into mainstream North American religion in either its evangelical or liberal guises. In the center are those who, in the words of George Brunk III, seek to balance the best of both orientations: freedom and authority, individual and community. Would integration assist in maintaining this balance?

4 **Polity.** Cultural differences do not translate neatly into polity differences. A more traditional authority structure symbolized by bishops with authority over several congregations was as true until recently for Canadian GCs as for eastern U.S. MCs. Similarly on both margins of the North American Mennonite map, the professional pastoral system has developed more slowly than at the center.

Despite these commonalities, the GC polity tends to emphasize autonomy, while the MC polity tends to emphasize congregational accountability. Congregations in both denominations own their own property, define their own identity and determine their own leadership. Yet orientations in one direction or the other tend to differentiate the two.

Perhaps denominational structures best symbolize this difference. The General Conference is a conference of congregations. The five district, South American, Canadian and five provincial conferences of the General Conference are primarily defined by geography and serve as the middle-level cooperative programming agencies of essentially autonomous congregations. Some of the 21 area conferences of the Mennonite Church identify more than geography; they also represent theological/cultural orientations. Congregations in these conferences tend to reflect the particular character of the area conference. The Mennonite Church is a union of these numerous and varied conferences, not of autonomous congregations. The General Conference Mennonite Church in marked contrast is the creation of autonomous congregations that may but need not also belong to a regional conference.



The Mennonite Church, in turn, is more centralized in some ways, for example, in the Mennonite Board of Education. Yet it can also be diverse, for example, in the area of foreign missions. GCs tend to fear the centralized authority of the MC structure, whereas MCs tend to fear excessive autonomy of churches and institutions, such as the colleges in the GC structure. Perhaps the GCs prefer a free-market economy style of church life while the MCs prefer a planned economy style. Variety may be complemented by creativity in the former; unity may be complemented by mutuality in the latter. Balance again seems desirable. Yet fictions run wild in the area of polity, and careful discernment will be especially important here.

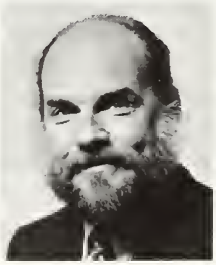
5 **Theology.** George Brunk III summarized the theological issues well in two articles in this conversation [the Oct. 25 and Nov. 8, 1988, issues of *The Mennonite*; the Nov. 29 and Dec. 6, 1988, issues of *Gospel Herald*]. Little more need be said other than to add a few nuances to his diagram. Brunk noted the importance of the World War II era in redefining Mennonite theology in terms of "the Anabaptist vision." The GC and MC communities experienced that revisioning similarly yet differently. For the GC community, Mennonite identity was revitalized by regaining a theology of the centrality of the church. The move of Mennonite Biblical Seminary to Elkhart symbolized this re-emphasis. For the MC community, Mennonite identity was revitalized by regaining a theology of service to the world. A new commitment to Mennonite Central Committee symbolized this re-emphasis.

By the '60s and '70s (the Vietnam War era) the differences *between* GCs and MCs were becoming less significant, while variety *within* the MC and GC communities was increasing. The GC community has experienced considerable cultural and theological diversity from its beginnings; only the particularities have changed more recently. Finding commonality to embrace that variety seems increasingly difficult. For the MC community, developing a toleration for such pluralism is a newer experience. Maintaining commonality while recognizing legitimate variety is a challenging task.

The current theological agenda for both communities deals with unity and pluralism. But it is formulated differently in each. For the General Conference the agenda is to identify the unity that embraces the pluralism. For the Mennonite Church the agenda is to accommodate the pluralism within its unity. Will seeking an even greater unity amidst pluralism assist the process in the two denominations or increase the problems?

More needs to be said about mission, which is surely the primary motivation for this integration conversation. Mennonite divisions are nonsense in Africa or to our Hispanic churches or for that matter to younger Mennonite professionals in the cities. If Mennonite ethnocentrism continues to limit our evangelism, perhaps uniting the two dominant North American Mennonite ethnicities into one church will hasten the realization by ourselves and others that we are a multiethnic community of faith. This seems a more creative response to the problem than dropping the name Mennonite, as some have recently recommended.

More also needs to be said about the best structures to identify our unity while at the same time encouraging the diversity we represent. But that discussion awaits our recognition of the facts and fictions that define who we are to ourselves and to each other in this integration conversation.



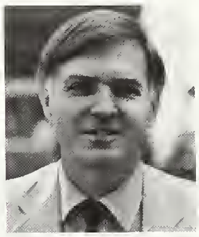
Rodney J. Sawatzky is president of Conrad Grebel College, Waterloo, Ont.

Facts

Mennonite Church General Board

"I find the opportunity to see the big picture of God at work in the Mennonite Church through the congregations, conferences and agencies a daily stimulus and challenge." James M. Lapp, executive secretary

"My vision for the Mennonite Church is a people united in mission: sharing the gospel of Jesus Christ with neighbors, bound together in communities for worship, study and discernment, living as committed disciples in faithful stewardship and service." Ralph Lebold, moderator


James M. Lapp

Ralph Lebold

Statement of mission

As the board of directors of the Mennonite Church, the General Board provides leadership in clarifying vision, enabling mission, fostering unity and coordinating programs that are responsive to the needs of the church. Our commitment is to Jesus Christ and to fostering conferences and congregations of hopeful, growing, Spirit-energized Christians appreciative of the Mennonite faith.

Brief history

The Mennonite Church General Board was newly formed in 1971 with offices initially in the Chicago suburbs and since August 1988 in Elkhart, Ind. The board is comprised of 33 members, including one representative from each of the 21 area conferences and three associate groups (black, Hispanic and women), four members at large, two elected by General Assembly, and the chair of the Council of Faith, Life and Strategy.

Facts about the General Board

Subdivisions

The historical committee, which investigates and interprets the Anabaptist/Mennonite story and operates the archives of the Mennonite Church

> "We Mennonites dip, consciously, from the vitality of our past: a record, marred by human weakness, yet also impelled by a great vision—that of being disciples gathered around the gospel of peace. It's exciting, year after year, to work with people who, in the process of discovering the true meaning of their history, discover themselves." *Leonard Gross, executive secretary of the historical committee*

The churchwide agency finance office, which interprets the financial needs of churchwide agencies and coordinates their funding

Scope of program

The General Board is responsible for planning the biennial Mennonite Church General Assembly and to follow up as needed on actions of the assembly. The board is also responsible to oversee and coordinate the work of the program boards and associate groups in behalf of the General Assembly.

The General Board provides staff services for the General Assembly Nominating Committee, the Council on Faith, Life and Strategy, the Confession of Faith Study Committee and Women in Leadership Ministries Committee.

Effects of the program

General Board seeks to facilitate harmony among churchwide agencies and integration of denominational programs. It attempts to foster interdependence among area conferences and stimulate overall denominational vision. The board serves as an advocate for program boards with conferences and for conferences with program boards.

Quotes

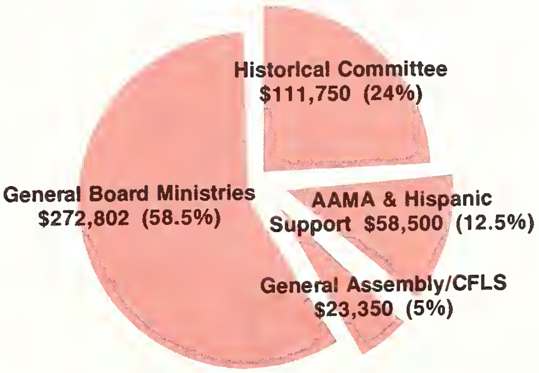
"Direction and vision, leading us toward the goals of the Mennonite Church, is a major contribution of the General Board," states Sam Weaver, executive secretary of the Virginia Conference.

"A significant number of South Central Conference people attended (and found helpful) the alcohol education workshop at Laurelville in January," according to John Heyerly.

Unique activities

The General Board provides leadership in discussions about MC/GC integration and promoting Vision 95, the 10-year goals of the denomination, which aim to see us grow by 50 percent in membership and in number of congregations and increase in giving by 100 percent by 1995.

BUDGET FOR FYE 1-31-90 – $466,402



AAMA = Afro-American Mennonite Association
CFLS = Council of Faith, Life and Strategy
Hispanic group = Concilio Nacional de Iglesias Menonitas Hispañas

April Yamasaki

A *more-or-less* Mennonite

Some people call me a "new" Mennonite, although I have been a member of a Mennonite church for the last eight—almost nine—years. Some say I am a "non-ethnic" Mennonite, as if I have no ethnic identity at all. Still others insist that my name just can't be Mennonite, as if the right family name is really all it takes to be one of the "in" group.

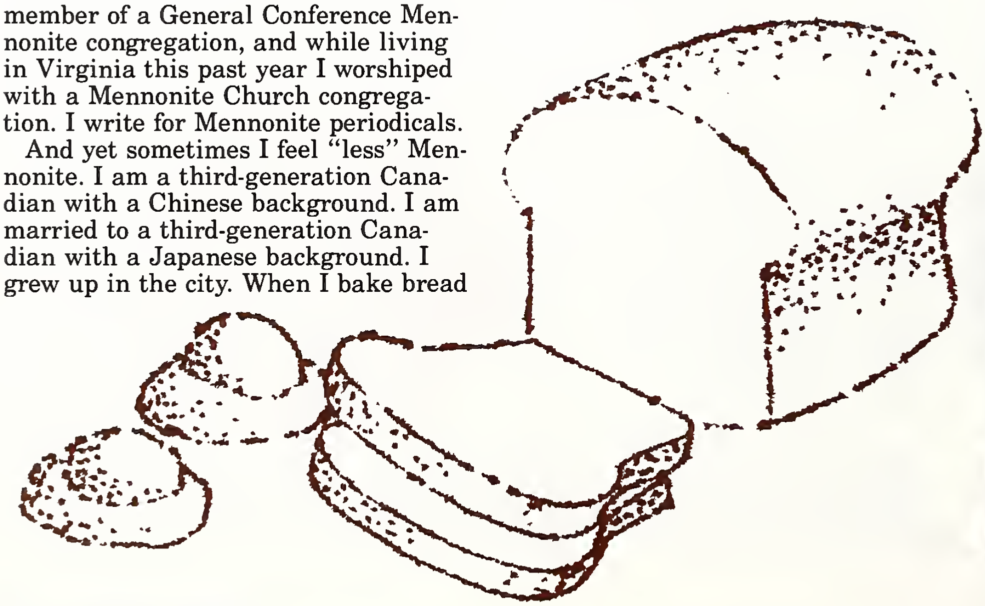
Sometimes I get annoyed with such remarks and want to go home and make faces in the mirror. Sometimes I think I'll change my name to Yoder. But at other times, when sanity and good humor reign, I just shrug off all the comments with a smile. I like to think of myself as a "more-or-less" Mennonite.

I am "more" Mennonite, for I made an adult commitment to follow Christ and to identify with the Mennonite church. I share in the concerns for peace, simple living, discipleship, community. I have lived on the campus of Associated Mennonite Biblical Seminaries and taken classes there. I am a member of a General Conference Mennonite congregation, and while living in Virginia this past year I worshiped with a Mennonite Church congregation. I write for Mennonite periodicals.

And yet sometimes I feel "less" Mennonite. I am a third-generation Canadian with a Chinese background. I am married to a third-generation Canadian with a Japanese background. I grew up in the city. When I bake bread it isn't zwieback but 100 percent stone-ground whole wheat. I don't understand hymns in German. I wonder why other people with the "right" names are claimed as Mennonites when they have little or no personal connection with the Mennonite church.

And so I am a "more-or-less" Mennonite, not always sure where I fit in, not always sure that I want to identify with everyone and everything that takes the name Mennonite. But the more I talk with people, the more I find others who feel the same way. There are many of us "more-or-less" Mennonites. We are Christians from a variety of cultural backgrounds who identify with the Mennonite church. We are second-generation Canadian "ethnic" Mennonites who are trying to sort through what being Mennonite means in a plural, urban, high-tech world. We are young people growing up within the Mennonite church and working through personal identity issues.

> *"When I bake bread it isn't zwieback but 100 percent stone-ground whole wheat."*



We are many peoples—and many people—becoming God's people. Can we be black and Mennonite? Or female and Mennonite? Homosexual and Mennonite? Are we Mennonites or simply Christians? These are persistent, difficult, often painful "more-or-less" Mennonite questions. And the difficult, painful, "more-or-less" Mennonite answers to our identity crisis can only be found as we continue to become God's people. That's our starting point, our journey, our future hope.

I like the way the German—although non-Mennonite—writer Dietrich Bonhoeffer ended his personal and poetic reflection on the question of identity. Perhaps we may broaden and rephrase his words for ourselves this way:

Who are we Mennonites, many peoples becoming God's people?

"They mock me, these lonely questions of mine.

"Whoever we are, thou knowest, O God, we are thine."

April Yamasaki is the author of Where Two Are Gathered: Readings for Shared Devotions. *She is a member of Peace Mennonite Church, Richmond, B.C., and is currently writing in residence at Union Theological Seminary, Richmond, Va.*

Facts

General Conference General Board

The General Conference Mennonite Church was formed in 1860 with missions as the primary purpose, education and publication for mission as supporting concerns. Today the conference has 65,000 members in 359 congregations relating to 15 area conferences in Canada, Brazil, Paraguay, Uruguay and the United States. The larger General Conference family, including new congregations being formed, totals approximately 425, with 67 dual-conference congregations.

The General Board was created in 1968 with the current conference structure. The board coordinates and reviews conference programs, determines priorities, adopts the annual budget and appoints major staff positions.

The main conference agencies are the Commission on Overseas Mission, the Commission on Education, the Commission on Home Ministries and Mennonite Biblical Seminary.

The Division of Administration handles financial matters, and the Program Committee plans triennial sessions for the General Board and the conference.

Other standing committees:

- the Communications Committee oversees the publishing of *The Mennonite*, *Der Bote*, *Being in Touch* and other information pieces;
- the Committee on the Ministry focuses primarily on concerns around pastoral ministry and congregations.

Specific task-oriented committees are appointed as needed. Some of these are joint with the Mennonite Church:

- the Confession of Faith Committee is writing a new confession of faith;
- the Cooperation Committee is seeking new ways to cooperate.

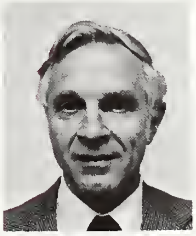
The 1989 financial activity of the General Board and its related committees comes to $774,784; of this sum, $428,585 comes from program agencies, whose collective budgets total $5,318,207.

The purpose of the General Conference is to proclaim Jesus Christ through appropriate ministries . . . to assist congregations in worship, nurture and witness. . . .

The goals are to evangelize, to teach and practice biblical principles, to train and develop leaders and to seek Christian unity.

"Exciting for me are A Call to Kingdom Commitments, prayer, service and giving; the search to involve the many ethnic groups in our midst more in the life of the conference; the increased cooperation and possible integration with the Mennonite Church. The fulfillments far exceed the frustrations." Vern Preheim, general secretary

"My personal goal is to live a life of faith through leadership that enables the General Conference Mennonite Church and each member within it to share the Christian gospel, express love through service and learn through the study of God's Word what his will is for the General Conference and each of our lives." Florence Driedger, president


Vern Preheim

Florence Driedger

Lois Barrett

Theological education for Mennonites: three questions

With seminaries, seminary extension programs, Bible colleges, Bible institutes and Bible and religion departments in our church colleges, Mennonites have a variety of choices in theological education. As we approach the 1990s, here are three questions for us: (1) What should theological education be doing? (2) Who should we be educating? (3) Where should we locate theological schools?

What are the tasks of theological education? Theological education enables people to reflect and to act. That statement may seem obvious, but I continue to be amazed at the number of debates on the relative value of reflection versus action.

The main reason this debate is never settled is that people's personalities prefer either reflecting or acting. Some people talk first, then think (maybe), while others think first, then talk (maybe). Some people prefer the world of ideas, while others prefer the world that can be touched, seen, heard, smelled, tasted.

Mennonite theological education is sometimes caught in the middle on this. While Mennonite culture has rewarded the doers (the ones who are out there repairing houses and giving the cup of cold water), educational values have rewarded the thinkers.

Rather than argue about which—reflecting or acting—is more important, we need to affirm the importance of both. It is good for activists to do some reflecting and planning. And it is good for intellectuals to get involved in some practical action. The most effective groups are those that include people of each preference. Our theological education needs to include both.

Our schools are involved in this integration of reflection and action. Theology (reflection) and ethics (action) belong together. Biblical interpretation involves not only right understanding of the text in the setting in which it was written but right understanding of that text for our settings. "Practical" courses help students preach and teach and heal, putting into action the ideas they have been learning in theology classes. Urban education programs and internships test learnings in the context of ministry.

The challenge is to find new ways to create a rhythm of reflection and action, theology and ethics, through apprenticeships or mentoring programs for new graduates, and continuing education and sabbaticals for people already involved in ministry.

But the task of theological education is more than teaching people what and how. It is more than giving them the tools to keep learning even after they leave school.

One of the important things I learned in seminary was boldness in speaking the Word of God. Learning biblical exegesis and Christology and Anabaptist history were important not just for their own sake (although I would have taken the classes simply for the excitement of learning). Through classes like these I gained the confidence that I could teach and minister to others. God could work through me. In seminary I not only gained new knowledge, I gained a new identity.

Our theological schools have an important role not only in giving people biblical and theological tools but in shaping their identity. That task requires more than just an occasional course here and there. It means students seeing their role in a community of faith and learning.

For whom is Mennonite theological education? One could answer, "Everyone." In one sense, baptism is each person's call to Christian ministry. Bible and religion departments and Bible schools and colleges have helped meet theological education needs for a variety of people who did not intend to become pastors.

Seminaries, however, have often been seen as places for the theological training of pastors, missionaries and other professional ministers. But even there the student bodies are becoming diverse. The age range is widening. Seminaries are no longer primarily for young men just out of college. The average age is in the 30s. Women make up a significant portion of the student body. There are part-time students and full-time students. Overseas students come for training. People take off a year from their secular jobs to come to a seminary for study. Some missionaries spend their furloughs studying. There are people who want to teach or prepare for mission and service assignments. Some students know they want to be pastors, and some aren't sure.

Training professional ministers and missionaries is important, but we can affirm the presence of other students in our seminaries as well. If we believe in shared ministry within the congregation and the priesthood of all believers, then we should be thankful that others besides potential pastors are getting biblical and theological training. They, too, can make a valuable contribution to the leadership of congregations.

In addition, our schools are training

leaders for a diversity of congregations and a diversity of models of congregational leadership.

Some congregations have a traditional, non-professional model of leadership. Leaders are usually called from within the congregation. They may have little formal education beyond high school or may be working full time in other employment.

Many congregations have a professional model of leadership: one pastor, seminary-trained, who did not grow up in that congregation and may serve that congregation for only a few years.

And there are newer, non-traditional congregations that use some form of shared leadership, with several people, mostly volunteers, some paid part time.

With our variety of Mennonite congregational settings, it is appropriate that there be a variety of settings in which training takes place. We need graduate-level theological education in our seminaries. But we also need undergraduate programs for adults who have never attended college. We need apprenticeship opportunities in local settings. We need continuing education programs.

Where should we locate theological education? If Mennonites made up a large percentage of the Canadian and American population, the question would be easy to answer. We could simply have seminaries all around the continent, near every cluster of Mennonite congregations. But with only about 350,000 Mennonites and Brethren in Christ in North America, that is not possible.

The General Conference Mennonite Church and the Mennonite Brethren Church each have one seminary; the Mennonite Church has two. In order to have a viable, accredited seminary, a certain "critical mass" is necessary. One simply cannot have the customary seminary experience without a minimum number of students, faculty, library resources, etc.

But Mennonites have been moving away from the centralized seminary approach. Part-time or non-professional ministers find it hard to move somewhere else for three years in order to get training. It may be that the older average age of seminary students has something to do with this trend as well. Older students, especially those with families, are sometimes less willing to move and embark on full-time

Associated Mennonite Biblical Seminaries students Obed G.K. Dashan (right) of Jos, Nigeria, and Werner Klassen-Wiebe, Altona, Man., who did not get to AMBS on soccer scholarships, compete on the campus grounds.

Howard Zehr

Inside the Associated Mennonite Biblical Seminaries chapel

Muriel T. Stackley

studies. Canadians have experienced financial hardship, since all the North American Mennonite seminaries have been in the United States, and U.S. immigration laws restrict international students' employment.

This has led to conversation about Canadian theological education options and the development of regional conference-based programs offering classes for seminary credit. The Associated Mennonite Biblical Seminaries in Elkhart, Ind., for example, now accredit seminary-level classes in Ontario, Kansas and Illinois. At least two semesters in Elkhart, however, are required to receive a Master of Divinity degree. The conference-based programs offer classes to people who might never be able to attend seminary otherwise.

The new pastoral ministries program at Hesston (Kan.) College, aimed at adults without a college degree, offers yet another option.

We will likely continue to see more options for seminary education develop. To some degree these will compete with the existing seminaries. But they will probably also mean that more people are getting some kind of theological education. In addition some of those who begin seminary by taking classes in a conference-based program will eventually come to a seminary to finish their degrees. The Council of Mennonite Seminaries also sponsors joint summer courses.

The issue for the future is whether the conferences can coordinate these multiplying options in such a way that existing programs are supported and theological education is available to those who want and need it.

Lois Barrett is teaching minister at Church of the Servant in Wichita, Kan.

Mennonite places to get theological education

- Associated Mennonite Biblical Seminaries (Mennonite Biblical Seminary and Goshen Biblical Seminary), 3003 Benham Ave., Elkhart, IN 46517: offers a certificate in theology, Master of Arts degrees in peace studies and theological studies, and a Master of Divinity degree.
- Eastern Mennonite Seminary, Harrisonburg, VA 22801: same curriculum as AMBS above.
- Winnipeg Seminary Consortium: an ecumenical program offering graduate theological education, sponsored by Canadian Mennonite Bible College, Canadian Nazarene College and the faculty of theology of the University of Winnipeg (United Church of Canada).
- Mennonite Brethren Biblical Seminary, 4824 E. Butler Ave., Fresno, CA 93727: same curriculum as AMBS and EMS above.
- Conference-based Theological Education (CBTE) in Eastern Pennsylvania, Florida, Illinois, Kansas, Ontario Virginia, accredited through AMBS (see above).
- Hispanic Ministries, Goshen College, Goshen, IN 46526: a four-year Bachelor of Arts program or a certificate in Hispanic ministries.
- Lark Leadership Education, Philadelphia and Chicago: programs emphasize ministry in the urban setting.
- Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4: college of the Conference of Mennonites in Canada offering undergraduate education in Bible, theology and music.
- Mennonite Brethren Bible College, 1-169 Riverton Ave., Winnipeg, MB R2L 2E5: offering undergraduate education in Bible, arts and music and one year of graduate work in theology.
- Columbia Bible College, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8: a college sponsored jointly by the Conference of Mennonites in British Columbia (General Conference Mennonite Church) and the Mennonite Brethren, offering undergraduate education in Bible and theology.
- Hesston Pastoral Ministries, Hesston College, Hesston, KS 67062: a two-year Associate of Arts degree for mature students desiring preparation for the pastoral ministry.
- Bible departments at Mennonite colleges: Bethel (North Newton, Kan.), Bluffton (Bluffton, Ohio), Conrad Grebel (Waterloo, Ont.), Eastern Mennonite (Harrisonburg, Va.), Fresno Pacific (Fresno, Calif.), Goshen (Goshen, Ind.), Hesston (Hesston, Kan.), Messiah (Grantham, Pa.), Tabor (Hillsboro, Kan.). Conrad Grebel College also offers a master's degree in theological studies.
- Rosedale Bible Institute, 2270 Rosedale Road, Rosedale, OH 43029: offers courses on high school and college levels in five six-week terms, September through May.
- Swift Current Bible Institute, Box 1268, Swift Current, SK S9H 3X4: sponsored by the Conference of Mennonites in Alberta and the Conference of Mennonites of Saskatchewan offers Bible courses.
- Keystone Bible Institute, 2186 Old Philadelphia Pike, Lancaster, PA 17602: provides biblical and topical studies not otherwise available at the congregational level. Participating bodies: Mennonite Church, General Conference Mennonite Church, Brethren in Christ, Church of the Brethren.
- Menno Simons Centre, 4000 W. 11th St., Vancouver, BC V6R 2L3: residence center for worship, education, retreats and community service.

Facts

Mennonite Board of Education

"Preparing Christian disciples for leadership in the life and mission of the church is the central task of our schools. It's exciting to have a hand in shaping the church of the future." Albert J. Meyer, executive secretary

Albert J. Meyer

"Our schools are vital partners with the church in developing our unique identity as the Mennonite Church. We want the church and the schools to be accountable to each other." Charles H. Gautsche, president

Charles H. Gautsche

The mission of the Mennonite Board of Education is discerning the educational needs of the Mennonite Church and deciding how best to meet those needs with the people and dollar resources available to the church.

The Mennonite Board of Education was founded in 1905 as the official educational corporation of the Mennonite Church. It has operated Goshen (Ind.) College, Hesston (Kan.) College and Goshen Biblical Seminary, Elkhart, Ind., since they began. Eastern Mennonite College and Seminary, Harrisonburg, Va., which opened in 1917 as a conference and regional school, became a full partner with the churchwide schools in 1984.

In relation to these churchwide schools, the Mennonite Board of Education

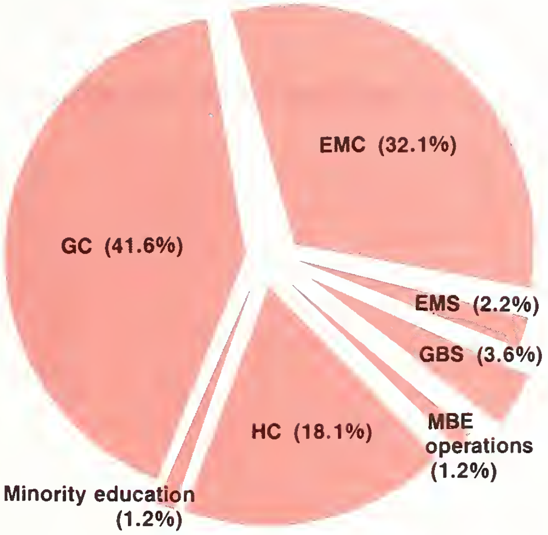
- appoints representatives of the Mennonite Church to their boards;
- appoints their presidents in cooperation with their respective boards;
- provides for and approves the missions of the institutions;
- reviews and approves long-range planning for programs, facilities and budgets;
- establishes policies in certain areas, especially those involving relationships among the schools and between the church and the schools;
- works with the Mennonite Church General Board in recommending levels of church giving and coordinating fund-raising procedures.

The Mennonite Board of Education relates as well to conference-sponsored institutions, including Conrad Grebel College, Waterloo, Ont., and Rosedale Bible Institute, Irwin, Ohio.

The Mennonite Board of Education works in coordination and consultation with the 13 high schools of the Mennonite Secondary Education Council (founded in 1960) and with the 25 schools of the Mennonite Elementary Education Council (founded in 1976).

Helping to keep in focus a vision for church education, furthering strong school-church ties, coordinating and overall planning are MBE functions.

CURRENT FUND EXPENDITURES, FYE 1988



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*Note: This amount represents consolidated current funds of the churchwide educational institutions, both restricted and unrestricted, and eliminating interfund borrowing. It does not include local and conference-based educational programs.

Sally Schreiner

A report on current efforts to plant new churches

From seed to harvest

"The Lord is the one who draws people—we can only assist in the Lord's work," says Sylvia Ewert. "Sometimes that's a powerless feeling—but it keeps us dependent on God."

Sylvia and her husband, Bob, have begun a new church-planting effort in Muncie, Ind. Their fledgling Morning Star Mennonite Fellowship, begun last July, is one of some 70 projects across Canada and the United States in the idea, feasibility study, formation or "planted" stages of development recorded by the Mennonite Church (MC) and the General Conference Mennonite Church (GC). Roughly 10 percent of these projects are affiliated with both denominations.

The thrust for starting new congregations comes from both groups. The MC's Vision 95 calls for the establishment of 500 new congregations between 1985 and 1995. Similarly the GC's Call to Kingdom Commitments has fueled an increased interest in evangelism. Don Yoder, GC secretary for church planting and evangelism, attributes this simultaneous upsurge to "a moving of the Holy Spirit" rather than to a deliberate joint planning.

What distinguishes this current burst of activity from previous Mennonite efforts to cultivate new bodies of believers? For one thing, the terminology has changed. The term "church planting" is relatively new. "Mission churches" and "outposts" were the terms most frequently used by Mennonites in the past to describe the establishment of new churches. From the 1940s through about 1960, Mennonites infused with a mission spirit followed the leading of people like J.D. Graber, who proclaimed that "every church should have an outpost." A local congregation was the party most likely to initiate such efforts.

But, as one Mennonite leader wryly observes, "Outposts don't grow." GC Central District evangelism and church planting consultant Gary Martin remarks that while the vision and motivation reflected in this period was positive, most church development pioneers did not know how to work cross-culturally. Hence the "mission churches" that were established tended to be small and slow to develop.

Ed Bontrager, the MC evangelism and church development director, comments that many of these mission projects began as Sunday schools and vacation Bible schools for children. The leaders hoped to reach adults through their children. But the plainness of Mennonite dress and lifestyle was often a cultural turn-off to potential converts.

In the period between 1960 and 1980, Martin observes, evangelism and new church development took a back seat to social concerns and peace activity. What new churches did develop tended to do so by following Mennonite migration to cities and to university settings. Much of the initiative for new church development came from conferences rather than local congregations.

In the 1980s evangelism is once again being recognized as a priority for the wider church. In explaining this resurgence, Don Yoder cites several concerns that lend urgency to the evangelistic mandate.

"We are becoming aware that we are responsible for extending the kingdom beyond our Germanic ethnic circles," he says. "If we are to survive as a church we must share our faith beyond

LeRoy Kennel, pastor at Christ Community Church, Schaumburg, Ill.

Larry Cornies

Sylvia and Bob Ewert

Sylvia Ewert

Participants in Morning Star Mennonite Fellowship, Muncie, Ind., where Sylvia and Bob Ewert are leaders: Abby Perkins, Brooke Haney, Kim Haney, Jason Haney, Rod Pfeifer, Vada Martin, Millie McInnes and (in the center) Julia Ewert

our cultural group. We are also becoming aware that mission work is a responsibility for the church in North America as well as overseas. With increasing urbanization and an influx of Mennonites entering diverse professions, we are less culturally isolated these days and are rubbing shoulders with more of the general mix of society."

"The thrust toward evangelism has always been a part of our theology," Yoder continues, "but we're taking it more seriously now. With Anabaptism being discovered and affirmed by outsiders, we are seeing that we have something important to share. Evangelism is different from stuffing something down people's throats. I like Myron Augsburger's definition: 'the extension of God's grace through believers who engage in sharing the life of Christ with others.' "

Leaders are crucial to successful church planting. Gary Martin notes that there are fewer qualified candidates available now than what current needs demand—a matter that requires coordinated long-range planning by mission boards, denominational offices, conferences/districts, congregations and seminaries.

Characteristics desired in church planters include a visionary capacity and the ability to call others toward a vision, the ability to keep motivated and on track without a lot of support, flexibility and the freedom to take risks. Commitment to church growth through conversion, openness to using a variety of methods and media for outreach, and the ability to move from a leader-centered to a community-owned vision are also important.

Denominational staff comment that a number of effective church planters are new Mennonites, coming more from conversion and conviction rather than through family upbringing. Mennonites with a charismatic orientation often prove to be effective in starting new churches. They promote an infectious style of worship that features guitar playing, hand clapping, spontaneous sharing and joyful praise. Other models of successful church planters are those who take their church's context seriously and offer relationships and ministries that speak to genuine needs in their communities.

Interviews with two couples engaged in the early stages of church planting provide insights into the challenges involved in bringing a new congregation to birth. Bob and Sylvia Ewert, mentioned earlier as beginning a new effort in Muncie, Ind., speak about the highs and lows of being church planters.

The Ewerts tell of their discouragement in making five months of door-to-door visits and seeing no one converted. But they also describe the joy of having 20 "regulars" coming to one of four weekly Bible study groups after starting with a core group of four. "Friendship evangelism is the most effective method for us," they observe, in explaining how the 20 have been gathered.

Students have brought their friends. Contacts are being made in the local medical school. A neighbor has been attracted. Monthly parties have drawn others. Although none of these are new believers, some had been inactive in churches for quite some time. Others are connected to local churches but have no small-group fellowship opportunities there. One-third of the group are of Mennonite background.

Door-to-door visits have yielded a list of 30 contacts for whom the Ewerts pray regularly and whom they visit once a month. "People have been open to being prayed for," they comment. "Most are not interested in our doctrinal position but in finding out how their needs can be met."

Before initiating public Sunday morning services, the Ewerts had hoped to build up cell groups until 75 people were gathered. Their goal was to begin services this past Easter Sunday. Because the group has not grown as quickly as projected, they are now planning to begin services in September.

"Some of the cell-group members already active in a church may not merge into the Sunday church," Bob explains, "but they are playing an important role by offering themselves as mature Christians willing to relate to new people."

"There are a lot of mountains and valleys in this type of work," Sylvia comments, "so you can't judge your success by feelings and circumstances. It takes a lot of faith to know God is in this and in control. Sometimes we wonder what's happening, but when we look back and see how much has happened already, we see that God has done a lot."

LeRoy Kennel pastors Christ Community Church, a new congregation in Schaumburg, Ill.—a rapidly expanding western suburb of Chicago. LeRoy has been instrumental in beginning six new congregations during his 37-year pastoral and academic career. Commissioned by Chicago Area Mennonites to conduct a feasibility study in July 1986, he was then asked to provide part-time pastoral leadership to call together a core group over the following year. By July 1988 a group of 20 had formed that was ready to plant a church with LeRoy as pastor. They became dually affiliated with the Mennonite Church and the General Conference Mennonite Church. A meeting space was secured at the local high school.

LeRoy Kennel

Seven people were received into the membership of Christ Community Church, Schaumburg, Ill., on Palm Sunday. Left to right they are Herb Carreno, Howard and Shelley Cole, June and Ron Rood, and Maude and Al Hill.

Encouraged by Mennonite successes at using mass media campaigns to publicize opening public worship services in Nashville, Tenn., and Cape Coral, Fla., Christ Community Church used a telemarketing program called "Phones for You" to advertise their Oct. 9, 1988, opening service. A team of 25 volunteers made 20,000 calls and discovered 2,000 households with openness to receiving more information. Multiple mailings and 2,000 reminder calls were made over the five-week period before the opening service.

While 200 new attenders were expected, only 30 actually came, augmented by the core group of 20 and an additional 20 visitors from other Mennonite churches. "For the massive effort we made, we haven't had the results we hoped for," congregational chairperson David Durkee remarks. "We probably got some people going back to churches of their background denomination. I'm sure we don't see all the benefits that have resulted from our contact work."

But there are sources of encouragement as well. The core group is enthusiastic and committed to growth. Some 15-20 newcomers have become regular attenders, bringing with them a diverse assortment of gifts that are quickly being incorporated into worship and service spheres. Musical gifts in the small congregation of 35-40 are strong. There is a good diversity of white, Hispanic and black residents represented. LeRoy's wife, Pauline, says, "We're rejoicing that we're able to start this way."

LeRoy projects that the congregation's next steps are to identify and develop ministries that can provide more points of contact with the community, such as wholistic health care. He also foresees making further use of advertising to share pictures and testimonies of community residents who are finding faith and fellowship at Christ Community Church. The Kennels conclude that one-to-one friendship evangelism will no doubt be the best means of making the church grow.

While these stories carry their unique elements, they also point out common experiences for church planters elsewhere. As Don Yoder observes, "Whenever the gospel moves out with success in a community, the Evil One brings opposition." Trials and discouragement are to be expected. Inner spiritual resources and outside prayer support are necessary, as is the encouragement of Mennonites who are in established congregations.

Can we Mennonites succeed at planting new churches? Can we reach the ambitious goals we have set for ourselves? Can we retain and pass on the essence of Anabaptist Christian faith while borrowing techniques and terminology from other branches of the church? There is much in this new sphere of church planting activity to activate our concern, mobilize our energies and resources and give us hope.

The key to our renewal and assured future as Mennonite denominations likely lies in the direction of planting new congregations of enthusiastic believers and cultivating their growth into strong church bodies.

On Aug. 1, 1988, the Schaumburg congregation began 20 days of 20,000 phone calls to inform the neighborhood about their new church.

LeRoy Kennel

Sally Schreiner is a member of Reba Place Church, a Mennonite- and Brethren-affiliated congregation in Evanston, Ill. She works at the Seminary Consortium for Urban Pastoral Education and edits the quarterly inter-Mennonite newsletter Urban Connections. *She also serves on the home ministries committee of Mennonite Board of Missions.*

Facts

Commission on Home Ministries

Calling North Americans to a dynamic, active faith commitment to Jesus Christ is the special mission of the Commission on Home Ministries. In partnership with congregations and district conferences, CHM reaches out to those outside the church and works to make meaningful Christian discipleship a reality for those who are already members.

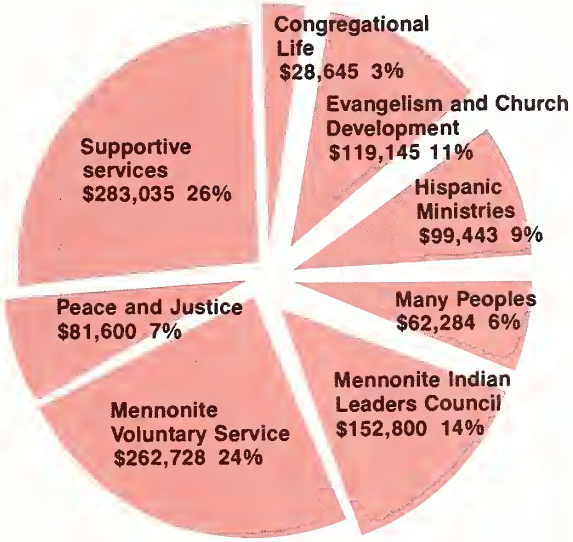
Outreach in North America and strengthening existing congregations were important concerns which led to the founding of the General Conference Mennonite Church in 1860. Native ministries, evangelism, peace and justice work, voluntary service, work in inner cities and many other ministries have grown from these early concerns.

Today CHM's work is diverse. Here are a few examples:

- Don Yoder traveled 108,942 miles last year helping individuals, congregations, and district and provincial conferences as they seek to respond faithfully to the Lord's Great Commission.
- 25 Spanish-speaking church leaders are receiving training without having to leave their ministries. The Anabaptist Biblical Institute offers extension courses in seven geographic centers.
- Peacemaking ministries are being developed and supported.
- 107 volunteers serve in partnership with 25 congregations in Canada and the United States through Mennonite Voluntary Service.
- An intertribal Indian congregation is being established in Phoenix, Ariz.
- The "Many Peoples Becoming God's People" theme was originally developed by CHM. Alberto Quintela works to make it more than just a slogan. He is helping build a church in which Christ truly transcends differences in name, culture and race.

CHM recognizes that foreign missions have come home. North America is a continent of immigrants. CHM is working to make language and ethnic mission a major focus of its work. In the 1990s CHM will work toward reaching the dream of being a "many peoples" church.

The 1989 CHM budget, including A Call to Kingdom Commitments funds, totals $1,089,680.



TOTAL $1,089,680

"We want every member of our church to have a vital understanding of mission at home. We want all to be engaged in ministries of witness and service, word and deed, here in North America. Faith, compassion and action will be the focus of our ministries into the 1990s." Hubert L. Brown, executive secretary

"Offering a 'cup of cold water,' holding a seminar in a farming community, providing evangelism and church development resources, witnessing to government—we are involved at all levels. I think CHM will leap into exciting new challenges in the next few years." Dorothy Nickel Friesen, chairperson

Hubert L. Brown

Dorothy Nickel Friesen

Trudy Good

Strengthen the Mennonite family

"Good family relationships can no longer be assumed in Mennonite churches," says Clare Schumm, family life ministries secretary for both the General Conference Mennonite Church and the Mennonite Church.

He says that changes in the family structure that have happened in the last half century are partially due to lifestyle shifts in North American society and in the church. Dual-career families and busier schedules have contributed to the increased stress on the family. He also notes that a higher divorce rate has affected family structure. Schumm's job is to help the church understand these changes.

He observes that as North America has moved from an agrarian to an industrial and now into a technological society, the emphasis on and importance of the individual has become stronger. "What can I get out of it?" has become the foremost question for society. Consequently the group, the family and the community have moved into a secondary position, making the survival of the traditional family structure more difficult. Yet Schumm believes the family will survive these changes. He stresses the human need to be part of a caring group as a basic reason for the family's survival.

The biblical call to form such caring communities is the reason the issues of the family are important to the church. "A major challenge of the church is to affirm individual fulfillment in the biblical context and perspective of the family," explains Schumm. From this comes his commitment to strengthen family life within the church.

Schumm's primary responsibility is to work with family life committees within the conferences, districts and provinces of the GC and MC denominations. Less than half of them have family life committees, since such a directed focus on the family has only been part of church thinking in the last 20 years.

One of Schumm's goals is to have a family life committee in each conference, district and province. From this base, he says, the church can begin to draw on the resources in its congregations. He envisions congregational clusters with preventive programs and with trained people who counsel families in crises.

In his work with family life ministries during the past three years Schumm has gathered resources for congregations interested in developing such family life programs. First, a family life committee identifies the needs of its congregation's families. Schumm stresses that "family" should include single people, single-again people, married couples and family members of all ages.

After the needs have been identified, the committee sets objectives. Each objective includes a concrete solution to the need. To do this the congregation discovers its resources. Often people, printed or audiovisual materials, money, time and facilities are helpful.

Parenting courses, marriage support groups and "adopt-a-grandparent" programs have helped congregations focus on specific needs. One congregation has a monthly luncheon for the elderly of the congregation and community. This provides a social contact and an outreach ministry for the church.

Issues surrounding human sexuality and intimacy have been those least explored among us. Yet this is the area that needs the most work, Schumm says. Because of the increased value placed on relationships, there are more demands on intimacy. It should be expected that as the church grows in its awareness of domestic violence and sexual abuse, the church will further explore human sexuality.

At Normal '89, workshops on domestic violence, teaching Christian sexual values to children, and developing a family life ministry within the congregation will be held. Schumm sees Normal '89 as a place to motivate people to be more actively involved in family life ministries.

Clare Schumm, secretary of family life ministries, serves GCs and MCs. One of Schumm's goals is to have a family life committee in each conference, district and province.

Gordon Houser

Trudy Good is a student at Goshen (Ind.) College.

Facts

Commission on Education

"It is exciting to see people respond to Christ's love and grow in faith through the projects and paper of the Commission on Education."
Norma Johnson, executive secretary

Norma Johnson

"We aim to be in such dialogue with constituent congregations so as to be able to provide the relevant educational resources for Christian growth through the stages of faith and life."
Erick Sawatzky, chairperson

Erick Sawatzky

Wherewithal for the people of God

Come, proclaim the gospel of Jesus Christ. To do that, you need wherewithal. Congregations make disciples when they have it. Families draw healing from it. With it, people grow in grace. The Commission on Education has wherewithal. Ask for it.

People who had wherewithal

Over 100 years ago our churches had a vision. "Do missions overseas," they said. But that took special people. So first they built a school. From Wadsworth, Ohio, came ministers, teachers, evangelists and missionaries. Thus our church grew. Today the Commission on Education still helps congregations train people to proclaim the gospel.

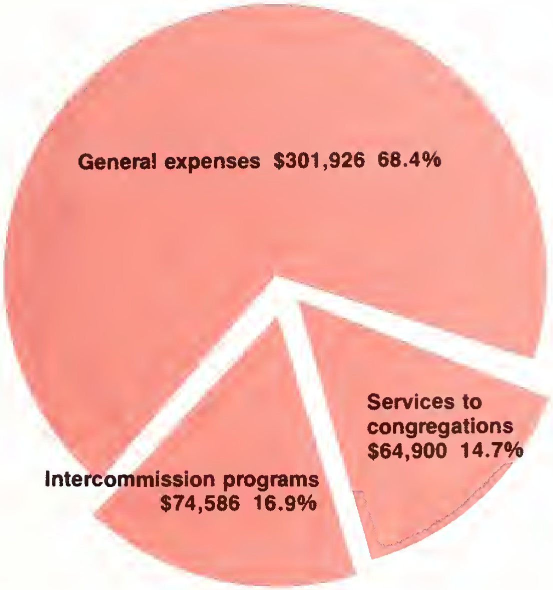
Look at the wherewithal we have:

- the Foundation Series and the *Adult Bible Study Guide*: our most commonly used aids;
- *Builder*: a special resource for teachers, ministers, education committees, worship leaders and librarians;
- Faith and Life Bible Studies: reaching out to neighbors;
- Venture Clubs: adventure and discovery for children;
- Integrated Congregational Youth Ministry: drawing youth into the mainstream of the church;
- ministries to students and young adults: keeping in touch;
- *YouthGuide*: serving youth leaders;
- congregational discipling: a vision for faith and life that blends worship and teaching;
- *With*: bringing faith to the life of high school youth;
- Mennonite and Brethren Marriage Encounter: a ministry to families;
- an Anabaptist hymnal: coming in 1992;
- *Rejoice!*: for the discipline of daily devotions;
- Faith and Life bookstores: over-the-counter help for churches;
- the staff of COE: a resource for leadership training;
- books: portable teachers and storytellers.

We have kept the faith

Working together with other Mennonites is one of our special goals. "Mennonites," said COE pioneer C.E. Krehbiel in 1923, "should strive earnestly to cooperate in education, relief work, the distribution as well as the preparation of Christian literature." We have kept the faith.

COE budget for 1989: $441,412



Glenn Lehman

A sampler will preview the new hymnal

People who come to Normal '89 can expect to sing from a sampler of a hymnal to be published in 1992. The work of the Cooperative Hymnal Project, this hymnal will follow *The Mennonite Hymnal*, which was co-produced by the Mennonite Church and the General Conference Mennonite Church 20 years ago. That 1969 book has paid its way, with over 125,000 copies in print.

However, this round of cooperation involves more than two parties. At the work table of the new hymnal have been sitting Church of the Brethren representatives. This denomination of plain-sect origins numbers some 170,000 members and matches almost one-for-one the combined memberships of the two Mennonite groups. The Brethren expect the new hymnal to replace their current one, published in 1951. A fourth partner, Churches of God, General Conference, with some 30,000 members, piggybacks with the Brethren, having adopted their book instead of making their own. Earlier, a Baptist group was interested, came and left. The Mennonite Brethren Church will be a cooperative user. Two representatives attend the meetings but have no vote in the Hymnal Council.

Now 6½ years in the works, the hymnal is taking definite shape. The sampler we will see at Normal '89 previews the rest to come. In addition to a core of favorite old hymns from each of the four denominations, the new collection will include numerous pieces composed in 20th-century folk and contemporary idioms. The language will be pruned of thees and thous; gender-neutral usage will prevail wherever the committee thinks it does not call attention to itself. The hymnal will be larger, including more non-musical worship materials. It will be put into sections according to worship actions such as offering, reading of Scripture and benediction.

If two made a couple in 1969, four is a crowd today. Before creating a hymnal, the group had to come to terms with its process. The Hymnal Council after six years gave up consensus as a method to make choices and now votes. A 75 percent majority is required to pass motions, but abstentions are counted and nay votes may explain their opposition. Mary Oyer, editor of the sampler, says this change came because "they stopped talking about things and started doing." More changes could still come since no editor for the final hymnal has been named, and Mary has notified the council that she wants to reduce her administrative involvement.

Choosing—and especially discarding—hymns raises strong feelings in the sensitive areas of language, taste and tradition. Last October tension had risen to a breaking point. Some voiced fears that the project could fall apart. So the council engaged the services of two group-process specialists, whose first impression was surprise that the group could have gone on so long, given its structures. For example, Mary Oyer is employed half time as the executive director without a formal job description. Lani Wright, full-time administrative assistant with unwritten lines of accountability, works in the basement of Nancy Faus' house. Faus chairs the council and teaches at the Church of the Brethren's Bethany Theological Seminary.

The group processors had good news, too. They found the council "more egalitarian" than most other groups. To someone who remembers that Mary Oyer was the only woman on the 1969 book's committee, the eight women to 13 men on the present council does not

Glenn Lehman

Worship committee members discuss worship aids to appear in the back of the new hymnal. Clockwise: Rebecca Slough (back to camera), Jimmy Ross, Dave Green, Harvey Gossard, Dena Pence Frantz and John Rempel

go unnoticed. In fact, women do the principle work of the project. Only one group, the publishers, is composed entirely of men.

Despite changes in process and personnel, however, the vision for a common hymnal remained. The decision to produce a sampler, at the request of MCs and GCs for their joint convention in Normal, Ill., focused the work and generated high enthusiasm. The sampler, however, is not a market-testing device but an introduction to the hymnal. What is chosen for the sampler will be in the book. The sampler will be available to churchwide meetings but not generally to congregations.

The group that by a 75 percent majority vote finally decides whether, for example, we will sing "mankind" or "humankind" is the 21-member Hymnal Council. Its members participate in four working groups: music, text, worship, publishing. The members are chosen by the four participating denominations. The MC members are appointed by Mennonite Publishing House in consultation with Mennonite Board of Congregational Ministries. The GC members are appointed by the Commission on Education.

These council members exercise long attention spans, since meetings typically run from 9 a.m. to 9 p.m. for a whole week. Unlike previous hymnal committees dominated by ordained churchmen, employees of church-related institutions dominate these ranks. While the project budget pays room and board, no one except staff gets paid for time spent, which can amount to more than three weeks per year. However, in nearly every case employable income is not sacrificed, since meetings are held during school breaks or when the institutions give them paid leave.

How the project got its mandate from the four participating denominations varies considerably. While the Brethren mandate came from its annual conference, the Mennonite initiative came mostly from the people whose professions and livelihoods relate to this kind of work, not from the pastors or lay people. So Mennonites have no reference point in churchwide discussion or minutes to claim for common guidance. After six years, this gap with the denominational executives became perceptible and a session was arranged to shore up understanding.

Because this project is one step away from the denominational structures and because no market testing was done (although the four subgroups each have a committee to give response), it is impossible to determine what level of interest there is in the next hymnal. In fact, some Mennonite participants assume that we are not yet ready for a new hymnal. For the Brethren this is not a problem because they have not published a hymnal since 1951. In Mennonite circles there is wide belief that a supplement to *The Mennonite Hymnal* would be received eagerly. Some members of the council secretly believe that the Brethren will get a hymnal out of this project and that the Mennonites will come away with a supplement—a part of the project. The supplement is attractive also because *The Mennonite Hymnal* has been short on 20th-century material, folk songs, gospel songs and music by Mennonites.

Full hymnals generally get done only once every generation. According to Mary Oyer, who was the executive secretary for the 1969 hymnal, "a church must always be working on its next hymnal. It should always have a file, collecting the materials as they come." The people who would rather work on a hymnal than do anything else push for early production. On the other hand, publishers have to reckon with the reluctance with which most congregations change hymnals.

The members of the council, as aware as anyone of the highly emotional issues that hymnals touch, sometimes wonder if any lasting book can be produced now. Oyer easily names several reasons not to do a hymnal now. Language and music are in rapid transition, for example. But she hopes to help produce a book that reflects the worldwide Mennonite experience and the North American program commitment to starting new churches. The Brethren, incidentally, are trying to reverse declining membership.

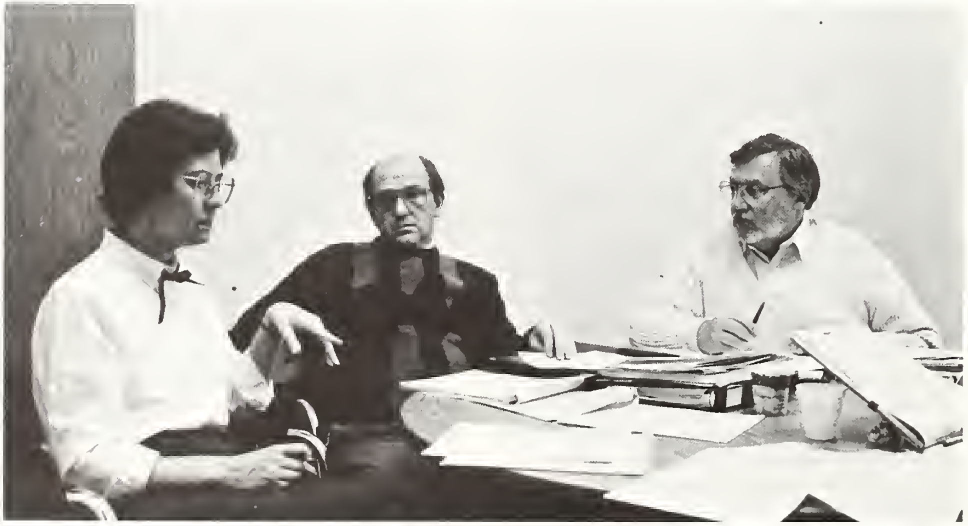
The making of a hymnal always brings to mind the making of the previous one. And for the two Mennonite groups that produced *The Mennonite Hymnal* that memory is still quite alive. The Brethren, by contrast, have no records and little memory of the making of the one in 1951. It was

Glenn Lehman

Ken Morse and Shirley Martin, members of the text committee, pore over proposed word changes, taking various viewpoints into consideration.

Glenn Lehman

Music committee members test arrangements for the new hymnal. Left to right are Robert Asel, Ken Nafziger, Barbara Chong Gossard, George Wiebe and Marilyn Houser Hamm.



Publishers committee members Laurence Martin (center) and Robert Durnbaugh discuss the handbook for the new hymnal with Joan Fyack, handbook editor.

made a decade before the cultural changes and new music of the 1960s and seems to Mennonites to come from another era than ours. The Brethren did not see their hymnal as a step in becoming culturally upwardly mobile as perhaps some Mennonites did with theirs.

Congregations buy hymnals. And today they shop around. The four participating groups know that more of their congregations are buying commercially published, non-denominational books. Before the 20th century, regions often produced hymnals. Then there was an ascendancy of central control over hymnals in the 20th century with the rise of denominational structures. Now with printing technology making it possible for congregations to produce their own collections, are North American churches returning to decentralized hymnals? Mennonites hope to sell 38,000 in the first five years to break even; the Brethren, 130,000.

Whatever the book will be, it will not have come free. Just the travel and meals for a weeklong meeting easily come to $5,500. The salaries given by the church agencies, where most of the people are employed, are again that much. The 1989 budget is $65,000.

Is it possible for one volume to satisfy everybody? Can a wide variety of interests, memories and theological persuasions be served without compromising theological and artistic integrity? Can the book be big but not heavy? Despite a few interests that cannot be automatically or simply reconciled, despite some process ambiguity and despite limited market research, the hymnal project after 6½ years has erected a lot of scaffolding that promises a finished structure of exceptional praise—which is priceless.

Glenn Lehman lives in Leola, Pa., with his wife and two young children. He works part time for the Lancaster Conference's Worship and Creative Expression Commission. He has a master's degree in music from Westminster Choir College, where he studied hymnology with the late Eric Routley, who was a consultant for The Mennonite Hymnal.

Facts

Mennonite Board of Congregational Ministries

"Committed, caring communities of faith are the bases from which Christ is proclaimed in word and deed. I am gratified with MBCM's impact in helping such congregations happen." Gordon Zook

"I dream of MBCM continuing to be instrumental and influential in the establishment, development and nurturing of strong, healthy congregations where God's reign is expressed through their worship, community and mission." Charlotte Holsopple Glick

Mission statement

The Mennonite Board of Congregational Ministries leads the Mennonite Church in shaping vision for congregational life. By equipping conference and congregational leaders and by providing resources, MBCM fosters strong congregations whose members are enabled for worship, equipped for community and empowered for mission.

Brief history/background

MBCM was established in 1971 to gather a number of ongoing programs and agencies relating to congregations: curriculum development, youth ministry, peace concerns, worship, pastoral leadership, camping, stewardship and more. MBCM's earliest predecessors were the Peace Problems Committee (1907) and the General Sunday School Committee (1913). Ross Bender served as MBCM executive secretary, 1972-74; Harold Bauman, 1974-78; and Gordon Zook, 1978-89.

MBCM program facts

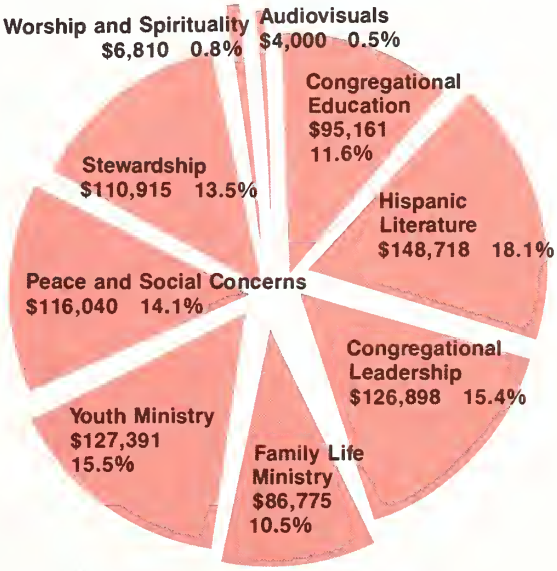
Major programs and staff

- Congregational Education—Marlene Kropf
  —curriculum development
  —Discipling Model for Congregational Education
  —teacher training
  Reference group: conference nurture commissions
- Hispanic Literature—Arnoldo Casas
  —*Ecos Menonitas*, bimonthly newspaper
  —Spanish book publishing
  —congregational education
  Reference group: Hispanic convención executive committee
- Congregational Leadership—Gordon Zook
  —ministerial information center
  —pastor salary suggestions
  —leadership development strategy
  Reference group: conference ministers workshop
- Family Life Ministry—Clare Schumm
  —family life seminars
  —congregational family life committees
  —Mennonite and Brethren Marriage Encounter
  Reference group: inter-Mennonite family life council
- Youth Ministry—Lavon Welty (until 9-1-88)
  —*Blueprint for Congregational Youth Ministry*, 1988 book
  —biennial churchwide youth conventions
  —Life Planning Program for mentoring relationships
  Reference group: churchwide youth ministry council
- Peace and Social Concerns—Edgar Metzler
  —manual on peace education for youth
  —*In the Presence of Persuasion*, 1989 video
  —conscientious objector issues
  Reference group: conference peace committees
- Call to Faithful Stewardship—Ray and Lillian Bair
  —God's Managers seminars
  —Vision 95 goals
  —first-fruits giving
  Reference group: churchwide stewardship council

Gordon Zook

Charlotte Holsopple Glick

Two-year expenditures for fiscal years ending January 1988 and January 1989



Total $822,708

Take a risk: it's worth it

These five young people participated in last summer's Mennonite Service Venture, an MC/GC program consisting of Youth Venture (for individuals) and Group Venture (for youth groups).

At first I was skeptical

I spent three weeks in Arvada, Colo., with Youth Venture. I lived with nine other youth and two leaders in a small church, where we cooked together, ate together, slept on the sanctuary floor, and had access to one shower.

I worked with severely mentally and physically handicapped adults at Wheatridge Regional Center. I read stories to one woman. I played catch with a man. When I got to a certain part in her favorite book the woman always smiled broadly.

For three weeks I helped make these few people's lives a little happier.

The poster advertising Youth Venture said, "It will change your life." At first I was skeptical. I was afraid. I didn't know what it would be like. I wouldn't know anyone. What would they think of me? Would I be alone in the midst of a crowd? I took an incredible risk, and it changed my life. *Jennifer D. Byler, Goshen (Ind.) College*

Not people to be scared of

I chose Salina, Kan., where I worked with homeless people.

We began working there, basically painting, repairing, cooking. Along with work we had fun with our group, which included about 10 youth and two adults. We made occasional trips to the pool, shopping or movies. It didn't take long for everyone to learn to know each other. We had devotions and a time of singing each day.

Before we knew it we got to know many of the homeless people. They weren't people to be scared of, just people who longed for friends and for people to take an interest in them.

Going on a Youth Venture was one of the best decisions I've ever made. The feeling of knowing you've helped someone is irreplaceable. You've got the rest of your life to work, why not sacrifice two weeks to help someone? *Kandace Helmuth, Dalton, Ohio*

See what God can do

I was in a group of six North Americans sponsored by Mennonite Service Venture who spent June 23-July 16, 1988, doing voluntary service in the inner city of Belfast. Upon arrival I found the city similar to many large U.S. cities.

The children and youth we worked with were from the north side of Belfast, the largest inner-city area. They came mostly from large, unemployed Catholic families. They were eager to meet North Americans and excited to come to our activities and meetings.

We spent our first week with teenagers 15 and older. Our main goals for the week were to get to know the people and build trust. This was a challenge. We became involved in many activities, such as football, fishing and an open coffee bar at a place called The Saltshaker.

During our second week we had a Holiday Bible Club in the morning for children ages 3-11. Bible stories, games, songs and a special day out made for an exciting week with the 150 children. We spent evenings with young people ages 12-15. Their energy kept us on the go all the time. A special concert at the end of the two weeks was the occasion of a few people coming to Christ.

I made many friends with whom I still keep in touch. Mennonite Service Venture was a challenge and a lot of fun. The team was just right and great to work with. I loved doing voluntary service and plan on doing it again soon. Everyone should have the opportunity to experience it for themselves and see what God can do with their life. *Laura L. Kirchhofer, Berne, Ind.*

Chiquita

That little jutting chin let the world see her pride and determination.

That strong 9-year-old body, with a voice to match, could run, dance and play with seemingly endless energy.

Once she was told to stop running around in the city square because "some folks don't like black kids." I won't forget the anger I felt as I saw her robbed of her right to freedom and expression of happiness.

Another time I was mediating a fight between her and a boy. I remember how she stood and pondered my suggestion that she not return violence with violence. ("But why shouldn't I hit him if he hit me first?") I could almost see the wheels turning in her head as we talked about alternatives. And then, to my surprise, at the next confrontation (they were never far apart) she employed the technique we'd discussed and handily resolved the situation.

These times with Chiquita and the other members of my "People Are Beautiful" group entailed only two days of my three-week service experience. In addition to working in this program, we worked at a soup kitchen, a rescue mission, a nursing home and the Peace Mennonite Church of Portland, Ore. *Lisa D. Weaver, Goshen, Ind.*

Pray for Belfast

Belfast, Northern Ireland—just hearing the name makes me think of trouble. When I think back to the 3½ weeks I spent there I can't believe I actually made it!

It all started months before the actual trip. My youth pastor, Dennis Stutzman, informed me of a "service" trip to Ireland and encouraged me to apply.

Belfast is a troubled city. The hatred goes from generation to generation. I was lucky to have been given the chance to witness the scene firsthand and I thank God, my parents and my church for this experience. Please remember Belfast in your prayers. *Tom Lerdal, Berne, Ind.*

Jennifer Byler

Kandace Helmuth

Lisa Weaver

Tom Lerdal

Facts

Mennonite Board of Missions

"People put the sparkle into my life and work: sisters and brothers worldwide who are, even through suffering, victorious signs of God's peaceable kingdom to all principalities and powers." Paul Gingrich, president

"Mennonite Board of Missions faithfully and joyfully serves the Mennonite Church to enlarge the kingdom of God, recognizing the urgency of the task, learning from those we serve and following the example of Jesus, with special concern for victims and helpless people, promoting the gospel that enables." Glen Miller, chairperson

Paul Gingrich

Glen Miller

Mennonite Board of Missions, with offices in Elkhart, Ind., and Harrisonburg, Va., is the churchwide mission agency of the Mennonite Church. MBM seeks to lead and enable congregations and conferences to be involved in programs of Christian ministry in North America and overseas.

The Mennonite Evangelizing Committee, organized in 1882, was the first formal mission effort of the Mennonite Church in North America. The first city mission of the Mennonite Church was begun by M.S. Steiner in Chicago in 1893. W.B. and Alice (Thut) Page and J.A. Ressler, the first missionaries commissioned by the Mennonite Church, sailed for India Feb. 22, 1899, and arrived March 24. Mennonite Board of Missions and Charities was incorporated in 1906; "and Charities" was dropped in 1971.

Were we to trace the ebb and flow of Mennonite mission ministries, many pivotal points would be evident. Most importantly, we have grown in our awareness of sisters and brothers in many nations of the world. Because of their global presence, the sun never sets on the Mennonite Church.

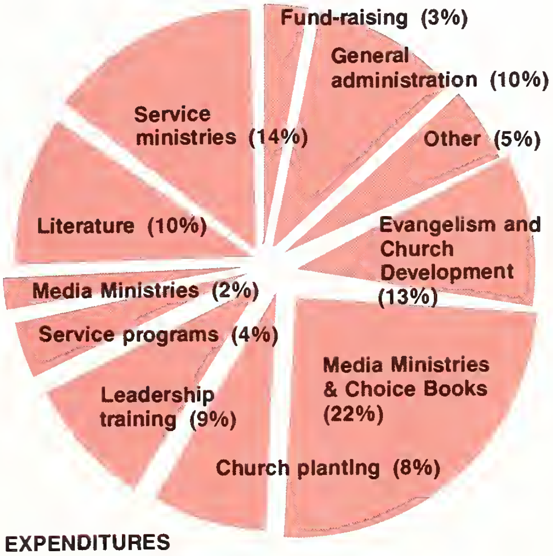
Overseas, MBM responds to requests from Christian communities—some Mennonite, some indigenous Christian, some other Protestant groups—for leadership training, Bible teaching, media outreach, writing teaching materials, health ministries, pastoral work and to help support evangelism by national Christians. MBM currently has some 130 workers in 24 countries.

MBM will send its first long-term workers to Liberia (West Africa) this year. They will provide Bible training for a newly organized group of churches, mostly independent churches, called the United Christian Fellowship of Liberia. Charles Saydee, UCFL chairman, writes, "Leaders of our churches are a mixture of learned and unlearned people. Thus we need someone to teach us the way we should go."

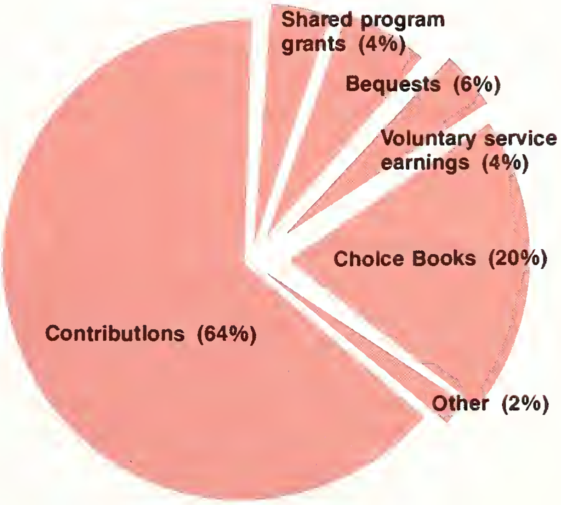
In North America, MBM goals include developing ministries that use the vision and gifts of people of all ages, leading the church in planting 500 new North American congregations by 1995, giving voice and amplification to the witness of the Mennonite Church in North America and fostering the calling forth and training of dynamic leaders for North American mission.

Service Adventure will begin in three pilot locations in August, providing 11-month service options for post-high school people. Coordinator Nancy Thiessen hopes Service Adventure "will give young adults vision for mission in North America, stimulate spiritual growth and provide a framework for discerning God's purpose in their lives."

Total MBM budget FYE 1-31-90 – $8,186,000

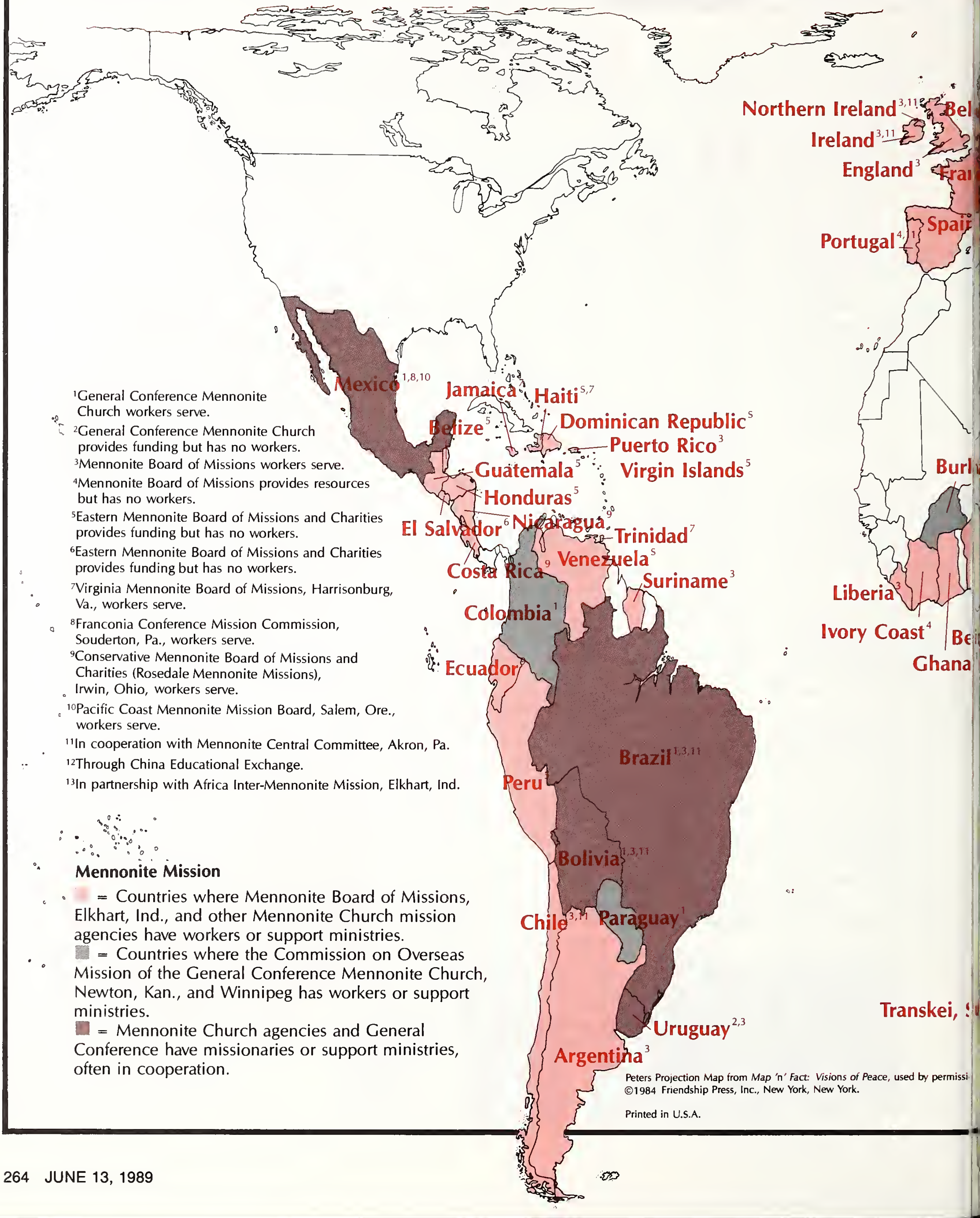


EXPENDITURES
NORTH AMERICAN MINISTRIES



SOURCES OF INCOME

Many Peoples Becoming God's People w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[1] General Conference Mennonite Church workers serve.

[2] General Conference Mennonite Church provides funding but has no workers.

[3] Mennonite Board of Missions workers serve.

[4] Mennonite Board of Missions provides resources but has no workers.

[5] Eastern Mennonite Board of Missions and Charities provides funding but has no workers.

[6] Eastern Mennonite Board of Missions and Charities provides funding but has no workers.

[7] Virginia Mennonite Board of Missions, Harrisonburg, Va., workers serve.

[8] Franconia Conference Mission Commission, Souderton, Pa., workers serve.

[9] Conservative Mennonite Board of Missions and Charities (Rosedale Mennonite Missions), Irwin, Ohio, workers serve.

[10] Pacific Coast Mennonite Mission Board, Salem, Ore., workers serve.

[11] In cooperation with Mennonite Central Committee, Akron, Pa.

[12] Through China Educational Exchange.

[13] In partnership with Africa Inter-Mennonite Mission, Elkhart, Ind.

Mennonite Mission

░ = Countries where Mennonite Board of Missions, Elkhart, Ind., and other Mennonite Church mission agencies have workers or support ministries.

▒ = Countries where the Commission on Overseas Mission of the General Conference Mennonite Church, Newton, Kan., and Winnipeg has workers or support ministries.

▓ = Mennonite Church agencies and General Conference have missionaries or support ministries, often in cooperation.

Peters Projection Map from *Map 'n' Fact: Visions of Peace*, used by permissi
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Printed in U.S.A.

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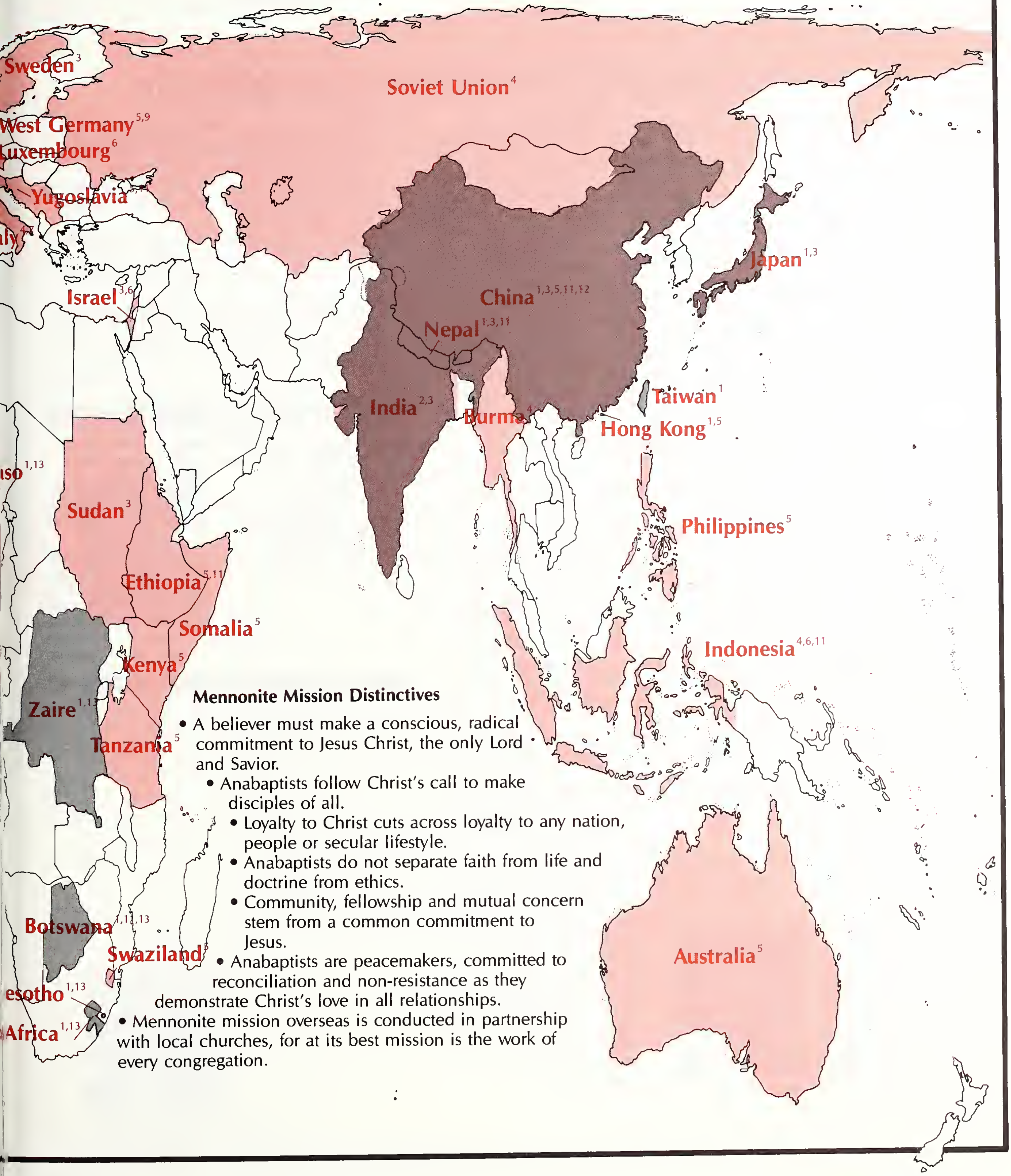
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Soviet Union[4]
China[1,3,5,11,12]
Nepal[1,3,11]
India[2,3]
Burma[4]
Taiwan[1]
Hong Kong[1,5]
Japan[1,3]
Philippines[5]
Indonesia[4,6,11]
Australia[5]
so[1,13]
Sudan[3]
Ethiopia[5,11]
Somalia[5]
Kenya[5]
Zaire[1,13]
Tanzania[5]
Botswana[1,11,13]
Swaziland[3]
esotho[1,13]
Africa[1,13]

Mennonite Mission Distinctives

- A believer must make a conscious, radical commitment to Jesus Christ, the only Lord and Savior.
  - Anabaptists follow Christ's call to make disciples of all.
    - Loyalty to Christ cuts across loyalty to any nation, people or secular lifestyle.
    - Anabaptists do not separate faith from life and doctrine from ethics.
    - Community, fellowship and mutual concern stem from a common commitment to Jesus.
  - Anabaptists are peacemakers, committed to reconciliation and non-resistance as they demonstrate Christ's love in all relationships.
- Mennonite mission overseas is conducted in partnership with local churches, for at its best mission is the work of every congregation.

Facts

Commission on Overseas Mission

"What excites me about my work is the opportunity to be a part of the amazing global tapestry of many peoples, languages and cultures becoming one in Jesus Christ."
Erwin Rempel, executive secretary

"New believers around the world praise God because we have entered doors of witness opened to us. Praise God for continuing opportunities, workers and support for taking God's Good News into new communities and for ongoing challenges of working with the churches he is birthing around the world."
Jeanne Zook, chairperson

Erwin Rempel

Jeanne Zook

The Commission on Overseas Mission fulfills in other nations the biblical missionary mandate of reconciliation and love for people in their total need, proclaiming to all peoples by word and deed, in a servanthood stance, that Jesus Christ is the only Savior and Lord, and seeking the formation of caring communities of believers, which in turn have a mission outreach.

The General Conference Mennonite Church's overseas mission work began in 1900, when the first missionaries were sent to India. Between 1910 and 1920 new ministry was initiated in China and Zaire. Following World War II a second wave of mission activity began in Colombia, Japan and Taiwan. Eventually, in the 1970s and 1980s, a third wave found General Conference missionaries in additional countries in Africa, Asia and Latin America.

- COM is a partner with five other Mennonite denominations in the Africa Inter-Mennonite Mission in ministries in Burkina Faso, Zaire, Botswana, Transkei-South Africa and Lesotho.
- Over 800 people have served as missionaries with COM over the past 89 years of overseas mission.
- COM has 120 missionaries serving in 17 countries in Asia, Africa and Latin America.
- COM missionaries participate in overseas programs with the goal of founding Mennonite churches. Today General Conference missionaries relate to Mennonite churches and members on all three continents, numbering approximately 70,000.
- Along with other Mennonite mission agencies, COM participates in unique ministries of Bible teaching among African Independent Churches, where the goal is not to found Mennonite churches but to be a catalyst for mutual discovery of God's will in a broken world.
- Bob Ramseyer says, "Being in church planting is fun as we look around trying to see where God is going to work next."
- Harris Waltner: "On Jan. 8 two adults from the Korean Christian community declared their faith in Christ and received baptism at our church (Maseru United Church, Lesotho). Their statements of faith were an inspiration to our congregation."
- 1989 marks the end of North American missionary presence in India. Edward and Ramoth Burkhalter retired from service in India after over 40 years of ministry. The Bharatiya General Conference Mennonite Church has over 5,000 members.
- A new church-planting ministry is beginning in 1989 in Bhopal, India, which will be known as Mennonite Urban Ministries, with all-Indian leadership.
- A new initiative in providing Anabaptist resources for Latin America is forming during 1989 with the center likely in Bogotá, Colombia.

Budget: $3,403,653, or $3,611,085 including A Call to Kingdom Commitments funds & Japan reserve

	w/o CKC and Japan reserve	with CKC and Japan reserve
Administration and promotion:	**$ 523,803**	**$ 528,803**
Missionary support:	**1,937,399**	**1,999,013**
Field program assistance:	**368,053**	**508,871**
General Conference services/subsidies:	**574,398**	**574,398**
TOTALS	**$3,403,653**	**$3,611,085**

Facts

Mennonite Publishing House

On Nov. 8, 1907, representatives from nine Mennonite Church conferences meeting in Goshen, Ind., organized the Mennonite Publication Board. Operating as Mennonite Publishing House, it began publishing on April 1, 1908, at Scottdale, Pa. This vision for the value of Christian literature has proven itself through the ensuing 81 years. Written words still dominate in supporting personal and congregational nurture and outreach.

Today's products and services include:

Books: 30 new titles published each year under the name Herald Press, approximately 300,000 copies sold annually, 80 titles translated into one or more of 14 different languages.

Curriculum and church supplies: Typical products include The Foundation Series, Uniform Series, church membership materials and *The Mennonite Hymnal*. Children of General Conference and Mennonite congregations have been studying jointly prepared materials for well into the second generation.

Periodicals: *Christian Living*, *Gospel Herald*, *Mennonite Yearbook*, *Network*, *On the Line*, *Purpose*, *Rejoice!*, *Story Friends*, *Together*, *With*. "...can't believe I misplaced my renewal to *Gospel Herald*, but I have not received it in two to three weeks and I'm going through withdrawal symptoms. I have this incredible feeling I'm missing out on important information!"

Provident bookstores: Thirteen stores in the eastern United States and Ontario serve over 1 million customers annually. "Thank you for your wonderful publication *Provident Book Finder*. It is a tremendous help to our library committee at Govans Presbyterian Church."

Printing: A modern plant prints MPH materials and offers design, typesetting, printing, binding and mailing services to congregations, conferences and church agencies.

The purpose of the Mennonite Publishing House is to publish and distribute literature and other communication media and to facilitate its use in order to strengthen the faith, life and unity of the members of the church and promote the gospel of Jesus Christ.

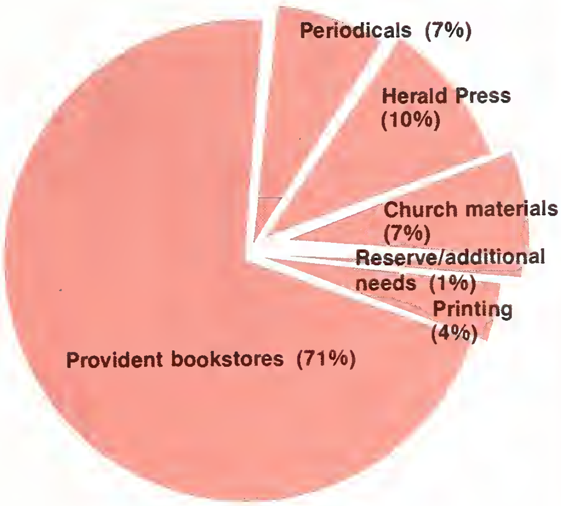
"I'm impressed by how much educational 'bang for the buck' we get as a church through our publishing work. I find it exhilarating to be part of a mission which reaches people throughout the world." J. Robert Ramer, publisher

J. Robert Ramer

"The Mennonite Publication Board provides biblically rooted educational literature to encourage spiritual growth of the Mennonite Church and the wider Christian community." Alice W. Lapp, board chair

Alice W. Lapp

DISTRIBUTION OF 1-31-90 BUDGET



Robert Hartzler

A reunion in the family

It seems like only yesterday. We gathered on the hillside of an old orchard on a cold, windy Iowa afternoon to turn a few spadefuls of rich, black soil to "break ground" for the Parkview Home at Wayland. It was a cooperative effort of four General Conference and Mennonite Church congregations. I had lived in the community only five years, but Harvey Nunemaker's words about the need for inter-Mennonite cooperation and ministry struck a responsive chord in me. In my heart arose the firm hope and conviction to see the two become one in my lifetime.

The Lord has led me on an interesting journey. Growing up in the 1940s in Mifflin County, Pa., all I knew was a clear Mennonite separatism. The next 30 years in the Midwest were full of rich inter-Mennonite and ecumenical experiences. What a surprise to return to Belleville, Pa., in 1986 and discover that MC folk here are better acquainted with Lutherans, Presbyterians and Methodists than with General Conference Mennonites or Mennonite Brethren! I think it is only a geographical accident. At least I hope so.

I am an unapologetic ecumenical Mennonite Christian. The benefits and joys of knowing as well as studying, working and worshiping with brothers and sisters of other Christian groups are valuable to me. I draw from their strengths, try to avoid their weaknesses, make my own contribution and return greatly enriched. I will not soon forget the Ash Wednesday service in which a Mennonite pastor applied the ashes to the forehead of a Presbyterian mortician in a Lutheran church with the solemn words, "Dust thou art and to dust thou shalt return." We are working hard at dispelling the silly misperceptions of Mennonites who think that Lutherans, Presbyterians and Methodists look down at them, while Lutherans, Presbyterians and Methodists look up to Mennonites, whom they think are looking down at them.

Why should GCs and MCs consider a structured union? In many communities we are already together in everyday life. For instance, in southeastern Iowa the two groups have worked together in Mennonite Central Committee sales and Mennonite Disaster Service projects without questions. They have built a rest home and church camp. Pastor peer groups are inter-Mennonite. The old perceptions of MCs as disciplinarian and GCs as permissive have been largely dispelled by meaningful personal relationships and congregational cooperation. Several generations of our children across the church have been in colleges together, attended a jointly operated and staffed seminary and worked side by side in voluntary service and mission endeavors.

My hope for a reunion in the family of Menno is a biblical hope. I see it as a practical part of God's eternal purpose in Jesus Christ. The apostle Paul articulates it in Ephesians: "To bring all things in heaven and on earth together under one head, even Christ" (1:10).

Shall we integrate? Shall MCs and GCs become one? We need to carefully weigh the advantages and disadvantages. Better observers than I are already calling this to our attention. Above all we must sense the Holy Spirit's direction. I feel the movement and freely confess that I like it. It is clearly in line with that admonition of Harvey Nunemaker 27 years ago.

Robert L. Hartzler is pastor at Maple Grove Mennonite Church, Belleville, Pa.

Facts

Mennonite Biblical Seminary

"The training of people to be able to minister to our church members, and to invite others to join in the community of those redeemed by our Lord Jesus Christ—that is the exciting venture to which I continue to give myself."
Henry Poettcker, president

"I want the Mennonite Biblical Seminary to provide a dynamic, Christ-centered training program that will equip people for leadership ministries. Such leaders need to be compassionate, courageous and sacrificial."
Menno H. Epp, chairperson

Mennonite Biblical Seminary is an education institution grounded in the Scriptures, committed to the Anabaptist heritage and dedicated to the Christian church's calling in our world. It seeks to educate and enable men and women to become spiritually mature, theologically informed and discerning, practically qualified and ethically committed ministers of the church of Jesus Christ.

Mennonite Biblical Seminary had its formal beginning in 1945 in Chicago, where it was affiliated with Bethany Biblical Seminary of the Church of the Brethren. Several earlier chapters in seminary education preceded it in Ohio from 1866 to 1931. In 1958 the seminary was moved to Elkhart, Ind., to become a partner in the Associated Mennonite Biblical Seminaries with Goshen Biblical Seminary of the Mennonite Church.

Mennonite Biblical Seminary is the theological training institution for the General Conference Mennonite Church. Its constituency includes churches throughout Canada and the United States. It is operated by a board of trustees elected and appointed by the General Conference and the regional conferences, by Women in Mission and by MBS students.

The academic program consists basically of three degree programs: a three-year Master of Divinity, a two-year Master of Arts in peace studies and a two-year Master of Arts in theological studies. The three-year program is to equip candidates for effective participation in the various ministries of the church at home and around the world. The MAPS program relates the biblical vision of peace and justice to present-day situations in the context of God's ministry of reconciliation. The MATS program is for people who wish to study theology to supplement their professional training and to participate in the life and service of the church.

In a time when our world knows so much ill-will, the seminary's task is to prepare people to participate in the proclamation of the Good News, which shall be "peace and good will" toward all.

FALL ENROLLMENTS

	'86-'87	'87-'88	'88-'89
AMBS – Total	222	175	179
MBS – Total	102	78	84
MBS – Canadian	18	19	24
MBS – Women	44	35	35

Henry Poettcker

Menno H. Epp

Kathy Nofziger

About Vision 95 MCs are asking:

Where are we now?

At Ames, Iowa, in 1985, conference delegates from the Mennonite Church approved a plan for churchwide renewal that was drawn up by the Mennonite Church General Board. Originally titled "Call to Vision," its 10-year goals quickly became the focus for discussion as people wondered how the church could double its membership growth rate, double the offering plate givings and send 500 additional missionaries into the foreign field to bring that total up to 1,000 workers. Feelings ran strongest in discussions about the goal to plant 500 new congregations by 1995.

Where will these new churches be put? Who will belong to them? Who will pastor these churches when there is already a shortage of Mennonite pastors? Where will the money to build the new churches come from? How will all this rapid growth affect the Mennonite Church?

Many of these questions can't be fully answered yet, but we can look at what is being done with stewardship, mission, evangelism.

From the beginning of the Vision 95 campaign, Paul Gingrich, president of Mennonite Board of Missions (MBM), saw the benefits for the denomination. He says that although the new growth will bring changes to the church, perhaps suffering as well, the denomination must seek growth in order to survive. But he warned that Mennonites need to focus on the "vision," on being faithful to Jesus Christ, instead of the "numbers" set up in the 10-year goals.

"Renewal, or rather, the action of renewal, is the center of the vision, resulting in obedient action. The form [of action] is to share faith and invite people to join the 'God Movement,' " says Gingrich. "If people are renewed to be a separate tribe of God's own people and really live that out, they will be evangelistic in nature. The result of renewal will be, or may be, reaching the 10-year goals, the numbers."

James Lapp, executive secretary of the Mennonite Church General Board, works with conference leaders in the denomination. He has seen a lot of enthusiasm for Vision 95 among those leaders.

"At first the enthusiasm exceeded the realistic ability to get things done," he says, "but now it's more tempered to be realistic. [Vision 95] has spurred churches and congregations to look at church growth. It has provided an impetus to things that were already happening. If we hadn't established some specific goals, Vision 95 would have been innocuous. It caused debate, caused people to look at where we were going."

Now at the halfway point to 1995, how is the vision progressing? What's being done with the goals?

Early in the process, various groups in the Mennonite Church accepted responsibility for organizing different parts of the goals. MBM took responsibility for the overseas mission goal. A commission was formed to stimulate enthusiasm for stewardship. Area conference leadership people accepted the tasks of church planting and increasing local missions.

Kathy Nofziger

Paul Gingrich, president Mennonite Board of Missions: "Being faithful to Jesus Christ is more important than numbers."

Kathy Nofziger

James Lapp, executive secretary, Mennonite Church General Board: "Vision 95 has provided an impetus to things already happening."

Following the advice of many past and present mission workers, program directors at MBM decided first to talk to the people who would receive the increased mission help generated by Vision 95. What kind of help did they want? MBM asked Nancy Heisey and Paul Longacre to travel to mission sites around the world to listen.

Heisey and Longacre have written articles reporting their findings (in Europe, Asia, Latin America and Africa), but the couple's final report is not due until August. MBM will then work on program development and future goals for international Mennonite mission work.

To double church giving, a commission named Call to Faithful Stewardship was formed to increase both the number of people giving to their local congregations on a regular basis and the amount of money given. Commission member Ray Bair describes their four-part approach as follows.

1. A denomination-wide stewardship council was formed to meet annually to oversee stewardship goals and efforts.

2. The years 1990 and 1991 were targeted for emphasis on first-fruits giving, intended to replace the old idea

of tithing. Ray and his wife, Lillian, have been teaching first-fruits giving and financial management seminars for Christians for eight years, and more resources are being developed to give churches access to the first-fruits program.

"Only by giving first-fruits first can people live the rest of their lives for God. It makes all of living sacred," said Ray. He is confident that first-fruits giving will help the Mennonite Church reach its stewardship goal.

3. Another program intended to motivate people to give more money and effort for God's kingdom is short-term service projects in North America. Individual congregations send out "Vision 95 teams" for short service projects, such as building houses with Habitat for Humanity. Terms are from three days to two weeks.

Ray's hope is that the experience of being part of Vision 95 teams will motivate people to simplify their lifestyles and create a feederboard for Mennonite Central Committee and other mission groups.

4. Long-range stewardship plans also include developing a Jubileers program to encourage retired people to take long-term voluntary service assignments. The commission also plans to encourage more people to make "Christian wills," in which people set aside money for both God and their families.

What's happening with Vision 95 in the congregations? According to pastors, some churches have focused their efforts on establishing new congregations. Others are setting their annual budgets higher to raise more money for denominational concerns and for their own congregations' needs. Some have begun looking at and talking about congregational goals and mission statements. Others have continued moving in the same basic direction they were headed before Vision 95 came along, whether keeping up with their numerous local outreach involvements or struggling for their congregation's survival. For many churches the last several years have involved combinations of many of these efforts. Here are a few responses from congregational leaders in the Ohio Conference of the Mennonite Church:

Zion Mennonite Church of Archbold, Ohio, joined in a cooperative effort with the other Mennonite churches in northwest Ohio to establish new congregations as well as supporting existing churches in that area who are struggling financially. In addition the congregation continues to sponsor refugees seeking asylum in the United States or Canada.

Of the stewardship goal of Vision 95, Ellis Croyle, pastor at Zion, said, "We have not had problems or reluctance about supporting the denominational missions programs and agencies above and beyond the 'expected giving.' Therefore it's hard to know how to respond to the stewardship goal." Because the congregation has been giving over the last five years an average of 150 percent of what is asked, it's decided to challenge the people to continue to give as they've been doing, recognizing that not all churches can give even 100 percent.

Salem Mennonite Church of Waldron, Mich., is still struggling with issues related to its own identity 35 years after it was planted, says co-pastor Ned Wyse. "We're trying to move from seeing ourselves as a mission church to make this *our* church." Most members drive in from at least 10 miles away, and the new people are coming from where the other members live, rather than from near the church location.

Ned said that Salem is concerned with such things as what it means to be Anabaptist, choosing effective ways to witness to the local community, providing adequate Sunday school classes for their children and offering a meaningful youth group experience to their young people. Salem doesn't have the time or resources to get very involved in church planting.

Beaverdam Mennonite Church, near Corry, Pa., has been involved in a group effort of church planting in Erie, about an hour away. Herman Myers, pastor at Beaverdam, reports that they have contributed funding and services ranging from time donated in work projects to releasing a couple of families to become members of the new congregation.

The Beaverdam Church had a first-fruits seminar with Ray and Lillian Bair the year before Myers became pastor there. Since then, Myers' impressions are that although some families in the congregation didn't get on board as much, the congregation is committed to its church budget, to the pastor's salary and to extra efforts when special needs arise.

Reflecting on Vision 95's goals, Myers said, "The Erie effort is a good thing, but the church should invite people into our homes and make friends. Even with the delayed radio broadcasts of Sunday mornings, we're still not doing what we should be doing. I would like to see healthy congregations that outgrow their buildings and send out branch congregations instead of building bigger buildings."

Ed Yoder, pastor at Bethel Mennonite Church of Wadsworth, Ohio, reports that "there's a good bit of ambivalence about Vision 95 [in our congregation], due to the fact that Bethel has lost a lot of its membership over the last 20 years."

As a pastor relatively new to the congregation, Yoder is not sure why there are few second-generation families in the church, but he sees that it has affected the congregation's self-image. "There are doubts about the goals because people wonder if we are being presumptuous about growth, which comes by power of the Holy Spirit. And," he adds, "there is a limited receptivity to something new and fresh and open."

Yoder thinks that Vision 95 can be a useful tool in opening up communication about goals and theological interpretation, though. "We really don't know how to come together and talk about the things we feel deeply about," he says.

The Bethel congregation was involved in a group process a year or so ago to discern its identity. The result was finding a descriptive phrase that they now use in newspaper advertisements and on their sign in front of the church building. They decided that Bethel is made up of "God's Caring People."

Other things that the congregation has done related to Vision 95 include using small groups to develop more outreach to the local community and to people on the fringes of their congregation. The church has also contributed money to a church-planting effort in Elyria, Ohio, some 50 miles away.

"I can't say how much would have come about without the Vision 95 program," Yoder says, "but there is no doubt in my mind that Vision 95 strengthens our hand tremendously in terms of leadership. It validates the things I have been promoting, and that makes the effort worthwhile several times over for me."

He adds, "The specifics of the goals have not been as helpful in getting the process going. Our church hasn't looked at the numbers of how much God wants us to grow or do church planting here in Wadsworth, but it has been helpful in starting the process and in validating the work of the Holy Spirit in the life of the congregation."

Regarding stewardship, Yoder says, "We have a solid core of committed people. The financial support is always there."

While all of the pastors surveyed could think of things their congregations are doing that support Vision 95, most noted that those goals went along with things the churches normally did.

Awareness of the issue of church planting is high, and most of the congregations are involved.

Rick Stiffney, former coordinator for Vision 95, says that his general impressions are that Vision 95 has had the greatest impact at the conference leadership level. After leaving the staff of MBM, Stiffney continues to travel and speak for Vision 95. He also serves as chairman of the Indiana-Michigan Conference committee working on Vision 95 goals.

Stiffney says the campaign has focused conference work on the vision goals, but only a few of the conferences have a significant link between their conference leaders and the congregational leaders. The Indiana-Michigan Conference, he says, is not one of those.

Stiffney believes that the success or failure of Vision 95 depends on its leaders, who must be able to articulate the vision, inspire response and equip people to move. Unfortunately, many pastors don't feel capable of taking on this kind of role.

"All the writing and running around to congregations that the church administration can do won't bridge the gap between conference leaders and the congregations," he says.

"I'm finding that churchwide agenda doesn't mean much for many people, and I doubt it ever will, because personal problems take people's attention. But," he adds, "the church leadership should be thinking of directions."

Asked if he thinks that the Vision 95 effort will be successful, Stiffney says, "Articulating the vision is instructive itself, whether or not we reach the 'numbers.' In 1995 people will ask, 'Did we make it?' They'll take stock of the results and the process. Then the question will be asked, 'Now what is the future vision for the next 10, 15 and 20 years?'

"Even if we fail with Vision 95's goals," Stiffney concludes, "the process will stimulate people to be looking and thinking more toward the future and where the church is going."

Kathy Nofziger

About A Call to Kingdom Commitments, GCs say:

Here's what we're learning

The origin of a major development plan for the General Conference Mennonite Church, A Call to Kingdom Commitments, grew out of a General Board meeting in the fall of 1983. The mood of the board was glum as it faced a shortage of funds to carry on the mission and other activities of the conference.
to think of revitalizing the General Conference and reviewing the commitments of the members. A development plan committee was appointed, and its first task was to seek to understand the real problems.

In a series of congregational meetings held across North America in the spring of 1985, members were asked to evaluate the current conference programs and help decide future priorities. From these consultations the committee began long-range planning for the work of the conference. It discovered that congregations supported the founding goals of the General Conference: "to evangelize, teach biblical principles, train church leaders and achieve Christian unity."

After three years of planning, A Call to Kingdom Commitments was adopted by the General Conference at Sasaktoon in 1986.

How do people in congregations feel about CKC?

Generally people responded well to the campaign. They had good feelings about what the money was going for and were pleased that they could designate money for specific projects. However, some felt overwhelmed by the size of the program. They think it would have been easier to generate enthusiasm for fewer projects. There was too much literature to read, and some never quite comprehended the purpose of the campaign.

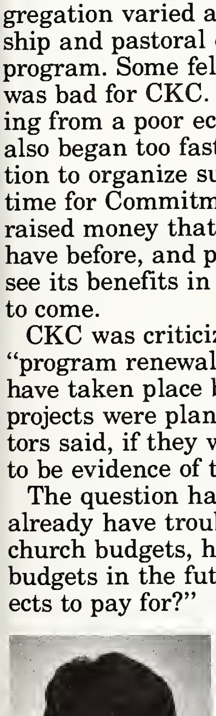
Many said they felt good that it was not just a pitch for money and that the conference was concerned about larger stewardship issues and spiritual life. Others saw CKC as primarily a fund-raiser with the emphasis on spiritual renewal of secondary importance. Those involved in planning and organizing congregations saw useful aspects to the program in addition to raising money. These included personally contacting every congregational member, which created an opportunity for people to give feedback about the church and provided a chance to educate people about the General Conference.

Pastors predicted that there will be less enthusiasm if another fund-raising campaign like CKC is launched in the near future. Reasons cited include these: It took a lot of work to do the last time, and people won't be eager to put forth the effort right away. Some suggest waiting at least five, maybe 10 years before running another CKC campaign.

The level of pledge response per congregation varied according to leadership and pastoral enthusiasm for the program. Some felt that the timing was bad for CKC. Farmers were hurting from a poor economy. The program also began too fast for every congregation to organize support and pledges in time for Commitment Sunday. Yet it raised money that the church didn't have before, and people will be able to see its benefits in the projects for years to come.

CKC was criticized for trying to "program renewal." Repentance should have taken place before the money projects were planned and set up, pastors said, if they were really intended to be evidence of that renewal.

The question has been raised, "If we already have trouble meeting our church budgets, how will we meet budgets in the future with *more* projects to pay for?"



Kathy Nofziger, Goshen, Ind., is a member of Neil Avenue Mennonite Church, an MC/GC congregation in Columbus, Ohio.

Dave Linscheid

From left, Carol Suter, then GC development director, Jim Gingerich, GC vice president, and Ted Stuckey, GC treasurer and business manager, receive phone calls on Commitment Sunday, April 12, 1987.

A Call to Kingdom Commitments

- Delegates affirmed A Call to Kingdom Commitments at Saskatoon '86.
- The three-year plan included a call to prayer, to service and leadership, to support of the four General Conference goals and to giving.
- The monetary goal was $17.5 million for 104 projects sponsored by 18 program boards, agencies or area conferences.
- Members responded on Dedication and Commitment Sundays in April 1987.
- 13,000 in 267 congregations made commitments to pray, serve or give.
- Many congregations observed the first anniversary of A Call to Kingdom Commitments in April 1988.
- To date over $5.5 million has been pledged.
- $4.2 million has been contributed.
- $2.5 million has been distributed.
- 67 projects have received funds.
- Projects implemented include evangelism and church planting in North America and overseas, resources for church growth, ministry to Latin American refugees, peace church education and evangelism, camp development, voluntary service expansion, youth ministry, research funds for seminary faculty, scholarships for college and seminary students, pastors' aid, cross-cultural leadership training, improvement of area conference facilities, the Many Peoples program, continuing education funds for pastors, financial support for retired missionaries and production of a joint hymnal.
- A Call to Kingdom Commitments runs through June 1990.

Facts

Women in Mission

"I believe WM is finding new ways to listen to the needs of women, discern women's gifts and leadership and respond with exciting program and project opportunities that build church and community." Sara Regier, coordinator

Women in Mission helps women of the General Conference honor and serve Jesus Christ through the ministry and mission of the church, provides opportunities for spiritual growth and celebration and nurtures women's gifts and leadership.

History

1917—organized with 68 societies to give personal support to missionaries

1974—appointed first women to commissions and boards

1980s—financial support for missions and Mennonite Central Committee

- leadership training for women
- exchange visits to Africa and Asia and a learning tour to South America
- helped develop parenting seminar and mission education materials

Facts

- provide program resources for women's groups
- opportunities to develop leadership skills
- financial assistance for women in leadership training
- network for learning and responding to needs in church and community
- high commitment to General Conference programs
- develop friendships with women of other cultures
- financial and material aid contributions to conference programs
- discovering new ways to challenge women to minister and respond to women's needs

Quote/testimony from recipient of Spiritual Growth Fund who attended AMBS interterm:

"I was indeed looking forward to the interterm at AMBS. . . . I see a great need to help women of our congregations accept the call of women. . . . I am glad that WM helped finance this opportunity for me." *Alma Bauman Bartel*

WM budget for 1989 $230,000
WM program and services $54,000 23%
Publications $26,000 11%
Commissions:
COM $84,000 37%
CHM $24,000 10%
COE $20,000 9%
MBS $8,000 4%
Women's World Outreach $9,000 4%
Inter-Mennonite Council on Aging $2,000 1%
Contingency $3,000 1%

Sara Regier

Randall Kaufman

"The time is right and interest is high for involvement in men's ministries. As men we have personal and internal agenda to address. We also have energy and resources to be channeled for kingdom building. It is an important and exciting area of work." Randall Kaufman, coordinator

Mennonite Men

Mennonite Men seeks to help men in local churches find meaningful areas of mission involvement and to encourage them in personal and spiritual growth. Through the Tenth Man Church Building Program, Mennonite Men provides grant money, helping new churches secure their first church meetinghouse.

At the 1983 joint General Conference and Mennonite Church sessions in Bethlehem, Pa., a small group of men gathered to plan a revitalization effort for Mennonite Men. They proposed a mission project that men could adopt and become involved in. In 1987 a part-time staff person was secured to develop and promote work in men's ministries.

In 1983 a task force was appointed to give direction and assistance to the executive committee in developing and promoting the Tenth Man Church Building Program.

The Tenth Man Church Building Program seeks to enroll at least 500 people who are willing to contribute $100 twice a year to fund a grant program for new churches.

Recipient churches experience a genuine sense of acceptance and affirmation from the conference when they see that the grant represents the contributions of people from all across the conference. Lawrence Kratz, co-pastor at Maple Avenue Mennonite Church, Waukesha, Wis., speaks of how their building, formerly a large home, has helped shape their congregation into a close family unit.

This grant program complements the loan programs operated by Church Extension Services, Mennonite Mutual Aid and others for new churches seeking to secure a meetinghouse.

Facts MC

Afro-American Mennonite Association

An eight-member board of directors administers the affairs and concerns of the Afro-American Mennonite Association, and gives counsel to Mennonite Church agencies, boards, conferences and inter-Mennonite organizations pertaining to what affects the black constituency and churchwide concerns.

The AAMA constituency includes 64 congregations in the United States with a membership of 3,181. Chairperson is Michael Banks, Bronx, N.Y.; vice chairperson, Stan Maclin, Peoria, Ill.; secretary, Patricia Genwright, Saginaw, Mich. (A fuller report is not included since the group is currently without an executive director.)

Hispanic Mennonite Convention

"The possibilities for the Mennonite Church to broaden its efforts in evangelizing Hispanics are ever increasing. We will need to find new ways to meet this challenge, and we will." Samuel Hernandez, executive secretary

The Hispanic Mennonite Convention seeks to serve the approximately 70 Hispanic MC churches through advocacy and maintaining visibility before the broader church.

The convention was established in 1975 as the Concilio Nacional, with participation from all 32 churches in existence at that time. An office had been maintained under the General Board until 1988, when it came under the direction of its own executive board.

- The executive board includes representation for youth and women's groups.
- The youth were organized nationally in 1988. A youth committee is working at the establishment of a youth network.
- The women's organization has been in existence since 1973 and has a biennial assembly.
- Sixty-five churches of the convention are located throughout the United States and Canada.
- A general assembly of all the churches is held every two years.
- Aggressive evangelism has been and continues to be a characteristic of the convention. Many churches were begun by individuals who went out on their own in answer to a perceived call from God. Although nurture has not kept pace with evangelism, it remains one of the priorities of the convention.
- The convention is beginning to realize the need to evangelize the many English-speaking-only Hispanics. The need for bilingual pastors is being emphasized, and bilingual churches are envisioned.

The Hispanic Mennonite Convention gives counsel and identifies needs to the agencies of the Mennonite Church. It does no direct programming. Total budget for the office and executive board meetings is $60,000. The president is Samuel Lopez.

Women's Missionary and Service Commission

"Interaction with a committed group of people—the women of the Mennonite Church—and the opportunity to grow with them in renewal excites me." Marian Brendle Hostetler, executive secretary

WMSC is committed to providing nurture, support and structure for bringing to Christian maturity the individual gifts of all Mennonite women for life and service in the home, in the faith community and in the world.

Marian Brendle Hostetler

Letha Froese

A brief history/background

In the early 1900s Mennonite women in many places began teaming their desire for more active involvement in the life and mission of the church with crying needs for material aid at home and abroad. WMSC developed structures to ensure better coordination of services and increased awareness of the variety of involvements possible. The president is Letha Froese.

Facts

- Publish a 16-page monthly—*Voice*.
- Co-sponsor a family life newsletter with MBCM and COE.
- Coordinate Books Abroad and At Home, a service for reusing good books.
- Provide scholarships for Mennonite women.
- Project new models of organization for continued nurture of today's woman in tomorrow's world.

Budget 1989-90: $97,000

Cal Redekop

Mutual aid:
Unlimited obligation

Some years ago a cousin of mine and his sons stopped to help a motorist out of a ditch. In the process of pulling the car out of the mud, the cable snapped, whipped around and hit one of the sons, breaking his back and leaving him permanently paralyzed from the waist down.

I have never had the occasion to speak at length with my first cousin about this tragedy, for two reasons. The first is that we cousins moved to opposite ends of the continent when we were still young, so our relationship has really never developed. But the real reason is that I do not know how to relate to a person victimized by mutual aid. It doesn't fit. To help victims in need makes sense, but to suffer for helping the neighbor? Even Jesus' parable does not end that way.

Many of us assume that Mennonites invented mutual aid. Hasn't the *Martyr's Mirror* indelibly imprinted in our minds the essence of mutual aid with Jan Luyken's engraving of Dirk Willemsz turning around to rescue his captor? Even though Mennonites have been exemplary in helping their neighbors, neither they nor Christianity invented it.

Mutual aid is as old as human history, for without it humankind could not have survived. Petr Kropotkin, in *Mutual Aid* ("one of the world's great books," says Ashley Montagu) writes, "Mutual aid is the real foundation of our ethical conceptions, and we must trace its existence as far back as to the lowest stages of the animal world."

Kropotkin suggests that there are two major drives in human nature: the self-serving (competitive struggle) and the drive for cooperation (mutual aid). He avers that "in the ethical progress of man, mutual support—not mutual struggle—has had the leading part." Pitirim Sorokin, another Russian, echoing this theme, states that "Western social science has been cultivating an ever-increasing study of crime and sex and hypocrisy but has paid scant attention to positive traits of human beings, their achievements, their heroic actions, their positive relationships" (*Altruistic Love*). The problem for philosophers has long been this: How can these two contradictory drives (self-serving behavior and other-serving motives) coexist in human nature?

This is not an abstract issue. From global ideological struggles to competition between two siblings for the largest piece of pie we can see the self-serving versus the cooperative conflict factor at work. Generally this conflict has been solved pragmatically: Whenever selfish interests have gotten so out of hand as to threaten human society, people have decided to curb the worst excesses. Thus even the United States and Canada, priding themselves on individual freedom, are often forced to pass laws that restrain selfishness for the collective good.

The Christian tradition has maintained that it is the evil power of Satan that makes us self-seeking, unconcerned about our sister or brother. And it has taken the power of God through Christ to overcome our selfishness. But this central truth is so taken for granted that we forget its profundity.

Let us then look closer at how mutual aid fits into our understanding of our rescue from self-centeredness. What is mutual aid? According to Kropotkin, it is "love, sympathy and self-sacrifice" based on "conscience—be it only at the stage of an instinct—of human solidarity." It is the recognition of "the close dependency of everyone's happiness upon the happiness of all." Hence mutual aid is not a matter of sharing from the excess of our good fortune. It is not even simply responding to others' misfortune, as Mennonites have generally interpreted it (the

Rani Balla, left, helps women in Bangladesh deposit their weekly savings.

Bonita Friesen (MCC)

The oldest continuously operating Mennonite mutual aid organization in the United States is located among the Swiss Mennonites in the Bluffton-Pandora, Ohio, community. Mennonite Mutual Aid Society, a property aid plan, was organized June 5, 1866. That community also organized the Mennonite Brotherhood Aid Association in 1949. This is the only known community-wide lending agency in the United States operated by Mennonites as an organization without government regulation. Howard D. Raid, *Sharing*, Spring 1989

barn-raising syndrome). At its profoundest level it is the unlimited obligation to seek the welfare (happiness) of others.

In the biblical parable the good Samaritan helped the victim in the immediate context, but, more importantly, he assumed responsibility until the person was as happy as the Samaritan himself. "Take care of him; and whatever more you spend, I will repay when I come back" (Luke 10:35). It is clear that the consequences of my cousin's good neighborliness will be exacted from him until he dies. It is my conviction that the profound implications of mutual aid, namely, the unlimited reciprocal obligations of one person for the other, as exemplified by the traveler in Jesus' parable and by the traveler who benefited from my cousin's efforts, have not yet been fully understood or accepted.

A friend of mine gives a contemporary illustration of the depth of this unlimited liability for neighbors: "My wife and I recently attended an Old Order church meeting in Ontario. At the end of the service, after the ministers had pronounced the benediction, the deacon got up and made an announcement. 'There is still about $5,500 remaining to be collected on the accident in which one of our members is liable. I will be at the church on Wednesday from 9 to 12, and I expect the contributions to be all in so that I can make the full payment on Thursday.' I have no doubt that the deacon got his $5,500 and that the liability was paid off. That to me is the meaning of mutual aid."

Christian mutual aid can only be distinguished from non-Christian aid by the purpose or spirit in which the person expresses solidarity (which doesn't make it intrinsically any more meaningful for the recipient). This means that our solidarity with the neighbor is motivated by the unlimited and unconditional love of God. Thus the degree to which a Christian commits all of life to mutual aid will be significantly greater. Ideally, therefore, Christian (Mennonite, in our case) mutual aid is total lifetime consciousness of solidarity with neighbors, spending all of one's energy toward the welfare of others. A career in Mennonite Central Committee or inner-city mission work approaches the ideal.

Mutual aid (unlimited solidarity with the neighbor) has universal application—from the most momentary and spontaneous act, such as picking up a pencil for a friend, to providing assistance for business people (including farmers) who are in trouble, to providing prolonged hospital care for the aged. An example of the opposite may be instructive. I received a telephone call from a businessman friend who said, "A church member recently loaned a church brother a substantial amount of money to help him meet his obligations, knowing full well the business was undercapitalized and would collapse. When things did not improve, the loaner demanded repayment, which of course the businessman could not do. Hence the brother took the business, which is now doing well. This makes me angry. What can we do about it?" My response was that there was no immediate solution—we have to start at the beginning and teach the meaning of mutual aid.

Let me be blunt. Participating in mutual aid as long as it is economically feasible is a contradiction. Taking mutual aid health or fire insurance as long as it is competitive is missing the point entirely. If the motivation is selfish gain, we are still involved in the Darwinian struggle.

The expression of Mennonite mutual aid, broadly defined, is this: If the activity or program has as its purpose the unlimited responsibility for the welfare of others in contrast to the self-serving intentions of secular institutions, then it is Christian mutual aid, and it is our obligation to participate in it, whether it costs us more or not. A case in point: The Ontario Mennonite Savings and Credit Union makes it possible to deposit funds that can be loaned (with the same careful considerations of fiscal management as in normal banking) for no or very low rates of interest, to those in serious financial straits. OMSCU now has over $600,000 out on loan under such conditions. What is so gratifying and prophetic is that clients have officially voted part of their "profits" into no- or low-interest funds.

The record of mutual aid among Mennonites is legendary. Mennonite Disaster Service stories alone boggle the mind. Unfortunately, Mennonites have interpreted this as service, while mutual aid (we say) is what we share with our own kind. But mutual aid is more than service; it is the unlimited obligation and responsibility for my neighbor's welfare.

Kropotkin gives some worldwide examples of mutual aid that are truly inspiring. He describes the age-old lifeboat associations on the English Channel. Here is one incident. The crews consisted of volunteers "whose readiness to sacrifice their lives for the rescue of absolute strangers to them is put every year to a severe test. If we ask these men what moves them to risk their lives, even when there is no reasonable chance of success, their answer is something on the following lines: A fearful snowstorm, blowing across the channel, raged on the flat, sandy coast of a tiny village in Kent. A small smack, laden with oranges, was stranded on the sands nearby. In these shallow waters only a flat-bottomed lifeboat of a simplified type could be kept, and to launch it during such a storm was to face an almost certain disaster. Yet the men went out, fought for hours against the wind, and the boat capsized twice. One man drowned, the others were cast ashore. One of these last, a refined coast guard, was found next morning, badly bruised and half frozen in the snow. I asked him how they came to make that desperate attempt? 'I don't know,' he said. 'There was the wreck; all the people from the village stood on the beach, and all said it would be foolish to go out; we never should work through the surf. We saw five or six men clinging to the mast, making desperate signals. We all felt that something must be done, but what could we do? One hour passed, two hours, and we all stood there. We all felt most uncomfortable. Then, all of a sudden through the storm, it seemed to us as if we heard their cries. They had a boy with them. We could not stand that any longer. All at once we said, We must go. The women said so, too; they would have treated us as cowards if we had not gone.' "

Are we yielding to the self-interest, competitive side of human striving? Or are we concerned about our solidarity with the human race? If the latter, then the challenge of becoming involved in mutual aid is total. What might the Mennonite community in the year 2050 look like if dreams could become reality? Here is my dream.

Bruce Hildebrand (MCC)

Volunteer Bonnie Cumming (right) with Aldina Favel and her daughter in Aldina's garden at the Poundmaker reserve in Saskatchewan. Mutual aid is more than service; it is the unlimited obligation and responsibility for my neighbor's welfare.

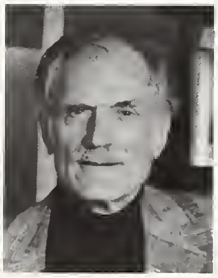
Colleges and other church agencies take out all retirement and insurance policies with church mutual aid organizations and the supporting constituencies help pay any extra cost. Strong educational programs exist to help church members to support the mutual aid vision of the church; Mennonite savings and credit unions operate in all Mennonite communities offering low- or no-interest loans not only to church members but to the impoverished in local communities (We do this in MCC and Mennonite Economic Development Associates abroad now. Why not at home?); congregations sponsor organizations like Habitat for Humanity, which provides housing for low-income families. Congregations sponsor high school and college students, especially those with few resources. Job, career and vocational counseling on the congregational and the churchwide level allow for confidentiality as needed. Financial disaster funds for the business and farming sectors are coordinated through the Mennonite savings and credit unions so that unlimited obligation does not fall on a few individuals already heavily committed to the mutual banking idea. A "volunteering fund" exists to allow people to do mutual aid service who would be unable to because of family and other financial obligations. (Many people can afford to volunteer only when they are no longer physically able.) Scholarship funds are available for individuals or couples in a career change, allowing them to take time off to explore vocational options. A graduated system of institutional mutual aid premiums exists so that those with more resources help those with less (health premiums graduated according to the ability to pay).

Preschool children play a game with Claire Ewert, MCC worker in the Philippines. Our solidarity with the neighbor is motivated by the unlimited and unconditional love of God.

Wally Ewert (MCC)

My dream pictures all members participating in all these activities, whether cheap or expensive.

Mutual aid organizations set up by the church to serve the unlimited liability of fellow human beings are our Christian obligation.



Calvin Redekop is on the faculty of Conrad Grebel College, Waterloo, Ont.

Facts

Mennonite Mutual Aid

"It is exciting to attempt to bring biblical principles to bear on MMA's business decisions and to help our constituency deal with the economic issues we all face as followers of Christ." James D. Kratz, president

James D. Kratz

"We are developing teaching and product resources to stimulate renewal of Christian stewardship and mutual aid in our congregations by the end of this century." Arthur Jost, chairman of the board

Arthur Jost

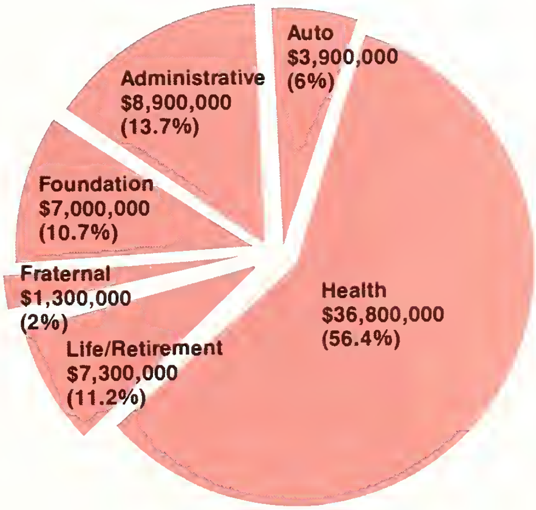
Mennonite Mutual Aid exists to inspire mutual aid and stewardship in Mennonite churches and conferences. We strive to create wholeness for our members and their families through unique financial programs and services.

Mennonite Mutual Aid was created by the Mennonite Church at the end of World War II to provide aid to young men returning from Civilian Public Service assignments. Another early program of MMA was to provide hospital, medical and burial aid for church members and their families. MMA became an inter-Mennonite agency in the mid-1960s as the General Conference Mennonite Church and Mennonite Brethren Church became part of the MMA family.

- MMA encompasses eight separate corporations, ranging from Mennonite Mutual Aid Inc. to Mennonite Auto Aid to Mennonite Foundation. The newest corporation is ShareNet Inc., formed in 1987, to provide group insurance products to employers.
- MMA serves all members of Mennonite churches and related Anabaptist groups. We provide health insurance, life insurance, IRAs, annuities, fraternal benefit programs, and investment and financial planning services.
- We serve about 50,000 members in our health programs, provide coverage for more than 24,000 vehicles and have 20,000 members enrolled in a variety of other programs.
- Our programs are unique because of our foundation in the church and our belief in the biblical ideas of mutual aid and stewardship. One expression of this is our fraternal benefit programs, which supply grants to those in need. Our grants often assist local congregations in helping their members with special needs. Mennonites have always believed in the importance of mutual aid and stewardship. MMA is a modern expression of those beliefs.

Disbursements for 1989 are estimated to be about $65.2 million. Broken down, that includes $36.8 million in benefits to members of MMA health plans, $8.9 million in administrative costs, $7.3 million in life and retirement benefits, $7 million through the Mennonite Foundation, $3.9 million in benefits to Mennonite Auto Aid members and $1.3 million in fraternal grants.

1989 DISBURSEMENT BUDGET



Facts

Money and the Mennonite Church

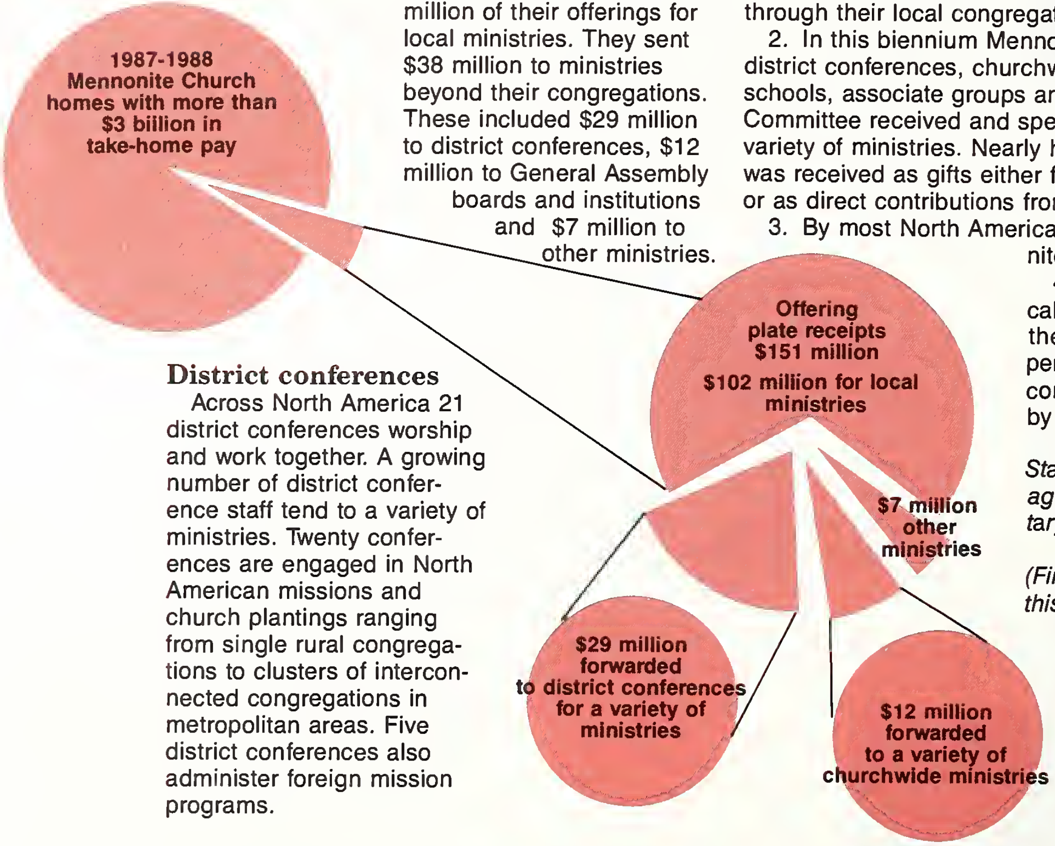
The other day when I was visiting with a church leader he asked whether Mennonites give 10 percent of their income to the church. Before I could respond, he went on to observe that not all giving is channeled through the congregation. Some members give directly to their favorite organizations. He concluded that with so many unknowns any generalizations about Mennonites and money are useless.

I will be the first to agree that our data is incomplete. I believe, however, that we should use the data we have. I offer a sketch of the Mennonite Church and its money in 1987 and 1988.

Mennonite family income tops $3 billion

By conservative estimates, the 53,000 Mennonite Church households had more than $3 billion of take-home pay in the past two years. Out of that income Mennonite families gave $151 million through offerings in their local congregations.

Congregations used $102 million of their offerings for local ministries. They sent $38 million to ministries beyond their congregations. These included $29 million to district conferences, $12 million to General Assembly boards and institutions and $7 million to other ministries.



District conferences

Across North America 21 district conferences worship and work together. A growing number of district conference staff tend to a variety of ministries. Twenty conferences are engaged in North American missions and church plantings ranging from single rural congregations to clusters of interconnected congregations in metropolitan areas. Five district conferences also administer foreign mission programs.

Gifts and other revenue to churchwide agencies reach $162 million

"Other revenues" made up $150 million of operating funds for churchwide agencies in 1987 and 1988. These funds were received as payment for education, books, periodicals, Sunday school materials, assessments and other services. $12 million in gifts made up the rest of the amount received by boards and institutions.

Who received these funds? Mennonite Church boards and institutions accountable to the General Assembly, which are Mennonite Church General Board, Mennonite Mutual Aid, Mennonite Publication Board, Mennonite Board of Congregational Ministries, Mennonite Board of Missions, Mennonite Board of Education, Eastern Mennonite College, Goshen College, Hesston College, Eastern Mennonite Seminary and Goshen Biblical Seminary.

Response

How would I answer the church leader's question about Mennonite giving? I do not know if Mennonites give 10 percent. What I do know is this:

1. Mennonites gave less than 5 percent through their local congregations.
2. In this biennium Mennonite congregations, district conferences, churchwide agencies, high schools, associate groups and Mennonite Central Committee received and spent $366 million on a variety of ministries. Nearly half ($181 million) was received as gifts either from congregations or as direct contributions from individuals.
3. By most North American standards Mennonites are generous.
4. Our Vision 95 goals call us to the joy and the pain of giving 10 percent through the congregation's offerings by 1995.

Stanley Kropf, churchwide agency finance secretary

(Financial data used in this report is unaudited.)

Facts

Division of Administration

"The frustration of trying to meet great needs with limited financial and personnel resources are made easier with our dedicated staff and common goals." Ted W. Stuckey, treasurer and business manager

"I view the Division of Administration as serving the conference, raising the current budget and painting a new vision of stewardship through stewardship education and deferred giving." Wayne Mumbauer, chairman

The Division of Administration handles the business and financial aspects of the General Conference. Three members of the division serve as a board of trustees, the legal representatives of the conference, which is a Kansas corporation.

The Division of Administration was formed as part of the 1968 constitutional change to carry on the work of its predecessor, the Board of Business Administration. The division is composed of nine members, six elected by the triennial conference delegates and three appointed by the General Board.

The division is responsible for promoting the budget in the conference through literature and stewardship education. Ray Frey, stewardship director, and Gary Franz, planned giving director, give leadership to this work.

The division provides services to the program commissions in the areas of accounting, data processing, personnel administration, building maintenance and general office administration.

Church Extension Services (CES), a separately incorporated $4 million corporation, provides loans to churches and church-related entities for capital projects. Individuals and churches invest money with CES at 7 percent interest, and CES loans money to churches at 8 percent. There are currently 44 loans made.

All Canadian contributions flow through the Conference of Mennonites in Canada to receive official Canadian tax receipts.

The fact that COM, CHM, COE and GB are located at the same place allows efficiency in providing supportive services.

The General Conference does not have a per-member asking. Congregations and individuals are asked to contribute as their financial resources allow.

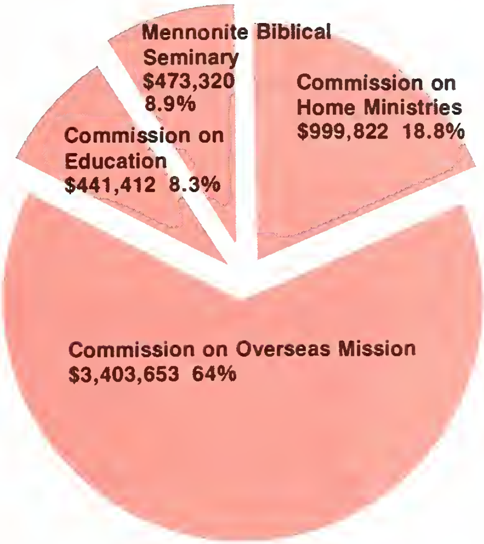
Following Normal '89 the Division of Administration plans to join the communication section of the General Board to form a new Division of General Services.

The primary GB and DA costs are financed through prorated service charges to the program boards. Those amounts are $428,585 and $428,725, respectively.

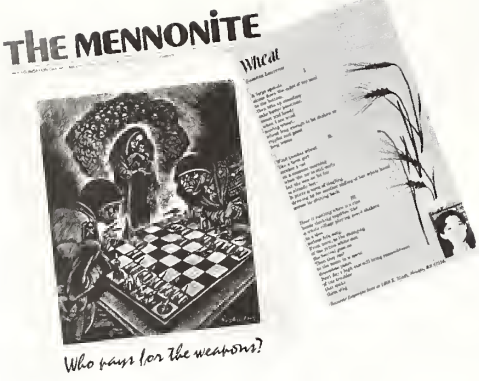
Ted W. Stuckey

Wayne Mumbauer

General Conference Mennonite Church budget for 1989



Total $5,318,207 (U.S.)



The Mennonite was awarded two second-place prizes by the Evangelical Press Association at the annual EPA convention May 7-10 in Springfield, Mo.: the poem "Wheat" by Suzanne Lawrence (June 14, 1988) and the wood engraving "Stalemate" by Fritz Eichenberg (design by John Hiebert) on the cover of the July 26, 1988, issue. EPA embraces more than 350 periodicals, organizations and individual members. Its publications have a combined circulation of more than 22 million readers worldwide.

The international development program at Bethel College, North Newton, Kan., which was chosen in 1986 to be discontinued, was recently given the same status as other continuing programs at the college. This followed an extensive review of the program. Mennonite Voluntary Service and the Commission on Overseas Mission of the General Conference, Mennonite Central Committee, Church World Service and many other church-related service organizations endorsed the program. "COM needs people who come with a wide range of skills and training," wrote Bruno and Wanda Derksen Bergen of COM.

NEWS

Gathered at Men-O-Lan

'Go and teach,' Poettcker tells EDC

Quakertown, Pa. (GCMC)—"Go and Teach All Nations" was the theme of the 191st sessions of the Eastern District Conference held here at Camp Men-O-Lan May 4-6.

Henry Poettcker told delegates to pursue mission outreach. "We no longer need to go abroad to present the good news to other ethnic groups. They have come to our doorsteps. We can witness to them across the back fence or in the corner drugstore or next to the lathe where we work at our jobs," said Poettcker, president of Mennonite Biblical Seminary, Elkhart, Ind.

Two people shared their testimonies about how Mennonites influenced their lives. Obed Dashan, from Nigeria, said that he and his wife, Phena, "probably wouldn't be here" if it weren't for missionaries. Sherrall Nottingham told how she became a Christian through association with the Crossroads Community Center in Philadelphia.

Adding action to words was a service team from EDC Women in Mission and the Women's Missionary and Service Commission of the Franconia Mennonite Conference. This team of 35 people is going to Honduras this summer to help with a project that provides nutritional supplements to squatter villages in San Pedro Sula.

Since a resolution to boycott General Electric was discussed and tabled for the past two years, the peace and social concerns committee used its allotted time for open discussion of this issue. Dave Bartow, moderator, said, "I'm bothered about the militarism in the world when so many people are going to bed hungry. I'm also bothered about boycotts. Let's listen to each other."

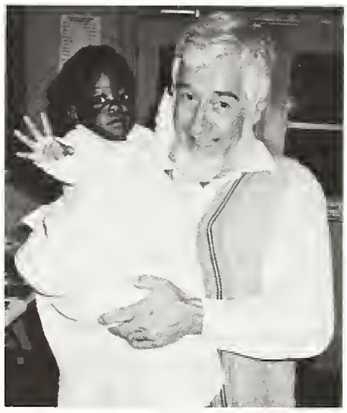
Bob Bartholomew observed, "We all probably fail to write letters . . . upholding companies for good contributions and sharing concerns from our Christian/Mennonite position."

Randy Keeler noted that "a boycott affects so many innocent people."

Harold Greaser felt "we should be speaking to the government instead of the manufacturer."

Charles Sprunger asked, "Does the government make the decisions or does the military complex ultimately make the decisions?"

"The gospel I want to preach is, 'Don't let the world squeeze you into its mold,' " said Mark Winslow, who brought the original resolution to the conference two years ago. "I'm disappointed at the social conservatism that I see in the Eastern District Conference." Delegates were left to make their own decisions.


Curtis Bauman

Arthur Isaak, Sellersville, Pa., holds Obed and Phena Dashan's child. Obed was a speaker at Eastern District Conference.

Many committee reports highlighted the fact that EDC and the Franconia Conference are working together. To name a few: Mennonite Historians of Eastern Pennsylvania are developing The Meeting-House, a center where Mennonite life, faith and history will come together; Care and Share Thrift Shop with the help of 180 volunteers forwarded $200,200 to Mennonite Central Committee in 1988; and peace and social concerns and education committees plan joint activities.

The Men-O-Lan board engaged a professional consultant to refine the details of a 10-year development plan. This will mean additional staff and buildings, including a lodge.

David Hillegas, conference minister, reported that General Conference received a cash settlement of $11,250 for the Smith Corner Church building. The money will be given to EDC for church planting.

A budget of $200,335 was given unanimous approval by the delegates. The budget is a 2.9 percent increase over last year's fiscal budget. This amounts to a per-member assessment of $48.

Conrad Grebel (Dave Bartow) and Menno Simons (Mark Winslow) presented an Anabaptist viewpoint of the Lord's Supper through dialogue. In the middle of the conversation they assumed their own characters and discussed what it means for us today. They concluded, "May we be aware of the fellowship we have with each other because of our faith in Jesus Christ and his atoning death on the cross whenever we partake of these elements together." The delegates shared communion. *Viola Weidner, Quakertown, Pa.*

A federal judge has ordered the U.S. Immigration and Naturalization Service to stop deporting Salvadorans from Bayview detention center in south Texas unless attorneys from outside INS have advised them of their legal rights. Immigration judges there canceled all deportation hearings for Salvadorans May 1. U.S. Judge David V. Kenyon in Los Angeles ruled April 29 that INS procedures at the 5,000-person-capacity Bayview detention camp violated his previous order that INS inform Salvadorans of their right to seek political asylum and provide them access to legal workers and legal materials.

Muriel T. Stackley

Meetinghouse, a Mennonite and Brethren in Christ editors' group, met May 10-11 in Winnipeg. The group meets each year to plan articles to be published in common. In the photo at left, treasurer Gordon Houser of *The Mennonite* and secretary Margaret Loewen Reimer of *Mennonite Reporter* sit on the knees of newly elected chair Steve Shenk of *Gospel Herald*.

NEWS

Hawkley is the new secretary for adult and young adult education

Hawkley

Newton, Kan. (GCMC)—Ken Hawkley, Vancouver, has been appointed secretary for adult and young adult education by the Commission on Education, beginning July 10.

Hawkley, a Canadian citizen, is a 1989 graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind., where he received a master's degree in pastoral ministry.

He will coordinate resource events, relate to church colleges and establish programs related to young adults and adults. Funds from A Call to Kingdom Commitments will help support his work. COE has not had anyone on staff to work with adult or young adult concerns since the mid-1980s.

Hawkley has served as chair of the British Columbia education committee and as a resource person for Project Teach. He and his wife, Louise, have two children, Krysta and Jared.

Youth can build at Normal '89

Newton, Kan. (GCMC/MC)—Young people attending the Youth Gathering in Normal, Ill., Aug. 1-6, will have a chance to hammer away at homelessness, a problem facing many in the United States and Canada.

Youth who decide to take a swing at this problem will work under the direction of a local chapter of Habitat for Humanity, a well-known organization that provides housing for the poor in North America and overseas.

They will renovate houses, move building supplies, design signs, build sheds, help with a garage sale to benefit Habitat for Humanity.

Millard Fuller, executive director and founder of Habitat for Humanity, based in Americus, Ga., will be one of the speakers at the Normal '89 Youth Gathering.

Youth may sign up to serve with Habitat for Humanity on their Normal '89 Youth Gathering registration forms. The project will be limited to 200 youth per day. For more information contact Patrice Claassen, Normal '89 Youth Gathering, Box 347, Newton, KS 67114, (316) 283-5100.

500 Taiwanese Mennonites hold Easter retreat

Joshua Chang preached the Easter sermon at a retreat for the nine Mennonite congregations in Taipei, Taiwan. The 500 participants collected $1,000 to help the newly established Eng-An (Eternal Peace) Mennonite Church in Taipei.

COM

West Abbotsford Mennonite Church invites inquiries for the position of **senior pastor** as part of a ministerial team. We are a congregation of 240 in the central Fraser Valley. Interest and skills are expected in preaching and teaching, counseling and crisis visitation, and outreach and church growth.

Send inquiries or resumes to Alvin G. Ens, 29521 Taylor Road, Mount Lehman, BC V0X 1V0, (604) 856-1348.

The **Commission on Overseas Mission** is seeking an **elementary education teacher** for Hualien Christian School in Taiwan, beginning in August. A certified teacher with some experience is preferred. Openness to teaching a variety of levels in a two-room school is essential.

For more information, contact Bruno or Wanda Derksen Bergen at General Conference Mennonite Church, Box 347, Newton, KS 67114, (316) 283-5100.

Director of Christian preschool and day-care center for children ages 2-6 years, full-time, Monday-Friday. Minimum two year's preschool teaching experience and E.C.E. credentials. Directing experience is an asset. References required. Applications received **until June 30**.

First Mennonite Church, Box 111, Attention: Nancy Brubaker, Reedley, CA 93654, (209) 638-7723.

Goshen College seeks applicants for the position of **director of admissions**, beginning Sept. 1. Qualifications include a conviction for Mennonite higher education, the ability to articulate those beliefs, experience in leading and motivating a strong team and administrative skills and experience.

Send letter of application and resume to Alice Roth, Executive Vice President, Goshen College, Goshen, IN 46526, (219) 535-7501. Applications will be accepted until June 15. An equal opportunity employer.

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MCC Saskatchewan invites application for the position of **executive director** to administer the various involvements of MCC in Saskatchewan, based in Saskatoon.

Present staff component is nine people. Overseas experience preferred but not essential. MCC Saskatchewan is the affiliation of some 115 congregations from seven conferences. Salary and starting date are negotiable. Applications will be received until **July 3**. Application forms and detailed job description available on request.

Address inquiries to Ernest Friesen, Box 1622, Saskatoon, SK S7K 3R8.

Pine Grove Mennonite Church, Bowmansville, Lancaster Co., Pa., is in need of a **full-time pastor**. We are a body of 200 believers who are affiliated with the Eastern District Conference of the General Conference Mennonite Church.

A personal declaration of Christ as Lord of your life and an unbending belief that the Bible is the infallible Word of God are the two most important criteria to fill our pastoral position.

If you are qualified as an ordained minister of the gospel and think that living in a small town would appeal to you, you are welcome to send your curriculum vita to Linford Good, Box 133, Bowmansville, PA 17507.

Mennonite Collegiate Institute invites applications for 1989-90 in the following areas:

CENTENNIAL 1990

Teacher of French—Grades 9-12 French; additional competence in English and/or computers in business is desirable.

Residence life coordinators (2 female and 1 male)—Christian commitment, enthusiasm for working with teenagers, leadership abilities, experience and/or training in counseling, and interest in music or sports are desirable qualifications.

Recruitment director—The major responsibility is to carry out the various phases of recruitment—from identifying prospective students in fall to personally meeting with them later in the year. Organizational and people skills and a commitment to church schooling are expected.

Please send resume to Allan Dueck, Principal, Mennonite Collegiate Institute, Box 250, Gretna, MB R0G 0V0, (204) 327-5891.

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Bethel College, North Newton, Kan., has an opening for a VS position requiring custodial and minor maintenance within the Library Complex. Present VS couple is working six-hour days, five-day weeks.

Contact the Director of Physical Plant at (316) 283-2500 ext. 254.

Bethel College, North Newton, Kan., has an opening for a VS position requiring custodial and minor maintenance duties within the Auditorium/Sports Complex building. Ideal for semiretired couple to work six-hour days, five-day weeks.

Contact the Director of Physical Plant at (316) 283-2500 ext. 254.

Principal needed for **Hopi Mission School**, the only Christian school on the Hopi reservation. Applicants should have teacher certification with elementary experience, desire to work in cross-cultural ministry and commitment to Christian education. Preferred: certification as elementary administrator.

Inquiries to Hopi Mission School, Box 39, Kykotsmovi, AZ 86039, (602) 734-2453.

Applications are being accepted for the position of **youth leader/assistant pastor**, working especially with youth and young adults at Zion Mennonite Church in Swift Current, Sask.

Send resume inquires to Hilda Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

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The National Coalition on Television Violence is asking the University of Notre Dame to discontinue an annual boxing match that is held to raise funds for Holy Cross Missions in Bangladesh. The antiviolence group, based in Champaign, Ill., said it is "hopeful that Notre Dame will be more sensitive to the moral and psychological issues raised by this sport and set an example for the Olympics." Notre Dame, a Catholic school, has been holding the boxing matches on campus since 1923.

At the Ontario Women in Mission conference April 29 in Vineland, the group passed a "Resolution on War Toys." It states, in part: ". . . we will begin a process of reversing this crude and thoughtless 'militarization' of our children by promoting the establishment of War Toy Free Zones in our homes and communities. . . ." It continues, ". . . we encourage the women's organizations in our congregations to write a letter to Canadian war toy manufacturers . . . encouraging [them] to produce toys which encourage creative and constructive play."

As of April 30, A Call to Kingdom Commitments had received $4,273,829, or 77 percent, of the $5,538,527 committed to the General Conference Mennonite Church development plan, reported Ted Stuckey, conference treasurer. To date, $2,282,557 has been disbursed for 66 projects and related expenses.

RECORD

deaths

Ella Garber Bauman, 93, died May 17 in Berne, Ind. She was a member of First Church, Berne. "Dr. Ella" and her late husband, Harvey, served as medical missionary doctors in Champa, India, from 1925-1961. She is survived by one son, Albert, of Columbus, Ohio; three daughters, Harvella Stutzman, Normal, Ill.; Elizabeth Shelly, Hazard, Ky.; and Clara Ann Stauffer, Emmaus, Pa.; 23 grandchildren and 21 great-grandchildren. In addition to her husband she is preceded in death by five brothers, four sisters and a son, Kenneth G. Bauman.

workers

Carolyn Albrecht, secretary to the registrar and admissions at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and *Nevin Albrecht*, on the maintenance staff, are retiring.

John Angell, pastor at Durham (N.C.) Church, resigned effective March 13.

Ron Bailey, City Church of the Brethren, Elkhart, Ind., has joined the AMBS staff as director of maintenance. He succeeds *Paul Stoltzfus*.

Loretta Hilty Baumgartner, Fortuna (Mo.) Church, has been elected Central District Conference representative on the Commission on Education.

Burkhalters

Don Brubaker, *Jeff Gundy* and *Richard MacMaster*, associate professors of social work, English and history, respectively, have been granted tenure at Bluffton (Ohio) College. *Mary Ann Moser*, assistant librarian, and *Stephen Jacoby*, professor of music, were granted sabbaticals. *Delbert Gratz*, professor of history, and *Wanda McDowell*, professor of nursing, were granted emeritus status.

Ed and *Ramoth Burkhalter*, Commission on Overseas Mission workers in India for 42 years, completed their work there May 1 and returned to Berne, Ind., where they will live.

Ron Byler, Elkhart, Ind., will chair Council on Church and Media for the next two years. CCM is a forum of Brethren in Christ, Church of the Brethren and Mennonite churches. *Wilma Derksen*, Winnipeg, continues as vice chair, and *Barth Hague*, Goshen, Ind., is executive secretary.

Howard Charles, *Gertrude Roten* and *Erland Waltner*, professors at AMBS, Elkhart, Ind., are retiring.

James Dunn, Faith Church, Newton, Kan., campus minister and director of church relations at Bethel College, North Newton, Kan., has resigned effective this summer. He began this position in January 1986.

Dunn

Johanna Flores, *Lester Hershey*, *Rigoberto Negron*, *Luis Elier Rodriguez* and *José Vazquez* were speakers at the 41st assembly of the Puerto Rico Mennonite Church. The theme was "Jesus Christ Reconciles."

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LETTERS

Not one free minute?

Christine and I received a letter from someone who had returned from attending a consultation and included a few classic observations. Having participated in numerous meetings myself, I identified. I suspect others in our Mennonite family would also say Amen.

"Of meetings there is little to say except that the brain turns to mush and the seats get hard. When Mennonites plan meetings they are afraid that there may be a free minute and so they schedule beyond the capacity of a person like me to absorb. I was one of the 'listeners' and so had to pay careful attention, but I found my mind drifting more than once. I am not quite sure what these consultations do except give the staff more work."

We appreciate your work in editing *The Mennonite*, which we eagerly await here in Southern Africa. *Harris Waltner, Box 365, Maseru 100, Lesotho*

Compassionate but . . .

The letter "Allow God to Work" (April 25 issue) had good food for thought, and part of the writer's premise was on the mark. But when she says that "homosexuality is a 'gift' from God" she veers off the path of straight thinking.

God plainly tells us he does not desire his children to prefer another of our own sex for the sex act. Show me Scripture that tells us that a loving God would make a gift of what God plainly calls an abomination.

What causes a man (or woman) to prefer another of his own sex for intercourse is a gray area. Scientists, psychologists and others delving into the origin of a person's preference in sexual matters have many theories. There are clinics and Christian counselors who work with homosexuals who truly want to change their life. It is a long process but can be successful.

Yes, we should be compassionate to the homosexuals. *Janice Sudberry, Route 2, Pekin, IL 61554*

Historical veracity

Is it just my pride or am I really concerned about the historical veracity of *The Mennonite*? You will have to decide.

On page 181 (April 25 issue) Maynard Shelly is identified as the current Mennonite representative on the Cycle Committee (Committee on the Uniform Series) for the 1998-2004 cycle of the Uniform Lessons. I note, however, that the news story mentions in passing that "Mennonites, for the first time, will be directly involved in the long-range planning of the Uniform Lessons."

I would be interested in the source of this datum. I do not have ready access to the records, but if my memory fails not, I was a member of this cycle committee in the late '60s, during the time I was a curriculum editor at Mennonite Publishing House and a member of the Committee on the Uniform Series.

A small detail indeed and based on a personal memory, not always a reliable source. Perhaps sometime when I am in the archives of the Mennonite Church at Goshen, Ind., I will check the records to see if my memory is correct. If I remember. *Daniel Hertzler, editor,* Gospel Herald, *616 Walnut Ave., Scottdale, PA 15683*

Editor's note: Maynard Shelly says, "Dan could be right."

A new arts association

The April 25 issue carried a news item about the new association for Mennonite people in the arts. The founding meeting will be held Aug. 5 at Normal '89.

Rodney J. Sawatsky, president-elect of Conrad Grebel College, Waterloo, Ont., will present the keynote address. Participants in that meeting will help determine the immediate direction of the association.

For further information or to provide names and addresses of artists, please write to me. *Philip K. Clemens, College Mennonite Church, 1900 S. Main St., Goshen, IN 46526*

Thanks, Alvin

Having been in Bethel College's performance of *J.B.* (Archibald Macleish's retelling of the biblical "Job") I found "Joe" (May 9 issue) apropos and lively. Thanks to Alvin G. Ens for making the story current to the '80s and '90s. *Dorothy A. Alpert, 8632 E. 96 Terrace, Kansas City, MO 64134*

A milestone of hope

In response to "Four Love Letters" (May 9 issue) add this postscript.

The U.S. farm family was deeply warmed to receive the generous gift of cash from the Hualien, Taiwan, Mennonite women. This aid circled the world and came back. You see, they too had given generously in earlier years and trust that day will return for them.

At first they bristled at the thought of receiving help, but the time was just right to pay a health bill rather than borrow from their children's bank. They wrote a thank-you letter to the Taiwanese friends in the faith. It was translated by a Bethel College student. Love knows no language barrier.

This gift was a milestone in their lives. Hope was renewed. It became an exchange of warmth—giving and receiving. *Lester and Winifred Ewy, Rural Issues Program, Mennonite Central Committee, Box 235, North Newton, KS 67117*

Colleges began for a purpose

Has it been forgotten or is it being ignored that our Christian colleges were founded for the purpose of training missionaries, ministers, teachers and other Christian workers? When I graduated from Bethel College (North Newton, Kan.) in 1947 there were abou two dozen ministerial students, most of whom are now still in the ministry or retired from the ministry. Last year the registrar's office reported that only six upper-class students were majoring in Bible. The founding fathers would "turn around in their graves."

Do we wonder why the Christian church is short of ministers and missionaries? Prayer changes things, and may all prayer warriors who read this bring these issues before the throne of grace daily. *C.B. Friesen, 415 E. First St., Newton, KS 67114*

Support groups are a must

A powerful myth being advanced is that homosexuals cannot change, and since abstinence is too much to ask, the best—even among Christians—is for the homosexual person to have one sexual partner. But why settle for what appears good when the best is possible?

Fortunately many of homosexual orientation are experiencing the grace of God to remain chaste. Some grow into the wholeness of monogamous heterosexuality. I am honored to know some of these courageous men and women because their support groups meet with the support of our church's leadership, and I serve as their pastoral support person. Homosexual people are finding abstinence and change by the grace of God. More than 65 ex-gay ministries exist all over the world.

Don't misunderstand me. A Christian conversion experience, as real as it is, rarely changes the homosexual person's behavior overnight. Emotional hurts are deep. Patterns of falsehood, self-deception and sin are well worn. Changed self-concept and behavior may take years. Nevertheless, change is possible in Christ.

Tragically, many Christians respond to homosexuality out of ignorance, fear and self-righteousness. Just as misguided are those believers who approve of homosexual sex acts. Both extremes fail to convey to the homosexual person the redemption found in Christ.

Christians who do not have an ex-gay ministry in their area should consider whether their congregation or conference might start one. The hope of abstinence and change can be offered to any motivated person through support groups led by pastors, therapists or recovering homosexuals themselves. These support groups should be added to the individual's consistent congregational involvement and, if needed, professional therapy.

Mennonites need to quit arguing over homosexuality and lead compassionate tough-love support groups. Two Mennonite congregations in Pennsylvania host such groups.

If you are a pastor, counselor or caring person who is open to this need, read *The Homosexual Person: New Thinking in Pastoral Care* by John Harvey (Ignatius Press, 1987, 243 pages, $13.95). Attend our seminar on healing ministry for the homosexual at Normal '89. Attend the 14th annual Exodus Conference in Philadelphia June 25-July 1. Write to us at Day One Ministries, 1213 Chew St., Allentown, PA 18102. Whether we can help you or refer you to a recognized ex-gay ministry in your locale, your request for information will be treated confidentially. *Mark H. Winslow, 1528 Chew St., Allentown, PA 18102*

A useful feature

I appreciate the short reviews of resources and materials. This month we got *The Church Clip-Art Book* mentioned in *The Mennonite* and have found it extremely helpful in improving the appearance of our bulletins. *Jim Egli, Box 217, Flanagan, IL 61740*

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EdiTORIAL

Epilogue

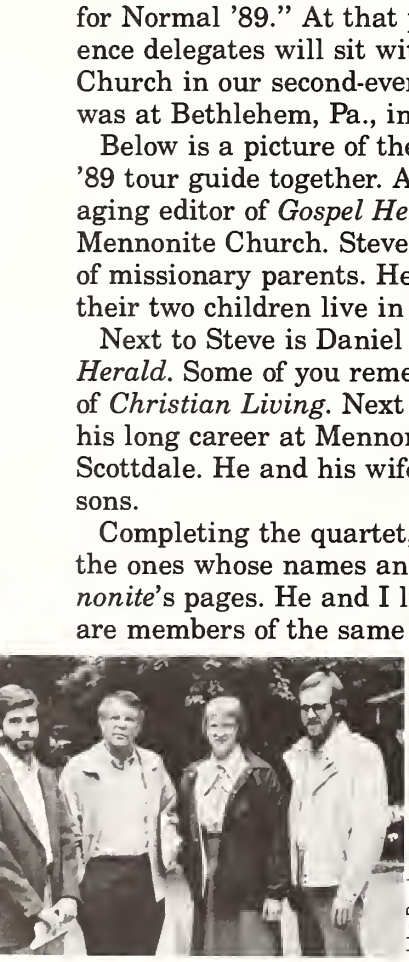
Only an unusual circumstance could persuade me to yield my usual "Prologue" space at the beginning of this magazine. And you must admit, this issue of *The Mennonite* is unusual. (If it's any comfort, the 22,000 readers of *Gospel Herald* are at this moment thinking the same thing about their usually slim magazine.) Forty-one pages of our two magazines are the same, just this once; the remaining seven pages (our news, record, letters, editorial) are unique to each.

Lead writer Rodney Sawatzky, Waterloo, Ont., is perceptive, and his prophetic position at the beginning of this unusual piece is appropriate. Let Rod set you on the course of wading through this "tour guide for Normal '89." At that place and time our conference delegates will sit with those of the Mennonite Church in our second-ever joint session. (The first was at Bethlehem, Pa., in 1983.)

Below is a picture of the crew that put this Normal '89 tour guide together. At left is Steve Shenk, managing editor of *Gospel Herald*, weekly journal of the Mennonite Church. Steve grew up in Japan, the son of missionary parents. He and his wife, Karen, and their two children live in Scottdale, Pa.

Next to Steve is Daniel Hertzler, editor of *Gospel Herald*. Some of you remember Dan as former editor of *Christian Living*. Next year Dan plans to complete his long career at Mennonite Publishing House in Scottdale. He and his wife, Mary, have four adult sons.

Completing the quartet, Gordon Houser and I are the ones whose names and faces you see in *The Mennonite*'s pages. He and I live in Newton, Kan., and are members of the same congregation, New Creation Fellowship. Gordon and his wife, Jeanne, have two young children; I have more-or-less graduated from parenting my three young adults. (Gordon and I are complemented by our editorial assistant, Sharon Sommer, who next month will leave for a year's work for the Commission on Overseas Mission in Tokyo.)


John Bender

The photo was taken last September at the Mennonite Writers Conference at Laurelville Mennonite Church Center, Laurelville, Pa. Photographer John Bender, Elkhart, Ind., is also a primary participant in the gathering of the Mennonite Church information that's in this issue. He sits on the Mennonite Church's Communications Advisory Council and is an information officer for Normal '89.

A year ago Larry Kehler, Winnipeg (general secretary of Conference of Mennonites in Canada), asked a group of General Conference Mennonites from north and south of the 49th parallel, "What would you most loathe to give up if the General Conference should pursue integration with the Mennonite Church?"

Responses included, "The direct participation of congregations in our conferences [assemblies]," "The right to express informed dissent," "Discernment within a congregation rather than authority."

Response to the responses included, "The Mennonite Church may be more diverse than we realize," "Some of our fears are unfounded," "We need to know who we are and what we are, not ready to give up our identity."

In truth we are turning the pages of a new chapter about the Mennonite Church and the General Conference Mennonite Church relating to each other. Those of you coming to Normal '89, listen up and look sharp. Those of you who are not, stick close; the four of us in the photo are some of the ones who will bring Normal '89 to you, also in the pages of *The Mennonite*.

Meanwhile the conversation continues, and all who want to speak will be heard. You can do that in several ways. You may contact the district or provincial representative closest to you. You may contact our general secretary, Vern Preheim, at Box 347, Newton, KS 67114. You may write a letter for publication in *The Mennonite* (same address as Vern's). You may come to a microphone at Normal '89. Whichever way you choose, here is a chance to participate in our church history. *Muriel T. Stackley*

THE MENNONITE

N CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:12 JUNE 27, 1989

5 WEEKS TO NORMAL '89

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Inside:

How one Chinese views Mennonites

A statement on racism for Normal '89

Who are Mennonites?

prologue

On pages 294 and 295 of this issue are our conference's constitutional changes that will be considered by delegates to the triennial sessions at Normal, Ill., Aug. 1-6. This material will also be in the delegate packet. In obedience to the powers that be, this material is now in print and available to you the specified time before the conference.

Two resolutions/statements will also be addressed at Normal '89. One, a "Possible Recommendation of MC/GC Integration," was published in our Jan. 10 issue. If you want a copy (for $2) write me at Box 347, Newton, KS 67114. The text of this recommendation will also be in the delegate packet. Delegates will have the opportunity to vote yes or no to the "deliberate" exploration of MC/GC merger, or "integration." The statement was approved by the general boards of both denominations. Says Vern Preheim, our general secretary, "The exploration of integration will make demands on our leaders, boards, agencies and churches. It's important for the delegates to say whether they want to invest their time and energy in this process."

The second resolution, "A Church of Many Peoples Confronts Racism," is on pages 296 and 297 of this issue.

With our understandable preoccupation these days with news in China, it is appropriate to begin this issue with a Chinese perspective. Read on. *mts*

MENNONITE
Inside:
How one Chinese views Mennonites
A statement on racism for Normal '89
Who are Mennonites
?

How we view each other makes a difference to our faith in Jesus Christ. This goes all directions, to and from these students in China, to and from our lead writer Mr. Lee, to and from the many peoples that are God's people.

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THE MENNONITE

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Perspective from Hong Kong

This is how I see you Mennonites

Peter K.H. Lee

The first Mennonites I came to know in the flesh were Leonard and Lois Smucker in California in the late 1950s. Leonard was pursuing graduate work at the school of theology at Claremont while I was beginning my theological studies. Thanks to my warm friendship with the Smuckers, "Mennonite" has been a pleasant-sounding word to me ever since.

In the intervening years my association with the Mennonite people has developed through the Mennonite missionaries in Hong Hong, especially Hugh Sprunger and Ira Kurtz.

Self-identity and outreach. Mennonite people have a subculture. Many have funny-sounding (to me) European names and are apt to have their in-group shop-talks, like using initials and nomenclatures that are difficult for an outsider. Mennonite folk appear ingrown and introverted. But it didn't take me long to warm up to one after another. Underneath is a quiet friendliness.

As individuals you Mennonites are not self-assertive. You have a stronger sense of community, especially in the congregations, than most Protestant groups I know. You address one another by first names, regardless of age and position. You seem to take the Reformation principle of the priesthood of all believers to heart.

Reading up on Mennonite history, I realize why your forebears consciously chose to stay together and to strengthen their self-identity. Often persecuted, they did not want to conform to what they considered the ways of the world. I recognize a certain simple Christian lifestyle that some of you still want. Mennonites do form a distinct group with recognizable traits. I like some of the values you adhere to.

Nevertheless, the question of your self-identity as Mennonites arises as you move into a changing world. Perry Yoder took me to see the Amish community in Shipshewana. While I find them interesting, I don't think many of you want to keep your self-identity to that extent. On the other hand, do the "Muppies" (Mennonite Yuppies) have the right answer? I hope not.

As someone from the "Third World," I wonder what it is like to be African Mennonites or Chinese Mennonites or Japanese Mennonites. What is their Mennonite identity? Doctrinal beliefs? Is believer's baptism one of these? If so, how are they different from Missionary Alliance members and Baptists? Can the Mennonite identity be seen in lifestyle? If so, what is it in their setting and how can it be cultivated? I believe that your answers have bearing on your missionary outreach.

Mission, peace, justice. Before I came to Indiana I had the perception that Mennonites are able to combine personal piety and social witness. Since coming here, I have heard that some have an individualistic and private pietism and are not primarily interested in social and public issues. Nevertheless, I note with interest that a number of students would like to resolve social conflicts and promote

John Bender

Peter Lee (second from right) poses between Leonard and Lois Smucker and (left) Erland and Winifred Waltner.

community development. I like the spirit expressed in Menno Simon's words, which I am sure most of you know by heart: "The regenerate, therefore, lead a penitent and new life, for they are renewed in Christ and have received a new heart and spirit. . . . They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks, and know war no more" (from *The New Birth*).

I am impressed by Harold S. Bender's classic essay "The Anabaptist Vision," given as a presidential address before the American Society of Church History in 1943. Yet translating such a vision into reality is not simple.

When I read John Howard Yoder's book *The Politics of Jesus*, I was impressed by the problem of power. Of course, Yoder eschews violence, but power is full of ambiguities; it can be a means to do good, but it can also be destructive, and it has its temptations.

J. Lawrence Burkholder struggled with the problem of power in his book *The Problem of Social Responsibility from the Perspective of the Mennonite Church* (his dissertation at Princeton Theological Seminary, 1958). I am intrigued that publication has been delayed for almost three decades because his thesis was considered controversial in Mennonite circles.

Mennonites have the most to give in mission when they witness in a non-violent way to peace and justice.

I have been interested in the equal emphasis given to mission and peace and justice. Mission is discussed in a variety of forms: church planting, church growth, evangelistic preaching, the message of reconciliation. It is my personal observation that the Mennonites have the most to give in mission when they witness in a non-violent way to peace and justice, thus being true to their spiritual heritage.

Mennonites are no match to the Southern Baptist and Missionary Alliance workers in church planting and church growth. But, given a community as a base, mission-motivated Mennonites are more committed to peace and justice than most other evangelicals, and they have a more integral approach to peace and justice issues than some liberal social activists. Once the people in the missionary field can effectively witness to peace and justice, they do not need to worry about building up a church; it will come. But if the churches do not grow numerically as fast as evangelical groups, don't worry about it; the important thing is that you first of all witness to Christ's message of reconciliation.

One of the most valuable books (just a little book) I have read is *Mission and the Peace Witness*, edited by Robert L. Ramseyer. All the essays in it speak of mission and peace in an integral way. That is true to your Mennonite tradition and has biblical roots.

I am excited by what James Metzler is saying: "Shalom is mission." I agree with him. Shalom "should be utilized as a principal guide in fulfilling every aspect of our commission, prescribing both the message and the means of our mission, . . . especially among people who have taken a courageous stance for peace and [community] through the centuries." Having served overseas for many years, Jim knows that in practice that is not always the case in missionary work. I hope and pray that you will keep the vision alive in your mission.

Peter Lee is director of the Christian Study Centre on Chinese Religion and Culture, Kowloon, Hong Kong.

A message (in three parts) to North America

Let's learn from the early Christians

Alberto Quintela

An exciting message, small-group fellowship and personal sharing made the early Christian gospel of salvation spread like wildfire throughout the Roman empire. Christianity emerged as one of the major religions on the globe.

We Christians in urban North America are also faced with the challenge of calling people into Christian fellowship. Urban life separates neighbor from neighbor, creates barriers between strangers. People rush past each other on their way to work, at the store counter or on the road without acknowledging each other.

In this climate minor irritations easily escalate into conflicts. Hurtful words are spoken without concern about their effect on relationships. Only a life-transforming message can heal these. The Christian message can change individuals in North America's troubled society.

1. An exciting message

The early Christians could not contain their enthusiasm. Listeners immediately invited others to come and listen.

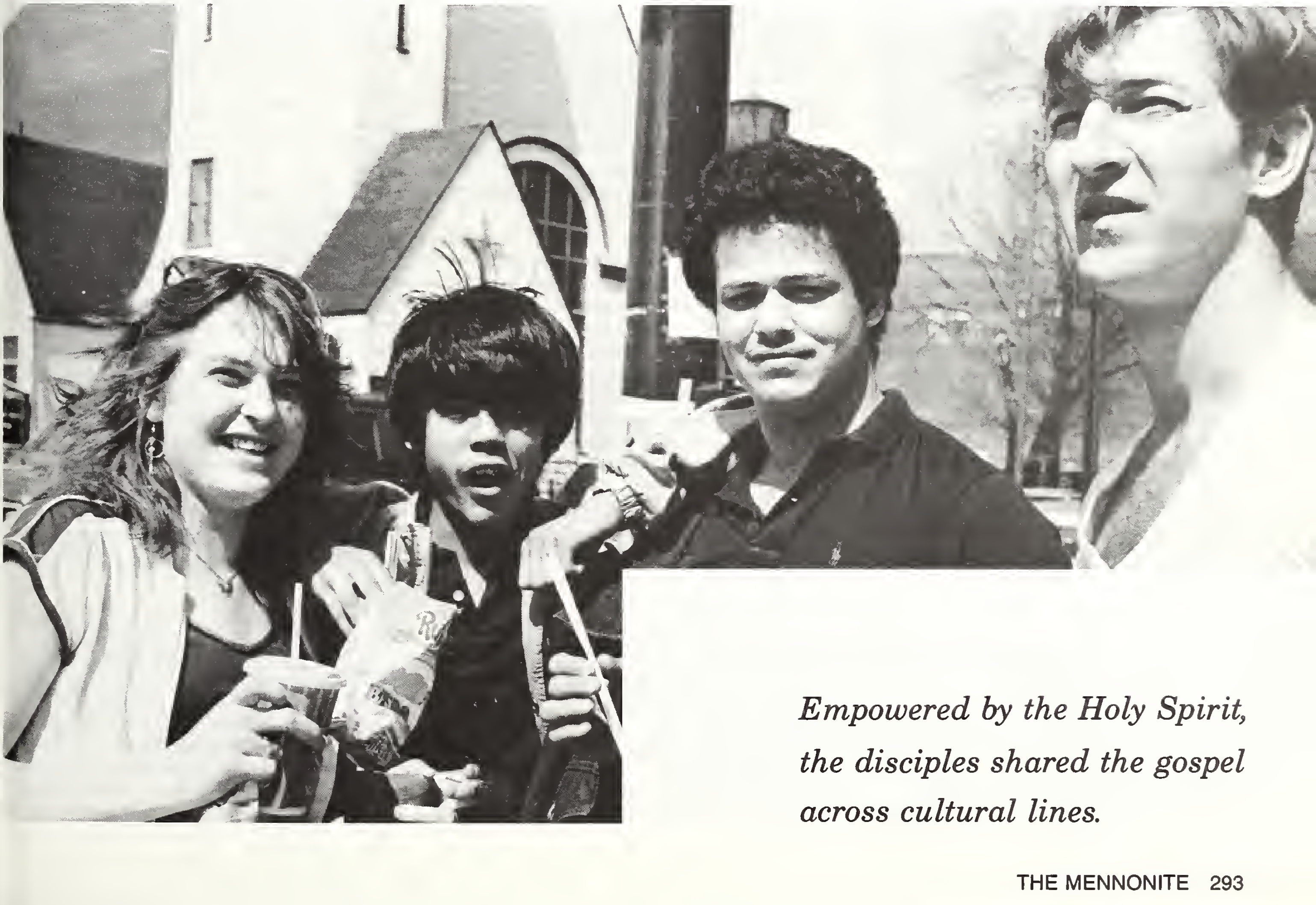
Jesus' message was exciting because it spoke to people. He consistently spoke about life transformation. Regardless of one's social or economic status, the message of salvation could transform one's life. The old would become new, the sinful forgiven.

Jesus freed individuals from political, social and economic constraints. Thus politically powerless people were empowered to view their life as hopeful, as potentially useful in building the reign of God. Anyone who listened instantly became an ambassador.

Jesus injected value into people. Inviting others to come and listen depended solely on the individual's motivation.

Personal sharing: Mennonite worker Bryan Saner (right) with youth in Chicago

Carolyn S. Prieb



Empowered by the Holy Spirit, the disciples shared the gospel across cultural lines.

Proposed constitutional changes

for consideration at Normal '89 conference

The General Board passed seven constitutional changes that must be ratified by the General Conference Mennonite Church at Normal, Ill., Aug. 1-6. A summary of the changes follows. Material in brackets is to be deleted and material underscored to be added. The page number is a reference to the 1984 printing of the constitution and bylaws.

1. The purpose statement is shortened and sharpened. Some of the points in the original purpose statement are now included in the four goals, which were adopted at the Saskatoon conference in 1986 and will appear as four goals under Bylaw I of Section II. The present Bylaw I becomes Bylaw II.
2. The executive staff appointments are now made by the General Board on recommendation of the appropriate commission or division in consultation with the general secretary. The change calls for these appointments to be made by the General Board on recommendation of the general secretary and the appropriate commission or division. This gives the general secretary more involvement in the appointment process.
3. The titles of conference officers are changed from president to moderator and vice president to assistant moderator, which is similar to the other Mennonite denominations.
4. Delegate certificates from member

Let's learn from the early Christians

After listening to Jesus, people could escape the shackles of past behavior. They were now in a new relationship with each other. Jesus ushered in a new world order based on God's love.

Those who were transformed by Jesus' message had to share what they had seen and heard: "Come and see, come and experience what has happened to me."

2. Small fellowships

Jesus devoted a significant amount of his time to small-group dialogue. He taught in the synagogues to groups of Jewish families, 10 or more in number, which met together for worship and the study of Torah.

Jesus participated in these "house churches." They permitted group discussion and the development of individual understanding of the Scriptures.

The organization of these groups along family lines probably tempered the disagreements. The impertinence of the young would be dismissed to immaturity. The pronouncements of the elders would be viewed as the wisdom of experience. Jesus' message of a new reign was undoubtedly debated in these house churches.

Jesus' teachings generated ongoing discussion. New faith was fleshed out on a daily basis.

Family connections were evident in the first disciples called by Jesus: Simon and his brother Andrew, James and his brother John. These disciples knew each other's strengths and weaknesses. In a common endeavor you need to know your co-workers well.

Family connections also bring a sense of trust and credibility. The words of a family member are given greater weight than those of a stranger. But Jesus broadened the definition of family. No longer did it mean only blood relationships.

3. Personal sharing

The resurrection of Jesus revitalized the disciples. Peter's message on the day of Pentecost was so moving that thousands believed and were baptized. Peter spoke from a personal experience.

Empowered by the Holy Spirit, the disciples shared the gospel across cultural lines. Philip began his ministry among the Samarians. He was the first to minister to a person from another nation when he baptized the Ethiopian eunich. Through Peter, Cornelius, a gentile, became a Christian. A church among the Greeks was established at Antioch.

Except for Peter's Pentecost sermon, none of the disciples' initial evangelism efforts were of the campaign evangelism type. Philip's ministry to the Ethiopian was as a fellow traveler. Peter violated the social customs of the day by being Cornelius' house guest.

The disciples continued the evangelism methods developed by Jesus. They presented the message of personal salvation to individuals alienated from each other. They developed one-to-one relationships with the people to whom they ministered. They called people to relationships in small-group settings. They entered people's homes and shared meals with them. They formed bonds with people that could withstand differences of opinion and traumatic life experiences.

In urban North America we are called to enter relationships with others, enthusiastically saying, "Come and see." We are called to develop small-group settings in which the message of salvation and transformation can be communicated in a nonthreatening manner. By inviting people into our homes and into our lives we and they can be nurtured to maturity in Christ. Enthusiasm, working in small groups and open sharing—these can help us bring Christ's message to our troubled society.

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congregations will be submitted to the general secretary's office rather than to the conference secretary.

5. Central office employees may not hold elected positions in the conference. Seminary staff and faculty may be elected to commissions. The change stipulates that seminary administrators may not serve on the General Board because of a potential conflict of interest and adds a statement that elections which cause conflict of interest should be avoided.
6. The change allows the conference to create offices in places other than at the central offices in Newton, Kan. This allows dispersed staff in Winnipeg, for example.
7. A clause about procedures for withdrawing from General Conference is in the section on duties of congregations. The change moves this material into an existing bylaw on withdrawal.

Article I. General (page 7)
Section II. Purpose

The purpose of the General Conference Mennonite Church is to proclaim Jesus Christ through appropriate ministries throughout the world to the end that persons may put their trust in God and receive Jesus Christ as Savior from the guilt and power of sin and serve him as Lord in the fellowship of the church; and to assist congregations in Christian worship, nurture and witness; and together to understand more adequately the essence of the Christian faith and accept its implications for total living.

We acknowledge the Holy Spirit and the Scriptures as source for counsel and direction in fulfilling Christian responsibilities.

Bylaw I. Conference Goals

1. Evangelize. To evangelize is to share the good news of Jesus Christ by word and deed, calling persons to accept salvation in Christ, and to form vital Christian communities of love and service to others, in all parts of the world.

2. Teach Biblical Principles. We aim to teach basic doctrines of Christian faith, including distinctive Anabaptist emphases of believer's baptism, the peace witness, discipleship, the ethics of love and mutual caring within the church. This is part of our ongoing task of nurturing persons and congregations.

3. Develop and Train Leadership. To equip Christian leaders to serve our churches and communities at home and abroad in a variety of ministries.

4. Seek to Achieve Christian Unity. We seek to discern the nature of Christian unity, demonstrating and seeking such unity among ourselves, in our relationships with other Mennonite groups and in fellowship with other denominations which confess Jesus Christ as Lord and Savior.

Article II. Polity and Membership (page 13)
Section II. Membership

D. **Duties.** As a member of the General Conference, the congregation shall have the responsibility to be loyal to and support the work of the conference. Specifically:

5. In recognition of our bonds in Christ, each congregation is to take seriously the need to be in open dialogue with responsible persons in the General Conference, to share concerns with the conference and to receive representatives who come to share the programs and perspectives of the conference. If there is serious disagreement, either party may initiate discussion to seek a resolution. [When a congregation is giving consideration to withdrawal action, no final decision will be taken prior to discussions with an official representative from the conference who will share the concerns of the conference.]

Article III. General Conference Sessions (page 17)
Section II. Delegates and Votes

D. **Certification.** The office of the general secretary [conference secretary] shall receive and record the credentials of delegates. These credentials must be presented in writing and shall be in the hands of the secretary 10 days before the conference convenes. Questions in regard to certification of delegates and assignment of proxy votes shall be referred to a credentials committee.

Article III. General Conference Sessions (page 18)
Section III. Elections

B. **Qualifications.** A member of any conference congregation is eligible for election as a conference officer or member of a conference commission, board or agency. No person shall serve in more than one such elected office at one time. Members of the General Conference staff are not eligible for election or appointment to conference offices, the General Board, the divisions or the commissions. Members of the seminary administration are not eligible for election to the General Board. Questions regarding eligibility shall be referred to the General Board for resolution. Elections which cause a conflict of interest shall be avoided.

C. **Officers.** The officers of the conference shall consist of a [president, a vice-president] moderator, an assistant moderator and a secretary.

Article VII. Administration (page 40)
Section II. Offices

A. **Central Offices.** [The General Conference shall maintain a central office to carry out its work and manage its affairs, under the overall direction of the General Board through its Division of Administration.] General Conference offices may be established at sites other than the central office by approval of the General Board. The general secretary working with his or her staff, primarily the business manager, shall be administratively responsible for the central office.

Article VII. Administration (page 35)
Section I. Staff Members

B. **Executive Secretaries.** An executive officer for each program commission, called the executive secretary, shall be appointed by the General Board upon recommendation [by the commission and in consultation with the general secretary] of the general secretary and the commission. . . .

A church of many peoples confronts racism

Proposed statement for adoption at Normal '89

"Many Peoples Becoming God's People" is the theme of this joint gathering of the Mennonite Church and the General Conference Mennonite Church Aug. 1-6, 1989, in Normal, Ill. Our theme is an expression of our ethnic diversity and thus a cause for celebration. We are becoming more like the church for which our Lord prayed (John 17:20-23, 34-35; Ephesians 2:11-22).

It is surely a gift of God's grace that the generations of Mennonites now living can witness the worship of our churches in North America in at least two dozen languages—Amharic, Arapaho, Blackfeet, Cantonese Chinese, Cheyenne, Choctaw, Creole, Cree, English, French, Garifuna, High German, Hmong, Hopi, Indonesian, Laotian, Low German, Mandarin Chinese, Navajo, Saulteaux, Portuguese, Spanish, Taiwanese and Vietnamese.

That some of these worship languages seem unfamiliar to many of us is merely a measure of our new beginnings toward a church of many peoples. We recognize with sorrow that we are part of a society established by invading the lands and the rights of earlier residents and by importing and enslaving other human beings. Many of our sisters and brothers, descendants of those early victims, still suffer from the prejudicial attitudes of the majority and from economic and other manifestations of racial bias. At this gathering we are affirming in prayer, worship and fellowship that we intend to become one church of many peoples. We recognize that our response to God's will in this matter will call for repentance from sinful attitudes in our own hearts. It will set us apart from some of the sinful directions of our North American societies, in Canada and the United States.

Racism is a particular social reality our Lord asks us to confront in becoming God's people. There are those in our societies who actively promote racial strife and the domination of one race over others. Many resist equal opportunities for minorities in immigration, education, employment and housing. Sometimes the social climate allows hate language in the public media, harassment on college campuses, gang beatings of minority people, defacing and arson of churches and synagogues, public demonstrations by hate groups, terrorism against minority means of livelihood, and even murder. The movements in many areas of North America to uphold English as the sole "official" language may tend to foster such hurtful racial attitudes and give sanction to unacceptable public behavior.

We reaffirm our previous statements, made in the 1960s, on various racial concerns. Yet too often we have been silent in the face of these injustices. We commit ourselves anew to witness and work for racial justice in our communities.

The foundation for our concerns is that we have become one in the blood of the crucified Christ (Ephesians 2:14), and our membership is to be drawn from every race and tribe and language and nation (Revelation 9:5-10). Our public witness to this fact is an essential part of our evangelism. As representatives of Mennonite congregations throughout North America, we declare here and now that expressions of racism are sin and are never acceptable in our Christian life. They must also not be accepted in silence in any of our personal, work or leisure relationships.

As Many Peoples Becoming God's People churches, we encourage our congregations to identify and speak out against all forms of racism in our communities. This will require study to recognize subtle forms of racism in the media, in social practices, housing and employment patterns and even within the church. It will require us to learn to know and become known to the victims of racism who live among us so that we may publicly stand with them. Those who practice racial abuse and discrimination deprive themselves of the enriching variations God intended for the human family. We need to find ways to experience the joys and challenges of racial diversity through our social interactions and residential choices. Where congregations are predominantly of one race, initiatives should be taken to foster fellowship with congregations of other racial heritages. Where feasible, congregations should join in projects of common service and witness.

We confess that our church institutions—district and provincial conferences, churchwide and inter-Mennonite agencies, our colleges, camps and health service centers—have not always escaped our society's pattern of institutional racism. We are called by the gospel to review our practices in employment, promotion, purchasing of materials and inclusion of minorities on boards and committees. Where inequity is found, we need to repent, be reconciled and take affirmative action to correct it.

At least once each year congregations can celebrate the richness of ethnic and racial diversity and examine anew ways we can combat the lingering racism in our society, in our church and in ourselves. Opportunities

A matter of being brown

In our backyard
we planted potatoes, tomatoes
and a few sticks of spices, parsley
and what you call sage.
They grew and yielded.
Plenty of potatoes, tomatoes,
stocks of spices, parsley
and what you call sage.
But they looked a shade brown
and we wondered why.
Dug deep into the ground
and found
that the soil was brown.

We raise three children
in our home.
They have brown eyes
brown smiles and brown skin.
We raise them as
brown Christians
brown Anabaptists,
brown Mennonites.
They think, worship
and behave brown in their faith,
and we wondered why.
Dug deep into the matter
and found later
that we, their mom and dad,
are very brown in nature.

Das Maddimadugu, 120-C Sanjeeva Reddy Nagar, Hyderabad, 500 038, India, is a graduate of Canadian Mennonite Bible College, Winnipeg, and attended Charleswood Mennonite Church in Winnipeg.

for raising awareness may be found in the observance of World Fellowship Sunday on Pentecost (as promoted by the Mennonite World Conference) and celebration of a Many Peoples Sunday. Other opportunities include the observance of Martin Luther King Jr.'s birthday[1] in the United States or remembrance of the Acadians[2] and Louis Riel[3] in Canada. Resources for congregational study will be made available in 1989-1992 by the Commission on Home Ministries and the Board of Congregational Ministries. CHM and BCM are asked to report on the usage of these resources to their respective 1991 and 1992 delegate assemblies.

We ask each congregation, district and provincial conference, board and commission of the Mennonite Church and the General Conference Mennonite Church to give renewed attention to issues of racism. Particular encouragement and support is needed for the development of leadership of all ethnic and racial groups from local to church-wide levels.

The vision God gave Peter, that "God knows no partiality" (Acts 10:34), is still needed today. Let us pray for courage to be a people of God who fulfill that vision.

Notes:

[1] The birthday of Rev. Dr. Martin Luther King Jr. (1929-1968), a civil rights and non-violence leader, is celebrated as a national holiday in the United States on Jan. 15. Various states' commemorations are held on other days in January.

[2] The Acadians were French settlers in what is now Nova Scotia. In 1755 they were rounded up by the British and expelled. Many fled to what was then French Louisiana, where their descendants today are known as "Cajuns." Other sizable numbers returned to the Madawaska region of Maine and New Brunswick.

[3] Louis Riel (1844-1885) was a Métis (mixed native and French) leader from Assinboia, Man. The "Riel Rebellions" of 1869 and 1884-1885 established short-lived provisional governments which attempted to resist English domination in settlement of the Canadian West. Riel was tried and hanged in Regina on Nov. 16, 1885. He is regarded by many as a French-Canadian and native people's patriot.

Robert R. Hull, for the GCMC Commission on Home Ministries
Edgar Metzler, for the MC Board of Congregational Ministries

Approved by the GC General Board: March 7, 1989
Approved by the MC General Board: April 8, 1989

THEN AND NOW

A tiny book explains a giant resistance

Walter Klaassen

When I was working in the British Museum Library in London, I ordered up an old Anabaptist book with the title (translated) *Account of our Religion, Doctrine and Faith.* The book is small, measuring about three-by-two inches and perhaps 1½ inches thick. A book that size could easily be concealed. The writer was Peter Rideman, an outstanding leader of the Anabaptist communities in Moravia. The work, written in prison in 1540-41, was an attempt to explain to the authorities of the Duchy of Hesse what the Anabaptist faith was so that at least they would not persecute them for the wrong reasons.

Unlike many Anabaptist writings, the work is written with a clarity and economy of words that is a testimony to the writer's skill and intelligence. It contains many passages of interest to the Reformation historian. One of them bears the title "Concerning the temple and why we won't go into it." "Temple" was the word often used by Anabaptists for the numerous churches and cathedrals of medieval Europe. Rideman writes that because Christ has come, the need for places symbolizing God's presence has passed. God now dwells in the church, which is the company of believing disciples.

But once that is said, Rideman proceeds to the real reason that they will not go into these "buildings of stone and wood." It is an argument from history. The ancestors of these buildings, he argues, basing himself on histories he was using, were pagan temples. The sites of pagan worship in the Germanic lands were turned into "churches . . . when this country was forced by the sword to make a verbal confession of the Christian faith." Small wonder then, he argues, that the true faith was perverted when pagan temples became Christian churches, and pagan gods were transformed into Christian saints. Anabaptist writers often got their historical facts wrong because few of them were scholars. But in this case the historical facts as Rideman presented them were close to the truth. No wonder the Catholic and Protestant clergy resented a work like Rideman's and sought to destroy it.

The point of this story is that we modern Mennonites ought to be equally concerned to know the origins of the ways of thinking and acting and of the institutions that have become part of our church life. The following is a list we ought to consider for such study:

- our idea that we build the kingdom of God by our unceasing and frantic activity;
- our idea that churches in order to appeal to people need to be successful in numbers and program;
- our idea that the gospel is a product we have to sell and that we need to use all modern commercial techniques to market it;
- the rapidly growing idea that the worship of God is a show by which we entertain God and each other;
- the idea that national flags, which are exclusive, nationalist and military symbols, belong in our churches.

None of these is Christian or Anabaptist. Where then do they come from?

Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the sixth of 12 columns linking current events with stories from Anabaptist history.

Dorothy Friesen, who was in the Philippines during January and February, expressed regret at the lack of news in the United States about the Philippines. "One [U.S.] State Department official we talked to . . . said that the major papers . . . are withdrawing their reporters in the Philippines because 'there is nothing to report.' I guess aerial bombings, 200,000 internal refugees, 2,000 political detainees, 363 torture victims, 368 persons killed by the military or paramilitary and 73 disappearances in one year is not news."

David Weaver, a native of Uniontown, Ohio, departed June 6 for a six-week Christian Peacemaker Team assignment on the West Bank, where he will work with a community organization. He is the first person to go to the Middle East with CPT under a cooperative arrangement with the Palestinian Human Rights Commission. A 1986 graduate of Eastern Mennonite College, Harrisonburg, Va., Weaver has been teaching business courses for the past two years at Central Christian High School, Kidron, Ohio. For information about other CPT openings, write CPT, 1821 W. Cullerton, Chicago, IL 60608.

NEWS

Rooted in the Scriptures

CPTs bring righteousness, peace together

Chicago (Meetinghouse)—"This entire conference was an expression of worship," stated Old Testament professor Millard Lind, Goshen, Ind., referring to the Christian Peacemaker Teams conference here May 26-29.

The only militant language that the 121 participants might have expected in this gathering of peace activists came out of the Old Testament. "Read the 37th chapter of Isaiah," challenged Lind, "where the prophet, well-versed in politics, faces off with the ruler Senacherib. But remember, Isaiah's boldness in international relationships is possible only because of his having met the Holy One" and been cleansed back in chapter 9.

Putting legs to that requirement of cleansing, Lind (seminary professor), Thomas Yoder Neufeld (of the Conrad Grebel College faculty), and Marlene and Stanley Kropf (Mennonite Church staff people) led in morning and evening Bible study and worship. No "rulers" were confronted as part of the weekend conference, but non-violent training for faith-based resistance was included in the weekend. "Faith-based resistance," said trainer Tom Cordaro, "makes one a lightening rod." CPT continues to discern ways and places for people to integrate their faith with action.

Muriel T. Stackley

About 50 from the CPT conference swelled the ranks of Veterans for Peace and Vietnam Veterans against the War for a Memorial Day observance in downtown Chicago. After speeches about "better ways to resolve conflict," and the singing of peace songs (some led by Jane Miller, St. Paul, Minn.), carnations were distributed, to be placed in the fountain in memory of victims of war. (Second from the right is Dorothy Friesen, Chicago. Third from the right, facing the camera, is Fred Snyder, Kitchener, Ont., a veteran turned peacemaker, who addressed the rally.)

"I'm looking for a kiss," said keynote speaker Hubert Brown, referring to Psalm 85:10, where "righteousness and peace embrace." He called participants to "join forces with God to bring hope to people in anguish from oppression, just as Jesus was where the poor were." (Brown is on staff with the General Conference Mennonite Church.)

The question remains. How will these 121 people interested in CPT communicate that vision with their congregations? "The churches won't take ownership of CPT," said Al Heinrichs, of Mennonite Central Committee British Columbia, "until there's a good track record. We must talk to our congregations as equals and be equipped organizationally to do so."

Organization of CPT has been slow, perhaps by definition, as well as fluid. First articulated by Ronald J. Sider at the 1984 Mennonite World Conference, CPT was given shape in December 1986—that meeting called by the Mennonite and Brethren in Christ Council of Moderators and Secretaries. "I do not lose heart at the slowness of CPT's growth," said Vern Preheim, representing that group. "A slow-growing tree is stronger." Coordinator Gene Stoltzfus, Chicago, insists that CPT retain a measure of spontaneity, based in faith.

Participation in peacemaking, with the endorsement of CPT, continues to take many forms. Phil Stoltzfus has documented 75 such events, and the first international peacemaker, David Weaver, left June 6 for Palestine. The group listed eight other emphases for the immediate future: homelessness in the United States, joining the Innu resistance to low-level military flights in Labrador, Central America accompaniment, South Africa and the Philippines, local military contractor research, military transportation monitoring, faith and resistance retreats, communities of resistance.

Six Mennonite Central Committee workers from two southern U.S. service units joined more than 400 people of faith for a liturgy and non-violent witness against the Trident Submarine on May 6. More than 50 people blocked the entrance to the naval base in King's Bay, Ga., and received warnings from state police officers. Eighteen others, including Jody Miller Shearer, an MCC worker in New Orleans, crossed the property line onto the Navy base and risked federal arrest. He was to appear before a magistrate June 12 for sentencing.

Peacemaking is becoming increasingly popular as nations grow weary of military conflicts, says Samuel Lewis, president of the U.S. Institute of Peace and a former U.S. foreign officer for 31 years. Lewis recently cited improved relations between the United States and the Soviet Union, Soviet withdrawal from Afghanistan and numerous signs of change in African and Asian countries as examples of frustration with extended armed conflict. However, he said, "Even when achieved, the peace will be very fragile because many underlying problems remain unresolved." The peace institute was authorized by Congress in 1984 and has a 30-member staff.

Twenty-seven West German physicians have signed a document against nuclear weapons and war medicine in which they refuse to become involved in "any exercise or study of war medicine." The doctors, all from the Stuttgart region, are convinced that nuclear weapons are incompatible with Christian faith. They deny the legitimacy of the policy of deterrence and the use of chemical and biological weapons.

NEWS

Muriel T. Stackley

From CPS to CPT: "We're the ones who were in Civilian Public Service 40 years ago," says Roy Umble, Goshen, Ind., speaking for Seniors for Peace. "We're ready for a second time around. That's why we're at this Christian Peacemaker Teams event."

Steering committee member Robert Hull describes that group's work in three parts: (1) envision and program peace training and action in North America and (with Mennonite Central Committee) overseas, (2) enable congregations to have local peace teams and (3) convene an annual conference and training event. Participants agreed that active peacemaking must be biblically rooted. While actions for God's shalom takes many forms, a unifying factor, articulated by Glory Kindy of Indianapolis, is, "Lord, what will you have me to do?"

"Many of our number," concludes Gene Stoltzfus, "have been in service assignments with the poor. We are ready to do more. Anabaptists have a historic contribution to make, and CPT can do some of this." *Muriel T. Stackley*

CPT in Europe: pulling up their socks

Maarten van der Werf, of Nunspeet, The Netherlands, is secretary of the European Mennonite Peace Committee. At the Christian Peacemaker Teams conference in Chicago, May 26-29, he said that their churches are giving sanctuary to Christian Syrian and Tamil refugees. The current emphasis in Europe is on environmental issues. Their slogan is "Justice, Peace and Integrity with Creation." The Dutch Council of Churches has asked Mennonites for advice on this. So, said Van der Werf, "we're looking into our history to see what we have to offer. We find that in the past we Mennonites were radicals."

European Mennonites are preparing for the November meeting of the North Atlantic Treaty Organization, where they plan to protest the establishment of a NATO base in Labrador. "This," he said, "needs to be organized by us in Europe. Now it's time to do something. We better pull up our socks and get moving."

Also needed, said Van der Werf, are observers for the election in Namibia. "These should be German," he added, "because they can enter Namibia without visas. We're going to work at this." *Muriel T. Stackley*

Muriel T. Stackley

Maarten van der Werf, standing at right, describes what European Mennonites are about regarding peacemaking.

A military contract can be for chocolate

"We need to update our understanding of what it means to be a conscientious objector," said Titus Peachey at the May conference of Christian Peacemaker Teams. He and his wife, Linda, have studied the militarization of Lancaster County, Pa. Of the 35,000 prime military contractors, most of whom are in the United States, 50—of all kinds, including chocolate for snack bars—are in Lancaster County.

The Peacheys have formed a support group of Mennonite business people who are constantly confronted with the ambiguities of working in a militarized society. "Their values affect their decisions," said Titus.

He also estimates that Mennonites pay about $16 million a year in war taxes, compared to about $14 million to their congregations and other Mennonite institutions.

Short-term overseas service opportunity. Reconstruction coordinator needed in Nicaragua Aug. 1, 1989, to May 1, 1990. Spanish-language fluency required.

For more information contact Liz Hunsberger, MCC Personnel Services, Box M, Akron, PA 17501; (717) 859-1151.

The first Mennonite congregation in Manila, the capital of the Philippines, has been established. About 20 people gather for worship each Sunday in a former junk shop. Some 30 children and their mothers meet each week for health and nutrition classes. The congregation has also started a sewing project that employs women. The new church was established by Missions Now, the 13-congregation Mennonite church in the Philippines.

Akron (Pa.) Mennonite Church dedicated its building and renovation project, which cost over $1 million. The church began in 1959 with a 29-member congregation. Today's congregation includes a community of 450 people with approximately 350 covenant members. The building project includes a Christian education wing, a new sanctuary that seats 475, offices for the pastors and church secretary, a conference room, and an expanded nursery and narthex. Akron Mennonite Church is a member of the Mennonite Church and the General Conference Mennonite Church.

Ed Huddle Studio

Akron Church sanctuary

NEWS

CEE teachers safe; work to continue to China

Newton, Kan.—The 31 Canadian and American teachers in China through the Winnipeg-based China Educational Exchange program are safe, according to reports by letter, telex and phone calls. Some, whose terms were nearly completed, decided to leave a few weeks early.

No CEE teachers serve in Beijing, where most of the confrontations between demonstrating students and the military have occurred. Those closest to the unrest there are six teachers in Shenyang, the capital city of Liaoning province, a 10-hour train ride to the northeast. A telex message June 6 from officials at Northeast University of Technology in Shenyang said that the CEE teachers there "are doing fine since the situation in Shenyang is still OK."

In a June 6 telephone call, CEE teacher Kenny Boyers of Harrisonburg, Va., said that all six CEE teachers in Shenyang were planning to fly to Guangzhou June 9, then continue to Hong Kong.

Nineteen CEE teachers live in Sichuan province in the southwest. A telex June 7 from the Sichuan Education Commission, under whose auspices all 19 work, said the teachers are all safe and well.

Todd Friesen, Elkhart, Ind., who with his wife, Dennette Alwine, teaches at West China University of Medical Science in downtown Chengdu, reported in a June 6 telex to Winnipeg that "the situation there is deteriorating. Sunday [June 4] saw major clashes between students and riot police in front of Mao's [Mao Tse Tung's] statue. Many burning buses and trucks are still there. On Monday morning the police station and the nearby people's market, one block square, were burned to the ground." Two of the city's major hotels had been attacked by mobs of unemployed youth, Friesen added, and this combined with pressure from parents had prompted many of the students at his university to return to their homes in fear.

Friesen said that class boycotts had been in effect at their school since mid-May. He and Alwine were to fly from Chengdu to Hong Kong on June 10, then home.

A second couple, Robert and Mary Karen Gosselink, Waterloo, Ont., who work at a teachers college in the southwest corner of Chengdu, were to fly to Hong Kong on June 12. A third couple, Art and Jeni Umble, Dallas, Texas, teach at an institution about 20 kilometers outside of Chengdu. Friesen's telex said that the Umbles planned to remain at their school, since they felt at that time that the situation on their campus was not dangerous and that many of their students were still attending class.

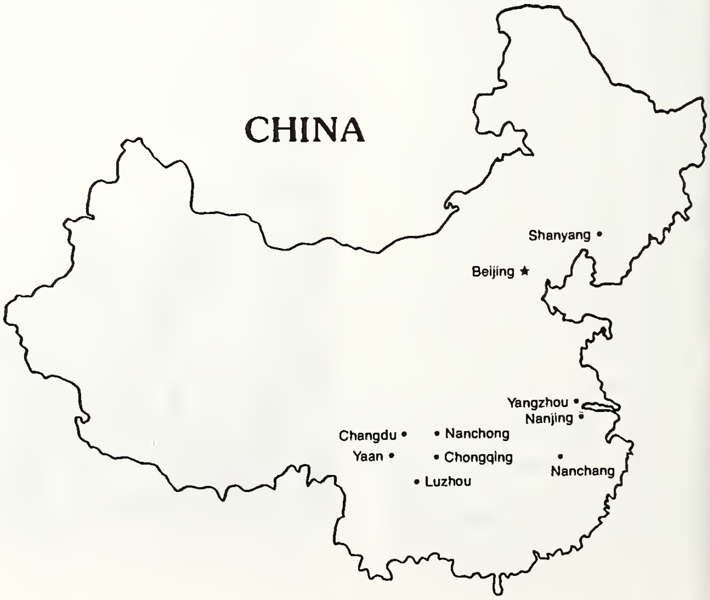
Five CEE teachers work in Chongqing, the province's second largest city. Larry Paetkau and Lyne Courtemanche, Thompson, Man., teach at Chongqing Teachers College. In a June 6 phone call they reported that the city is calm but that transportation is difficult. They and their colleague Erica Jantzen, Toronto, planned to fly from Chengdu to Hong Kong on June 14.

Eight CEE teachers live in four of Sichuan's smaller, more rural towns. It appears that the situation there is calmer than in Chengdu and that the foreign teachers there are well and in no danger.

Six CEE teachers are seconded to a Chinese organization called the Amity Foundation, based in the eastern coastal city of Nanjing. General Conference workers George and Renate Kroeker, Winnipeg, teach at the Nanchang Vocational Teachers College in the capital of Jiangxi province.

Ting Yen Ren, educational coordinator for Amity's teacher projects, issued a statement June 6 to all 80 Amity foreign teachers, giving them the option of departing China with Amity's help if they felt it necessary. However, as of June 13, all of Amity's teachers planned to proceed with their assignments.

CEE still plans to send 11 new teachers to China this fall to join the seven who at this point plan to continue their terms. The program also plans to contact the Dalian Institute of Foreign Languages in Lianoning to ask whether they are still willing to host the CEE language study there July 23-Aug. 18. *Gordon Houser, based on CEE reports*



Instead of the usual five-day conference in a province or region of Canada, the annual meeting of the Conference of Mennonites in Canada will be squeezed into three three-hour sessions in Normal, Ill., July 31-Aug. 1. The conference program will include basic business and reporting items brought forward by CMC's boards and committees. For the inspirational and workshop/seminar aspects, delegates will join the convention of the General Conference Mennonite Church and the Mennonite Church, to be held Aug. 1-6. The theme for all sessions is "Many Peoples Becoming God's People."

The U.S. Senate is expected to vote in the next month on a proposed Hate Crimes Statistics Act, which would require the Attorney General for the first time to compile data on such crimes. A hate crime is any assault, intimidation or harassment that is due to the victim's race, religion or ethnic background. "We have a serious problem with hate crimes," says Joan C. Weiss, executive director of the National Institute Against Prejudice and Violence. According to a recent study in Boston, hospitalization is required by 7 percent of the victims of typical assaults there but by 30 percent of the victims of hate crime assaults.

An Amnesty International poll has indicated that 62 percent of New Yorkers would support—as an alternative to the death penalty—a plan that sentenced a convicted murderer to life in prison, with no possibility of parole, and gave the inmate work in a prison industry where earnings would go to the victim's family. Thirty-two percent opposed any alternative to capital punishment. (*National Catholic Reporter*)

NEWS

'We were inspired . . .'

"These events in China remind us of the fragility of all social organizations. They also remind us of the profound human longing for freedom of expression and association, and the ease with which established governments repress peaceful dissent. We were inspired by the initial non-violence demonstrated on the part of both soldiers and students. We deplore the subsequent repression, violence and bloodshed. We strongly identify with Chinese Christians who are agonizing over the fate of their country and the witness of their congregations.

"North American Mennonites and Brethren in Christ have been enriched in recent years by several dozen Chinese congregations who have become part of our fellowship. These brothers and sisters have been especially pained by the injury and death suffered by thousands in their homeland. . . . During 'such a time as this,' the bond of faith calls all of us to reach out with understanding and solidarity to these Chinese brothers and sisters. . . .

"We urge each congregation to become aware of Chinese neighbors, visitors and students in our communities and to share in their struggle to understand the meaning of these events. . . . We encourage communication with the governments of Canada and the United States to urge the government of China to practice the justice and freedom we believe God desires for all humanity. . . ." *From a letter to Mennonite and Brethren in Christ congregations of North America from China Educational Exchange*

Chinese church leaders: 'God's justice will prevail'

Chinese church leaders contacted China Educational Exchange in mid-June to express their appreciation to concerned North American Christians who have sent letters and telexes in support of the church in China, according to CEE director Bert Lobe.

The leaders asked for continued prayer for Chinese Christians and stated, "We firmly believe God's justice . . . will prevail."

In a May 23 letter, Bishop Ding Guang Xun, president of the China Christian Council and principal of the Nanjing Theological Seminary, expressed strong support for Chinese students demonstrating across the country for democratic reform of China's socialist system. He praised Chinese Christians who have actively supported the movement, saying he is "glad that Christians are making their presence felt in these demonstrations."

Bishop Ding was in Toronto recently to receive an honorary doctorate. He told Lobe how much he appreciated CEE teachers. He specifically mentioned Herta Funk, who served with CEE in China from 1983-87, as "dearly loved" by people there.

Court acquits Labrador Innu: a 'watershed'

Happy Valley/Goose Bay, Labrador (MCCC)—"This is a historic day of great pride and joy," said Daniel Ashini, Innu chief, to the press following the April 18 court decision to acquit himself and three others of mischief charges for trespassing at Canadian Forces Base Goose Bay. "The court has [thus] questioned the foundations on which Canada has worked in dealing with aboriginal peoples in attempting to inculturate and assimilate them."

Judge James Igloliorte's decision to acquit Ashini and 75 others who had walked onto the runway at the base last September was a landmark ruling not only for the Innu, but for all Canadian aboriginal people. Igloliorte dismissed the charges on the basis of the accused's honest belief of Innu ownership of the land, saying that this belief gave them a legal justification.

The judge went on to say that the "17th-century reasoning" of the Crown "magically" acquiring title to the land of aboriginal people has to "be questioned in the light of 21st-century reality."

At the trial, April 4-7, Innu spoke in tears of the social disintegration in their community, the result of the government's policy of assimilation. "People who are oppressed tend to drink themselves to hell," said community leader Peter Penashue. Increased military activity in the area will "be the push over the cliff for these people," said their Oblate priest, Father Jim Roche.

"We cry for our land, our children, our elders," said Elizabeth Penashue, one of the accused. "Why are we in jail? It's for our children to be able to use their land like their elders."

The Crown has appealed the judge's ruling. If the appeal is rejected, and the ruling stands, it will be "a watershed in Canada's dealings with aboriginal people," according to Mennonite Central Committee Canada Native Concerns director Menno Wiebe.

Meanwhile the Innu have asked for a court injunction to halt low-level jet fighter training over their land until the land ownership question is successfully addressed. *Bob Bartel, co-coordinator of MCC's program in Labrador*

The Boulder Summer Peace Institute will hold workshops July 28-Aug. 13 on conflict resolution, non-violence, negotiation, world friendship, peace and feminism, and alternative economics. These will include activities for teens and children. Academic credit may be available. For details or brochures for distribution, contact Liz Moulder, Boulder Peace Institute, 1520 Euclid, Boulder, CO 80302, (303) 443-5042.

Soldiers of the Israeli Defense Forces seized four students from Hope Secondary School, a Mennonite Central Committee-established school in Beit Jala, West Bank, in mid-January. Four soldiers arrived in a military jeep, entered the school and dragged eight boys, ages 14-19, outside to the jeep, where they slapped them. Four of the eight students were allowed to return to the classroom. The four others had their hands tied and were taken by jeep to an isolated area, where they were beaten with clubs, boots and the ends of guns. Staff at Hope later rushed the students to a nearby hospital.

The General Conference Mennonite Church has **deferred annuities**. These can provide you with a secure retirement income.

Contact Gary Franz, Planned Giving Office, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

35 seminary graduates instructed to be servants

Elkhart, Ind.—"Jesus imaged for us the ultimate meaning of leadership," said Luci Shaw, Wheaton, Ill., to this year's graduates of Associated Mennonite Biblical Seminaries. Of the total, 25 received Master of Divinity degrees, five completed M.A.s in theological studies, four in peace studies, and one graduated with a certificate in theology. The graduates are (back row) Ken Hawkley, Newton, Kan.; Ken Grove, Markham, Ont.; Roy Hange, Jordan, Ont.; Bruce Hiebert, Vancouver; Jack Mace, Hutchinson, Kan.; Rudy Franz, Boissevain, Man.; Leon Kaufman, Meridian, Miss.; Calvin Zehr, Goshen, Ind.; (third row) John Waltner, Spokane, Wash.; Terry Nichols, Nashville, Tenn.; Ahmed Haile, Bolo Burte, Somalia; Harold Schilk, Waterloo, Ont.; Linda Marie Burr, Kitchener, Ont.; Lorraine Letkemann, Lethbridge, Alta.; Nicholas King, South Hutchinson, Kan.; (second row) Fred Redekop, Lancaster, Pa.; Dale Shenk, Goshen, Ind.; Valerie Regehr, Winnipeg; Linda Shelly, Newton, Kan.; Darrell Toews, Winnipeg; Bassam Bannoura, West Bank, Israel; Janeen Bertsche Johnson, Wichita, Kan.; (front row) Gayle Wiebe Oudeh, Winnipeg; Anna Janzen, Backnang, West Germany; Marie Chen, Taipei, Taiwan; Ezra Sigwela, Akron, Pa.; Hedy Martens, Winnipeg; Nancy Marshall, Moreland Hills, Ohio; Brenda North Martin, Goshen, Ind.

Not pictured: Ray Bair, Elkhart, Ind.; Sandra Liechty, Lima, Ohio; David Markel, Niles Mich.; Cornelius Rempel, Winnipeg; Dean Roberts, Goshen, Ind.; Bryon Ton, Oyer, Ind.

Howard Zehr

Mennonites in Mexico complete studies

Newton, Kan.—Fifteen students attended the Mennonite Bible School in Steinreich, Mexico, from January through mid-April of this year. The students were from the three General Conference Mennonite churches in Blumenau, Burwalde and Steinreich. Werner and Susan Froese, General Conference Mennonite Church missionaries to Mexico; Art and Leila Wiens, Herschel, Sask.; and Mary Epp, Saskatoon, were the teachers.

Applications are being accepted for the position of **youth leader/assistant pastor**, working especially with youth and young adults at Zion Mennonite Church in Swift Current, Sask.

Send resume inquires to Hilda Schmidt, Chairperson, Pastoral Search Committee, 1150 Jubilee Drive, Swift Current, SK S9H 2A2, (306) 773-6537.

Position available: instructor: office education and business at Hesston College, Hesston, Kan. Full-time, nine-month position beginning **August 1989**. B.A. degree minimum, M.A. or M.B.A. and teaching experience preferred, with strong computer science background. Commitment to Christ and the church. Responsibilities include instruction in office education courses, basic computer science courses and general business courses optional.

Send inquiries to Jim Mininger, Academic Dean, Hesston College, Hesston, KS 67062, (316) 327-8207.

Singles

Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

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West Abbotsford Mennonite Church invites inquiries for the position of **senior pastor** as part of a ministerial team. We are a congregation of 240 in the central Fraser Valley. Interest and skills are expected in preaching and teaching, counseling and crisis visitation, and outreach and church growth.

Send inquiries or resumes to Alvin G. Ens, 29521 Taylor Road, Mount Lehman, BC V0X 1V0, (604) 856-1348.

Live-in house managers (husband and wife) for six-bed residential-care home for adults with psychiatric disorders. Residents participate in partial hospitalization, attend community college or work. Salary: $737/month per person plus room and board.

Send resume to Dr. George Koumaras, Kings View Center, 42675 Road 44, Reedley, CA 93654. Kings View Center is a member of Mennonite Health Services, Inc. EOE

Pine Grove Mennonite Church, Bowmansville, Lancaster Co., Pa., is in need of a **full-time pastor.** We are a body of 200 believers who are affiliated with the Eastern District Conference of the General Conference Mennonite Church.

A personal declaration of Christ as Lord of your life and an unbending belief that the Bible is the infallible Word of God are the two most important criteria to fill our pastoral position.

If you are qualified as an ordained minister of the gospel and think that living in a small town would appeal to you, you are welcome to send your curriculum vita to Linford Good, Box 133, Bowmansville, PA 17507.

Roy L. Klassen, currently head of choral/vocal studies at Fresno Pacific College, will be asking **church choir directors** in the Mennonite Brethren Church to fill in a questionnaire as part of his dissertation project for a doctorate of musical arts at Arizona State University. Other questionnaires will be sent to the **college music departments** eliciting their perceptions of the relationships between their colleges and their constituent churches, especially as it relates to choral music.

The author will plan to make his findings available to the churches through the periodical publication of each branch of the Mennonite church.

For more information contact Roy L. Klassen, Fresno Pacific College, 1717 S. Chestnut Ave., Fresno, CA 93702.

Bethel College, North Newton, Kan., has an opening for a VS position requiring custodial and minor maintenance within the Library Complex. Present VS couple is working six-hour days, five-day weeks.

Contact the Director of Physical Plant at (316) 283-2500 ext. 254.

Bethel College, North Newton, Kan., has an opening for a VS position requiring custodial and minor maintenance duties within the Auditorium/Sports Complex building. Ideal for semiretired couple to work six-hour days, five-day weeks.

Contact the Director of Physical Plant at (316) 283-2500 ext. 254.

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An art exhibit entitled "Visions of Shalom: Mennonite Artists and the Way of Peace" will be displayed at Normal '89. Richard Blackburn, Lombard, Ill., Joseph Alderfer, Chicago, and Michael Krall, Chicago, will select the works for the exhibit. Any Mennonite artist may submit art. All entries must be received by June 30. To enter, contact Richard Blackburn, Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148, (312) 627-5310.

Islam is the world's fastest-growing religion, and by the year 2020, Muslims could double in population to 1.9 billion—25 percent of humanity, population experts John Weeks and Saad Gadalla of San Diego State University say. Their study, "The Demography of Islamic Nations," is being distributed by the Washington-based Population Reference Bureau, a private group. Weeks attributes the growth mainly to the low incomes prevalent throughout the Islamic world. When the economic situation and the status of women go up, he says, the fertility rate goes down.

"Anabaptist Mennonite Faith and Economics: Breaking the Silence" is the title of a colloquium initiated by the Institute of Anabaptist-Mennonite Studies at Conrad Grebel College. Topics for the colloquium, to be held May 25-29, 1990, include "The Role of Work in Mennonite Economics," "Mennonite Economic Disparity and Conflict," "Anabaptism and Entrepreneurship" and "Mennonites and Property." For more information contact Cal Redekop, Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220.

RECORD

workers

Ingrid and *James Baerg*, Peace Church, Richmond, B.C., will begin three-year terms in August as overseas mission volunteers in Japan under the Commission on Overseas Mission. They will be involved in English teaching and church nurture in Oita after language study. Her parents are Ericka (Thiessen) and Rudolf Reinke. His are Elvira and Henry Baerg.

Sharon Basinger, *Susan Bolton*, *Michael Huber*, *Melissa Howenstine* and *Keith Lehman*, the Bluffton (Ohio) College summer touring group Followers, will travel throughout a seven-state area in June and July. The concerts, based on the theme "The Way, the Truth and the Life," will be presented to churches in the Central and Eastern districts.

Karen Epp, Parkview Mennonite Brethren Church, Hillsboro, Kan., began a two-month Mennonite Voluntary Service term May 20. She is a writer for Pride Saskatoon, an alcohol and drug abuse prevention program. Her parents are Norman and Rosella Epp of Hillsboro.

Nathaniel Fields, Alexandria, Va., and *Joyce Oyer Frey*, Archbold, Ohio, have been named to the Bluffton (Ohio) College board of trustees.

Steve Fluharty, Bethlehem, Pa., and *Lois S. Halsel*, Hellertown, Pa., are the new co-directors of Day One Ministries, which is affiliated with Exodus International, "committed to bringing God's healing to gay and lesbian people." Halsel is also the editor of the organization's newsletter.

Baergs

J. Harder

K. Harder

Edith Fransen, Charleswood Church, Winnipeg, has been honored by the Manitoba Foster Parents Association for her work with children and foster parents in Manitoba during the last 22 years.

Delton and *Marian (Claassen) Franz*, Washington, both 1954 graduates of Bethel College, North Newton, Kan., received the Distinguished Achievement Award during commencement weekend in May.

Gary Gates, president of the Evangelical Mennonite Church, has resigned effective August 1990. EMC is a member of Africa Inter-Mennonite Mission.

Jeff Gundy, associate professor of English at Bluffton (Ohio) College, has been awarded the 1989-90 C. Henry Smith Peace Lectureship, a $2,000 stipend. He will study "Beyond Conformity and Opposition: Modeling and Teaching Peace," and will deliver a lecture at Bluffton and Goshen (Ind.) colleges in the spring of 1990.

Mathilde Gyger, Schaenzli, Switzerland, is the new president of the publication committee for *Der Zionspilger*, the official publication of the Swiss Mennonite Church, printed in German and French. She succeeds *Hans Rufenacht*. *Jurg Rindlisbacher* is the current editor.

James M. Harder, South Bend, Ind., will begin in January 1990 as assistant professor and chair of the economics department and business administration at Bethel College, North Newton, Kan. He completed his Ph.D. in economics at Notre Dame University this year.

Karen Klassen Harder, South Bend, Ind., will begin in January 1990 as half-time assistant professor of economics at Bethel College, North Newton, Kan. She is completing her Ph.D. in family and consumer economics this summer.

Dennis Hollinger, associate professor of preaching and church and society at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will finish a six-month sabbatical in Oxford, England, this month.

Stan Hostetter, First Church, Wadsworth, Ohio, has been elected the Central District Conference representative to COM, a six-year term.

Kenneth R. Hull, assistant professor of music at Conrad Grebel College, Waterloo, Ont., has completed his Ph.D. in historical musicology through Princeton University.

David Huron will join the University of Waterloo music department, housed at Conrad Grebel College, Waterloo, Ont., July 1. He is completing his doctoral dissertation, "The Perception of Voice Segregation in Selected Works by J.S. Bach," at the University of Nottingham, England.

Hiroshi Isobe, pastor at Namiki Christian Church, Miyakonojo, Japan, was ordained April 23.

Robert James is the new youth worker at Crossroads Community Center, Philadelphia.

Kim Janzen, Whitestone Church, Hesston, Kan., began a three-to-four-month MVS term March 16 as a child-care worker at Family Centre in Winnipeg. His parents are Juanita and Leon Janzen of Hesston.

Randy Keeler, Hereford Church, Bally, Pa., has been elected Eastern District Conference representative to the

The Human Rights Commission recently passed the strongest ever resolution, in a United Nations body, recognizing the right to conscientious objection to military service. For the first time ever, a communist country, Hungary, cosponsored this initiative. The resolution recognizes conscientious objection as a "legitimate exercise of the right of freedom of thought, conscience and religion" and recommends to countries with compulsory military service "that they introduce for conscientious objectors various forms of alternative service."

Nine tours will be offered at Normal '89, the joint conference of the General Conference Mennonite Church and the Mennonite Church, which will take place at Illinois State University, Normal, Aug. 1-6. Six afternoon tours and three all-day tours will visit places such as Mennonite churches, farms and historic sites in Illinois as well as an Old Order Amish community near Arthur, Ill., and the home of Abraham Lincoln in Springfield, Ill. The tours cost $15-$30 per person. All participants must preregister on the Normal '89 registration form, which provides a detailed description of each tour.

Farmers in the Dodge City, Kan., area are irrigating their lands with treated sewage water. A vast holding pond takes on 3 million gallons a day of treated sewage water from the Dodge City waste water system, the source for irrigating more than 1,000 acres of farmland. The $7 million water treatment facility has been in operation since 1985. The water is disinfected through an ultraviolet light process before it is pumped to the facility at a rate of up to 200 gallons a minute.

RECORD

Commission on Education, a six-year term. He will begin Sept. 1 as half-time EDC youth minister and half-time associate nurture secretary with the Franconia Conference.

Darlene and *Mark Keller*, Faith Church, Newton, Kan., began a one-year North American assignment May 23 at AMBS. They are Mennonite Board of Missions workers serving in Nepal.

Darryl Klassen, South Langley (B.C.) Mennonite Brethren Church, began Feb. 1 as the director of the Native Concerns program of Mennonite Central Committee in British Columbia.

Sarah Klassen, author of *A Journey to Yalta* (documenting part of the Mennonite experience) has been awarded the Gerald Lampart Award in poetry by the Canadian League of Poets.

Victor Kliewer, Altona, Man., will begin as the new lead minister Aug. 1 at North Leamington (Ont.) United Mennonite Church.

Craig Maven, pastor at Deep Run Church West, Perkasie, Pa., has been elected EDC representative to Commission on Home Ministries, a six-year term.

J.B. Miller, Sarasota, Fla., has been elected chairman of the Mennonite Mutual Aid board of directors. He will begin during the Dec. 1-2 meetings when current chairman Arthur Jost completes his term. *Mary Swartley*, Elkhart, Ind., was re-elected vice chairman of the board.

Wayne Nafziger will begin Sept. 1 as pastor at the Hanover-Chesley congregation in Ontario.

Guy Neal, Berea, Ohio, will begin this fall as assistant professor of health, physical education and recreation, head basketball coach and men's tennis coach at Bluffton (Ohio) College.

Glenn and *Marianne Neufeld*, MCC workers in Chile, returned to North America in April. Their return marks the end of MCC's earthquake reconstruction program there, which was begun following a 1985 earthquake. They are members of North Star Church, Drake, Sask.

Thomas Yoder Neufeld, assistant professor of religious and peace/conflict studies at Conrad Grebel College, Waterloo, Ont., completed his Th.D. in April at Harvard University Divinity School. His dissertation is "God and Saints at War: the Transformation and Democratization of the Divine Warrior in Isaiah 59, Wisdom of Soloman 5, 1 Thessalonians 5 and Ephesians 6."

Vernon H. Neufeld, Bakersfield, Calif., received the Outstanding Alumnus Award May 20 from Bethel College, North Newton, Kan.

Amelia and *Newton Old Crow*, graduates of Cook Theological School, Tempe, Ariz., have begun as pastoral leaders at Zion Church, Canton, Okla., and Indian Church, Seiling, Okla. They are replacing *Donald* and *Ruth Inglis-Widrick*, who have completed their work.

David Ortis, pastor at Emmanuel Church, Clearbrook, B.C., and *Herman Stahl*, youth pastor at Eben-Ezer Church, Clearbrook, were among five Mennonite pastors who spent Feb. 18-March 11 in El Salvador, Guatemala, Honduras and Nicaragua. The other three were Bob Friesen, Peter Nickel and Ray Bystron, Mennonite Brethren pastors. Waldo Neufeld, MCC B.C., coordinated the tour in cooperation with MCC's Latin America desk and the respective country representatives. MCC alumnus Peter Andres (in Jamaica) accompanied the pastors.

Bryan Reber, director of public relations at Bethel College, North Newton, Kan., has been granted a 19-month leave of absence to study journalism at the University of Kansas.

Al Reimer, professor of English at the University of Winnipeg, was the guest speaker May 23 at the Lion and Lamb Peace Arts Center symposium at Bluffton (Ohio) College. He is the author of *My Harp Is Turned to Mourning*.

Jim Sauder, Chicago, is the new coordinator of Brethren/Mennonite Council for Lesbian and Gay Concerns, succeeding *Christian Yoder*.

Sieghard Schartner is the manager of El Mensajero ("The Messenger"), a new self-help craft outlet and multilingual Christian bookstore in Filadelfia, Paraguay, which opened April 12.

Elsie Flaming Schmidt, New Creation Fellowship, Newton, Kan., has been named Volunteer of the Year by the Kansas Department of Corrections. She works about 20 hours per week at the Kansas State Industrial Reformatory in Hutchinson, Kan., as assistant chaplain.

Reber

Schmidt

Phillip Scurich, St. Rose Parish, Roseville, Calif., will begin a two-week MVS term June 19 as a maintenance worker at Hopi Mission School in Kykotsmovi, Ariz. His parents are Anita and Peter Scurich of Watsonville, Calif.

Marie Wall, First Presbyterian Church, Smithtown, N.Y., began a two-month MVS term June 7 as a library aide/tutor at Hopi Mission School, Kykotsmovi, Ariz.

Dennis Webber, pastor at Bethel Church, Bloomfield, Mont., and writer for *The Mennonite* (Aug. 9, 1988), has accepted a call to serve Bible Fellowship (Mennonite Brethren) Church, Minot, N.D.

Hiroshi Yanada, pastor at Oyodo Christian Church, Miyazaki, Japan, was ordained April 23.

Youth from First Church, Berne, Ind., will work at Chicago Mennonite Learning Center July 9-16.

—compiled by Sharon Sommer

Three representatives of the Mennonite church in Ethiopia, known as the Meserete Kristos Church, visited First Mennonite Church, Bluffton, Ohio, on June 1. Solomon Kebede, Johannes Germamo and Kelifa Ali expressed appreciation to churches in North America for standing with them during their hour of trial and asked for ongoing moral and spiritual support. The Meserete Kristos Church is an underground church, having suffered severe persecution.

A 12-voice choir from Germany is visiting 22 Conference of Mennonites in Canada churches in British Columbia, Alberta, Saskatchewan and Manitoba June 20-July 19. The choir is composed of young people from Espelkamp, one of the Mennonite churches in Germany whose membership is made up of Mennonite emigrants (Umsiedler) from the Soviet Union. The singers are in Canada on behalf of the Arbeitsgemeinschaft zur geistlichen Unterstuetzung der Mennonitengemeinden in response to a longstanding invitation from the CMC European Ministries Committee.

U.S. military aid to El Salvador is a major factor in that country's "environmental nightmare," several environmental groups charged May 23. Only one in 10 Salvadorans has access to clean drinking water, erosion affects more than 77 percent of the country, and 95 percent of Salvadoran tropical forests are gone, according to Greenpeace USA, the Environmental Project on Central America and other organizations. They called for a halt in U.S. military aid to El Salvador. (*National Catholic Reporter*)

RESOURCES

books

The Art of Passingover by Francis Dorff (Paulist Press, 1988, $8.95) describes how creative change can take place in life and encourages people to live creatively.

J. Lawrence Burkholder's 1958 doctoral thesis, **The Problem of Social Responsibility from the Perspective of the Mennonite Church** (Institute of Mennonite Studies, 1989, $10), is "a landmark document in the ongoing Mennonite (and Christian) dialogue about peace, justice, power and social responsibility," says the *AMBS Bulletin*.

Mennonites in Ecumenical Dialogue on Peace and Justice by J. Lawrence Burkholder (MCC Occasional Paper No. 7) is a 28-page typewritten booklet in four chapters available from Mennonite Central Committee, Box M, Akron, PA 17501.

An additional 2,000 copies of **The Yoder Outsiders**, a novel by James D. Yoder, were recently printed by Faith and Life Press. First printed in October 1988, the book can be ordered for $9.95 U.S. from Faith and Life Press, Box 347, Newton, KS 67114, or for $12.95 Canadian from Faith and Life Press, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Games for All Occasions: *297 Indoor and Outdoor Games* by Ken Anderson and Morry Carlson (Zondervan, 1988, $4.95) has ideas for entertaining people of all ages.

An introductory **sampler of hymns** that will be used in the new hymnal is available. The sampler has about 120 hymns and will be used during worship services at Normal '89. Copies may be purchased for $3.25 U.S. or rented for 25 cents per copy (minimum $2 fee) from Faith and Life Press, Box 347, Newton, KS 67114. The new hymnal, a project of the General Conference Mennonite Church, Mennonite Church, Church of the Brethren and Churches of God of Findley, Ohio, is scheduled for publication in 1992.

Lord, Don't Let It Rain at Recess: *Devotions for Teachers* by Patricia Ann Fisher (Zondervan, 1988, $6.95) is the author's collection of short, whimsical meditations offered in her busy day in the classroom.

Two tapes about healing, spiritual direction, prayer and imaging were recently produced by the Spiritual Emphasis Committee of the General Conference Mennonite Church. On the first tape Claude Boyer shares his thoughts about "**Healing as a Ministry of the Church**," and Gene and Mary Herr talk about "**Spiritual Direction**." On the second tape Clare Ann Ruth-Heffelbower gives guidance on "**Praying with Scripture**," and Marcus Smucker explores the use of "**Imaging in Spiritual Experience**." Each tape costs $5 and may be ordered from the Spiritual Emphasis Committee, Box 347, Newton, KS 67114.

Reading the New Testament by Pheme Perkins (Paulist Press, 1988, $7.95) is a readable guide to the New Testament for high school seniors and college students. This is a second, completely revised edition of the book published almost 10 years ago.

A newsletter that focuses on church planting and church growth, **Growing Churches**, is being published on a quarterly basis by the Commission on Home Ministries of the General Conference, the Congregational Resources Board of the Conference of Mennonites in Canada, Mennonite Board of Missions of the Mennonite Church, and Eastern Mennonite Board of Missions. The first issue was mailed in April to pastors and other interested individuals.

Responding to the Challenges of AIDS is a resource guide for congregations published by Mennonite Mutual Aid, Box 483, Goshen, IN 46526.

In 30 autobiographical essays, men and women from Canada, the United States and Europe reflect on what it means to be Mennonite in a modern world in **Why I Am a Mennonite**, edited by Harry Loewen (Herald Press, 1988, $14.95, $18.95 in Canada).

Putting Love to Work in Marriage by Charles P. De Santo and Terri Robinson Williams (Herald Press, 1988, $9.95, $12.50 in Canada) integrates professional secular insights with faith perspectives on how to achieve and maintain a fulfilling lifelong marriage relationship.

Conflict is centered in either personality or principle; it is not inherently evil nor to be necessarily avoided, according to Keith Huttenlocker in **Conflict and Caring:** *Preventing, Managing and Resolving Conflict in the Church* (Zondervan, 1988, $7.95).

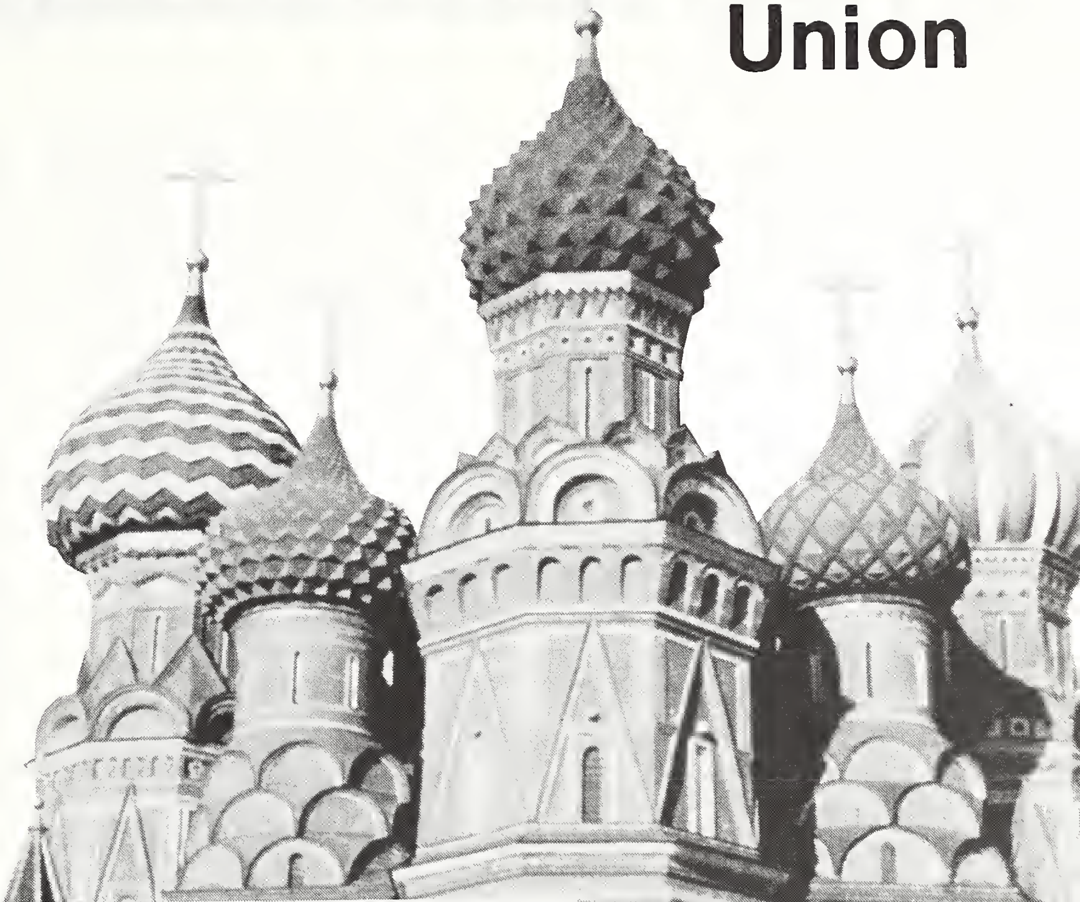
The United States should put aside the East/West struggle in Central America and its fear of social change in the region, says author John Lamperti in **What Are We Afraid Of?** *An Assessment of the "Communist Threat" in Central America* (South End Press, 1988, $8).

Speaker's Sourcebook: *4000 Illustrations and Quotations for Preachers and Other Public Speakers* by Eleanor Doan (Resource for Church Communications, 1988, $11.95) organizes quotes and illustrations alphabetically by topic.

"It's really how to be a good friend" is how author Carol Lesser Baldwin describes lay counseling in **Friendship Counseling:** *Biblical Foundations for Helping Others* (Zondervan, 1988, $12.50).

—compiled by Gordon Houser

The Soviet Union



- *It is a time of possibility. Churches in the Soviet Union are exercising new freedoms and unbelievers are asking how they can know God.*
- *It is a time of growing responsibility as Soviet churches train leaders for outreach, work to foster Bible study with new reference books and commentaries and respond to chances to serve in local communities through acts of charity.*

- *It is a time when church people from other countries can join Soviet Christians in relief and rebuilding projects. MCC is laying plans to help build a children's rehabilitation center in Erevan, Soviet Armenia, and to set up medical clinics in Armenian villages. MCC is also arranging exchanges of health personnel and exploring other service opportunities.*
- *It is a time of new friendship. People in the West and the Soviet Union are working to develop more exchanges, creating a climate for peace.*

It is a time of thankfulness to God. It is a time to pray that things begun will grow in grace, that hopes explored will become reality, that God's people in West and East will be faithful as they face new opportunities.

Mennonite Central Committee

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LETTERS

Editor's note: *These next two letters (by James Schrag and Roger Wyse) are fifth in the sequence of responses to the subject of integration that* The Mennonite *has carried since last November. Dates of the issues carrying other responses are Nov. 22, 1988; Jan. 10, March 28, May 23. Copies of these four issues are available for $2 each (Canadian or U.S.). Write to Box 347, Newton, KS 67114.*

We need both hands

A pastor friend of mine recently pointed out that fear and prejudice exists between MCs and GCs because many still operate from *old* information, *wrong* information or *no* information about the other group. I agree, but I also know that there are still some differences of style and different assumptions in the two groups. Nevertheless, we have reached the point where GCs need more of the communalism of the MCs. MCs have already begun to embrace something akin to the congregationalism of the GCs.

Differences remain in our assumptions about leadership—GCs still want their leaders to fit into a given philosophy of leadership, while MCs will still pick their leaders first and then let them determine the philosophy of leadership. Still, George R. Brunk III's articles (Oct. 25 and Nov. 8, 1988, issues of *The Mennonite*) are correct when he observes that in the main the differences that were once distinctive to one group or the other are now to be found within each group.

Those who fear a loss of distinctives in a merger make a positive contribution to the dialogue. I agree that we cannot merge on the basis of geography. We cannot allow the "larger" group to take over the "smaller" group. Merger must take place only on the basis of principles, with each tradition seen as an equal to the other. In this way the MC minority in Kansas can contribute their distinctives to the GC majority there; likewise, GCs in Indiana or Ohio can preserve their best for the merger with the MC majority in those states.

As the pastor of one of the larger dual-conference congregations (of which there are over 70 now), I have come to view our congregational relationship to two conferences in simple terms of having both right and left hands. In contrast to this, overconcern about "losing distinctives" can simply perpetuate past divisions, leaving most congregations on both sides crippled, having only one hand or the other when they could have both. We need right and left hands in terms of style, resources of tradition and faithfulness, and in concept of mission. New congregations seem to sense this—six of the nine churches joining the General Conference at Normal '89 will be dual-conference congregations.

A common mission and peoplehood is desirable and possible. But I affirm that we must have an orderly, thoughtful and Spirit-led process that results in a commonly held mission. *James F. Schrag, Smithville, Ohio*

Time for integration

The MC/GC issue is close to my heart. The Wayland (Iowa) community was affected by the "differences" many years ago when Benjamin Eicher founded the Eicher Emmanuel Mennonite Church in Washington County in 1874. Wayland Church evolved as a (GC) sister church. Sugar Creek was the big (MC) church of the community. My relatives on my dad's side were mostly all MCs; I could not understand why the two Mennonite groups remained so separate. At an early age I came across *Mennonite Weekly Review*, which contained news of all Mennonite groups; I became a correspondent. This is great, I thought; it may help bring Mennonites together someday. I became engaged to a Sugar Creek girl and was close to the church. However, in 1949 closed communion was still practiced in the MC churches. I could not accept that practice, so Rachel and I were married at Wayland Mennonite; she left the MC church. After a period of years our family moved to the Wellman (Iowa) area, and there was no GC church. Finally the Iowa City MC church accepted us "as we were" (1963), and I became an MC for three years. MCs and GCs are working/worshiping together on several occasions now in our community. *Roger Wyse, Wayland, IA 52654*

Tobacco (alcohol?)

In view of the March 28 issue on alcoholism, I thought you might be interested in this article on tobacco that I came across in *Brothers in Deed to Brothers in Need* (Faith and Life Press). *David E. Ortman, 1119 NW 58th #1, Seattle, WA 98107*

Editor's note: Here are excerpts: "We stand between two fires and are not prepared to fully endorse either. . . . We never found it good policy to be too extreme. Here among our American Mennonites the use of tobacco prevails to a very large extent. . . . Among our Russian Mennonite brethren there are those who . . . have made it a rule in their church that no member of the church shall be allowed to use it. . . . We have received the censures from both sides patiently and meekly and think none the less of those who made them. . . . Then there are those who chew even during services and they spit on the floor . . . to the utter disgust of persons who wish to kneel during prayer. . . . We might say a great deal on this subject. . . . If any of our correspondents send us articles written with moderation and reason, we shall not hesitate to admit them, but for us to say that a man who uses tobacco moderately and temperately is not Christian is, according to our view, too harsh and extreme. . . . And to those who are opposed to its use we would say, while you labor against the habit, do it with moderation and in the spirit of love, that you may do good and that your efforts may be blessed. . ." (*Herald of Truth*, Elkhart, Ind., March 1878, p. 339).

Help rather than shun

About 1 million (10 percent of the total) teenage girls become pregnant each year. Of that number, 30 percent will choose abortion, 10 percent will have miscarriages or stillbirths, and 60 percent will choose live birth. Many of these girls live in our communities, go to our schools, attend our churches. Unfortunately about all the church has done is criticize abortion. This must change.

The church can do at least four things. First, educate our youth about their emerging sexual awareness. This should happen at home; the sex education in school is often devoid of moral content. Also, if sex is created by God and a gift of God, then where is a better place to teach about it than in the congregation? *Teens and Sexuality*, published by Faith and Life Press, is a good curriculum with which to start.

Second, we can give youth honest moral guidance that premarital sex is wrong and why it is wrong. Ample sociological, biological and psychological evidence supplements the biblical teaching that sex outside the marriage covenant is, at the very least, harmful. Churches must gather this information and share it with its youth.

Third, we can provide an alternative to abortion for those teenage girls who become pregnant. The congregation must help its youth know that in this crisis they will not condone but accept; they will not condemn but forgive; and they will not shun but help. The congregation can plan ahead how it will face this issue, how it will counsel the families involved, how it will walk with those families through the experience and beyond.

Fourth, and only after the first three are really present in a congregation, we can continue to condemn abortion as an option for unwanted pregnancies. *Michael Bogard, Northern District Conference youth minister, Route, 2, Box 24, Marion, SD 57043*

Better yet, BYOM

A welcome trend is the buying of products packaged in biodegradable containers. People are increasingly using paper instead of foamed plastic cups. We can go a step further by buying or using products that don't have to be thrown away at all. At our church people rarely use disposable cups. Instead they bring their own mugs [BYOM], and these are kept at the church.

People also do well to buy products that come in reusable containers, such as the return-for-deposit beverage bottles. *Robert Erck, 810 E. Madison, 2 Fl., Lombard, IL 60148*

Settled

We must open our eyes to the power of the Holy Spirit and the truth in God's Holy Word. What does God say about homosexuality? See Leviticus 18:22 and 20:13. God insisted on having an obedient people through whom he could show the world that only he is God. Turn to 1 Corinthians 6:9-11. I have read that God made homosexuals. That's an easy way out. Paul cleared that up in verses 18-20 of the same chapter. See Paul's words in Romans 1:26b-27. We must be concerned about misunderstanding such subjects and should pray for the truth to be acknowledged to everyone. . . .[All] need to be saved from the sins mentioned and that only through Jesus Christ and through him alone. God said it; I believe it; that settles it. *Ellen E. Schrag, Route 1, Box 17, Moundridge, KS 67107*

The Bible speaks of two ways, a right way and wrong way. There is no middle road. One road leads to heaven. Jesus calls it the narrow way. The other road, the broad way, leads to destruction, which is hell. Why is it destructive? Because people on this road are guilty of doing things which are forbidden by God in the Bible, such as lying, stealing, fornicating. It doesn't matter how compassionate you are with any of the homosexuals or any of the others mentioned. Only if they repent and confess their sins will they enter into heaven. It is alarming if people who call themselves Christians call illicit sex not a sin. God forbids it. It is an abomination and destructive for the human race and has no place in the kingdom of God. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). *Peter J.P. Schrag, 1917 Millers Lane, McPherson, KS 67460*

Christians should stop turning to the "persuasive words of human wisdom" (1 Corinthians 2:4-5) and return to the truth of the Word of God. Let us once again come to the place where we are willing to call sin by its proper name. The two areas mentioned in the letter "Allow God to Work" (April 25 issue) are divorce and homosexuality. Scripture condemns both.

God "hates divorce" (Malachi 3:16). Jesus declares that those who marry become "one flesh" that God has joined, not to be separated by man (Matthew 19). Moses permitted divorce due to the "hardness of their hearts" (sin).

Admittedly some marriages are marred and seem hopeless. Surely God does not want a man and woman to remain in such a marriage. The big mistake is to think of only two options: stay in a bad marriage or divorce. God provides a third option; he can and wants to heal marriages. God is capable of healing a marriage where partners "allow God to work." It is man's sinfulness that discounts that God can work and demands its own way.

I have two sermons on homosexuality as dealt with in the Scriptures. I am happy to send copies free of charge. *Edward J. Mooney, Box 250, Sugarcreek, OH 44681-0250*

In "Letters" (April 25 issue) is the statement: "Homosexuality is not a sin." In Leviticus 18:22 we read, "Homosexuality is absolutely forbidden, for it is an enormous sin." *Name withheld by request*

Eat fresh produce

A vegetarian needs less than one acre of land for sustenance; a meat eater needs four acres. Increased use of fresh fruits and vegetables helps in digestion and metabolization of other foods consumed that lack enzymes lost in cooking but that are necessary for better assimilation. Fresh produce may also help neutralize ingested and metabolic toxins that are disease contributors.

Protein needs in food consumption are exaggerated. Bad effects will come from overuse of proteins. Primary foods have to be used wisely in order to be advantageous. Cooking should be avoided. These foods also satisfy the need for unchanged fiber and thus create a favorable environment in the digestive system. Grains should be sprouted. This way nutrients keep their value and multiply enormously and don't have to be cooked, thus saving fuel.

Our brain is nourished by the same ingredients our body lives on. And no one can say that the head is not part of the body. And since health is our most precious wealth, we want to see it in all of our fellow men. Without it proper functioning is impaired.

Frugal eating and using God's foods wisely leaves me some money to use for my work. As a senior on a fixed income I cannot afford disease-contributing habits to counteract my outstanding health. Jesus' 40-day fasting for spiritual rejuvenation gives us a clue to his lifestyle.

We have the biblical example of what frugal eating did for Daniel and his Jewish colleagues. This makes me think of the media puzzling about our youngsters' lack of perception in school. In Genesis we see that God made the human first and then breathed the spirit into him. Spirit-body dependence is what I experience after more than 20 years of studying, checking and investigating. Even so I started out with prayer.

The U.S. government recommends 80 percent fruits and vegetables and 20 percent protein, carbohydrates and fat for a normal diet; 75 percent of valuable food materials get lost in cooking. *Eric Gellert, 212 S. Lawn Ave., Bluffton, OH 45817*

Letters are edited for brevity and clarity. *Editor*

REVIEWS

books

A light for all time

A Light for My Path *by Robert C. Bowman and Linea Reimer Geiser (The Brethren Press, Evangel Press, Faith and Life Press, Mennonite Publishing House, 1988, 169 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

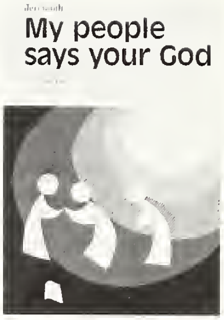
Frequently a book that covers a variety of themes and obtains its biblical authority from many different books of the Bible, as this one does, has trouble making a smooth transition from beginning to end. There is no such problem in *A Light for My Path*. Never while reading this illuminating vision of the Scriptures did I feel disengaged when switching from one theme to another. From the source of the covenant to the shape of the church, the boundaries of the people of God to the dimensions of salvation, from the freedom of the Exodus to the liberty of the Spirit, everything is focused.

The aim of this survey, according to the introduction, is to help the reader "discover, or rediscover, the Scriptures as a source of light for your path." And that is exactly what it does. This is a book of stories, spiritually revitalizing tales of God's interest and involvement in the lives of individuals and nations throughout history, which reinforced my awareness of God's presence and guidance in my own life. I was reminded that God's faithfulness is an exhilarating source of hope and power for the church today.

Subtitled "Six Biblical Themes from a Believers' Church Point of View" the authors use passages from over two dozen books of the Bible as their source material for this title, which is another in the Foundation Series. Each chapter begins and ends with questions, making it ideal for individual or group study. Although I've heard some of the questions before, most are the kind that made me read the chapter with increased attentiveness, searching for new insights from the stories of faith and salvation.

From the promises and prophecies of the Old Testament to the vivid images of Revelation, we are reminded of the centrality of Jesus to the gospel message and to our lives. The comforting presence of the creator is continually with us. The message in *A Light for My Path* is like a bright beam radiating the path behind as well as ahead, helping identify our place in the unfolding realization of God's kingdom.

Light
LEADER'S EDITION



Jeremiah

My People Says Your God *by Burton Yost (Faith and Life press, 1988, 116 pages)*

Reviewed by David Bartow, Box 36, Zionsville, PA 18092-0036

This book is meant to be used by groups or individuals as a study guide for Jeremiah. It is based on the New International Version.

The book makes use of questions with fill-in blanks to draw out the meaning of the text and to apply biblical principles to the student's situation. Some questions are easily answered by referring to the text, while others are designed to stimulate discussion. Writing out answers found in the text helps reinforce the learning process. However, one adult Sunday school class in which I was involved used other Bible study books in the same series as this book and there was some resistance on the part of the students to "filling in the blanks."

While the book is called a verse-by-verse study, it gives more detailed attention to some parts of Jeremiah. The prophet's call in chapter 1 is treated with great detail. Chapters 2-7 and 21-44 are given less attention. Chapters 8-20 and 46-51 are treated by means of a survey.

Yost provides helpful background information on Jeremiah and his situation. He includes two maps and a helpful time line. He helps the student understand the prophet Jeremiah as a person. In the final chapter Yost looks at the process behind the writing of Jeremiah. This helps the student understand how the prophetic oracles were collected and written down.

My People Says Your God is a big help in getting an overall grasp of Jeremiah, of the main issues facing him and of the ways that biblical principles can be applied to our situation. It is a good springboard for deeper personal or group study.

Ethics from the gospel

Resurrection and Moral Order: An Outline for Evangelical Ethics *by Oliver O'Donovan (Eerdmans, 1986, 284 pages)*

Reviewed by Gordon Houser, assistant editor

In this important but hard-to-read book, O'Donovan makes the claim that Christian ethics arise out of the gospel itself. More precisely, ethics arise out of the resurrection of Christ, which both affirms the created order and carries it forward to its ultimate goal in the redeemed universe.

The author makes his points in a thorough manner, alternating his text with extended notes (in smaller type) that elucidate his points in an even more academic fashion. O'Donovan is a lucid thinker, and his argument follows a sound pattern of logic.

Rather than viewing ethics as a simple matter of decision making in crisis situations, he derives an ethical framework out of theological reflection. And he does so in a convincing manner.

The book is filled with insights into concepts that are often debated with little understanding. For example, O'Donovan's discussion of freedom is incisive. "Decision depends upon existing limits and imposes new ones," he writes. "Limit is the very material with which freedom works."

I do not agree with everything he says. In his discussion of authority, for example, he adopts a dualistic theology that separates Christian justice from public justice, a typical stance of just-war thinking.

The major problem of *Resurrection and Moral Order* is its accessibility. With sentences like this—"It derives from the ordered and intelligible relations of its two objects, and presupposes that love is interpenetrated and shaped by the order of reality disclosed to the understanding."—it will not be read much outside the academy. Within the academy, however, it is a significant work and worth the effort of reading it.

Community is a costly gift

John Rogers

What might it take for true community to emerge among our diverse groups? How do we experience unity in the midst of diversity—an emerging and expanding diversity?

The virtues of the Christian life are gifts; we have to receive them as such. Community is such a virtue, and we receive it as a divine gift.

The center of all Christian being is receiving. This is the fundamental discipline of the Christian life. Thus if we desire community in the midst of our diversity, we will have to put ourselves in the position to receive it. We cannot create it—through programs or money or proclamation. Our attempts to do so have failed. Community is essentially a condition of the heart, which is the special domain of the living Christ. So if we are to experience community overtly, we will have to receive the spirit of community from its ultimate source.

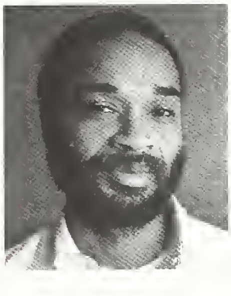
When we receive the spirit of community, we will be able to see our sisters and brothers in Christ as the special people they are. Our first encounter with them will not be based on color, gender, language, name, educational experience, theological stance. Rather our first impression will be to see them as a graced embodiment of the Spirit of Christ, a unique expression of God's love in the world. Our initial communion will not be around questions like, Where are you from? or, How long have you been a Mennonite? or, Which Mennonite college did you attend?

No, it will be a deeper communion: "Peace and blessing to you, my sister, my brother. You have been on your journey, and wherever you are going, I receive you into my heart as a fellow traveler in Christ." This communion may not be spoken; it may come through a handshake, an embrace, a meeting of the eyes.

But before we can receive the spirit of community we must count the cost. The Holy Spirit is more inclusive than we may want to be. Even as I write this I sense within myself some apprehension that these words may come back to haunt me. Am I willing to receive community, which makes me vulnerable, which calls me to bless those with whom I disagree? Am I willing to be painfully honest with myself about how I feel toward others in the church? Am I willing to put those feelings before Christ, who undergirds and informs the whole body of believers, who takes every other believer as seriously as he takes me, who loves and intercedes for all my sisters and brothers as he does for me? Can I offer up my need to always be right, to always be better than certain others?

The Spirit of Christ is the spirit of community, which is the spirit of loving, of humility, of peace, of gentleness, of hope, of creativity—of life. The Christ within will bring to fruition in our hearts all of these qualities so that we may be the community of the Spirit in and for each other and for the world. Do we dare to open ourselves to receive this gift?

Paul M Schrock



John Rogers, Pittsburgh, Pa., a former editor for Mennonite Publishing House, specializes in adult curriculum. He edited Builder *and* Adult Bible Study Guide, *resources for Christian educators and joint publications of the Mennonite Church and the General Conference Mennonite Church.*

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editorial

Can it be that we're actually changing?

Much of what is bombarding our eyes and ears is a description of destruction.

But along with the chilling headlines and discouraging statistics, a tender plant of new thinking is straightening its stem. Here are my reasons for making that statement.

- Yesterday, June 6, for the first time in U.S. history, citizens voted (in Sacramento, Calif., 53 to 47 percent) to close an operating nuclear power facility. In 1985 it began a 27-month shutdown, which raised utility bills 80 percent. Enough was enough. Even so, decommissioning the facility, similar to the one at Three Mile Island in Pennsylvania, will take 20 years and $250 million.
- The governor of Idaho is also saying, "Enough" to the stream (four railroad boxcars per month beginning in 1954) of radioactive waste that his state has been placing in storage for the Rocky Flats weapons facility near Denver. This plutonium-contaminated debris (rags, tools, wiring, barrels of mysterious and poisonous stuff) is the garbage from 40 years of building nuclear weapons. "We have done our part," said the governor, "and will do no more."
- At Rocky Flats itself, a Rockwell International company contracted to the U.S. Department of Energy, investigation is just now under way for environmental violations. Stay tuned.
- In Carlsbad, N.M., where a deep-underground dump site is supposed to open Sept. 1, people are asking, "But will the chemicals leak off the site?" That's a fair question. If, miraculously, they're satisfied with the answer, a fifth of my country's high- and low-level radioactive waste will be packed into their immediate environment.
- In Colorado Springs, Colo., charges have been dropped against Peter Sprunger-Froese and Joe Froese, charges resulting from their protest of Star Wars research at Falcon Air Force Base outside Colorado Springs on May 6. (They were imprisoned because they refused to sign a summons to appear in court.)
- For the first time in 40 years, high-level military officers (not politicians!) from the United States and the Soviet Union met (on June 12) to sign commitments to resolve conflicts non-violently.

Mark Rhodes

Participants at the Christian Peacemaker Teams conference write to non-violent political prisoners who are serving terms for confronting the powers.

I believe that these events are bearing out, again, that activists are often at the cutting edge of a change in group thinking. How many years have Mennonites been joining the vigil, saying, "Enough," at railroad tracks leading into Rocky Flats? How many years have thoughtful people been asking, "But how can you seal radioactive waste against the hundreds of thousands of years of its toxicity?" How many years have people been encouraging leaders to negotiate rather than wage war?

Years are required for a population to change its mind. And while the change is slowly taking place, lone voices continue to ask questions and raise public consciousness about events. At first those voices sound preposterous. Why would anyone challenge the development of oil-saving and seemingly limitless energy for our electricity-dependent society? Why worry about storage of deadly waste when you have lots of room?

For us, however, in the church, the motivation to challenge the powers must not be primarily environmental or political but scriptural. Christian activists repeatedly report that their effort results in personal spiritual renewal. The strength to speak must come straight out of our belief in a caring and creative God, on whose holy mountain there will be peace, whose kingdom we pray will come on earth as it is in heaven. *Muriel T. Stackley*

The MENNONITE

ON CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:13 JULY 11, 1989

3 WEEKS
TO NORMAL '89

Called to build the kingdom

Inside:

Mennonites on the move

A Case for men's ministries in (and on) the church

Called: the Christian response to AIDS

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PROLOGUE

Those of you who have been reading this magazine for several decades will have a *deja vu* ("I've been here before") feeling about this issue. Randall Kaufman is newly articulating Mennonite Men for us. In the 1960s Richard Graber, Moundridge, Kan., edited a regular Mennonite Men's page in *The Mennonite*. I remember articles by Carl Ens from Saskatoon.

Randall now coordinates the program for our conference, assisted by five regional representatives: Irwin Driedger for Canada; Mark Weidner, Central District; John H. Schettig, Eastern District; John H. Huebert, Northern District; John Zook, Pacific District; and Richard Balzer, Western District. The organization's officers are Irvin Voth, Newton, Kan., president; John Zook, Portland, Ore., vice president; Ted Bauman, Rawson, Ohio, secretary; David Quiring, Henderson, Neb., treasurer.

David also handles the Tenth Man funds, by which new churches are assisted with dollars for their buildings. Curiously, the Tenth Man Task Force is made up of nine men. Next time you see one of the men mentioned here, you may want to ask where the tenth man is.

Mennonite Men will convene on Saturday afternoon, Aug. 5, at the triennial conference in Normal, Ill., in Bone Auditorium, and will sponsor two of the seminars at Normal '89. Details about these are in the insert in this issue. The next issue of *The Mennonite* will feature Mennonite Biblical Seminary. *mts*

MENNONITE
Inside:
Mennonites on the move
A Case for men's ministries in (and on) the church
Called: the Christian response to AIDS

This balancing act of men on the roof of First Mennonite Church, Hutchinson, Kan., points to "A Case for Men's Ministries in the Church" on page 318.

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Cover: Photo by Randall Kaufman

Corrections: In the Mennonite Board of Mission's budget pie graph (June 13 issue, p. 263), five segments should have been labeled "overseas ministries": literature, media ministries, service programs, leadership training and church planting.

Jan Willard's story "I Want to Help Create Shalom at Honeywell" (April 25 issue) should have included the byline "As told to Phil Stoltzfus."

THE MENNONITE

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Secular values in the suburbs

Mennonites on the move

Tom Sine

Mennonites are on the move. I have seen Mennonites all over who are taking conference goals seriously. Churches are planted. Video materials are developed to challenge people to change their lifestyles. Local congregations are developing creative approaches to evangelism.

Another group of Mennonites are on the move in a different direction. I hear virtually no discussion about the direction of this migration. This second migration could do more to shape the Mennonite future than the many scattered efforts to achieve our goals.

This second Mennonite migration is that of the young to the suburbs. For generations Mennonite families were able to maintain the integrity of their faith and Anabaptist culture in rural America. Mennonites have done a remarkable job of preserving both faith and tradition on family farms.

The first generation that left our farms typically went to urban communities or overseas to invest their lives in service. But increasingly the Mennonite young choosing to leave the farm are joining the swelling Christian migration to the suburbs of Canada and the United States.

I am concerned that our young are joining this migration without stopping to ask, "What are we doing?" or, "Why are we doing it?" The mindlessness of this migration scares me. The Christian young are working from largely unexamined assumptions about what the good life is or where it is likely to be found.

I ask folks entering the nesting years, Why are you joining the migration? They respond, "We want what's best for our kids." (What is best is usually seen as economic advantage.) And they are likely to find "the best" not only in the suburbs but in affluent suburbs. "The best" is seen as raising children in environments of suburban affluence, high-tech schools and an excess of extracurricular activities.

Reconsider the suburban option

I assert: Affluent suburbs are the most difficult environment in the United States to raise kids that we want to be Christian. When you buy a house in any community you are not only purchasing a residence but also buying into the cultural values of that community. Generally these are self-indulging in style, prestigious in character, relentless in their reinforcement.

For example, an exclusive neighborhood in Bellevue, Wash., establishes a level of status to which every family must conform. Yard care must fully comply with community standards. Families are not allowed to leave garage doors open. Display of lawn signs on political issues are strictly prohibited.

In Mill Valley, Calif., BMWs and Porsches line every driveway. Residences cost $500,000 and up. But what distinguishes this community? Mill Valley has the highest rate of drug and alcohol abuse of any community in the United States. It struggles with high rates of teen suicide, family breakups, mental health problems.

In small towns, cities and rural areas there are usually different peer groupings from which adolescents can choose. As a rule in the suburbs there is usually only one peer group, and it reflects the values of the status-conscious neighborhood.

As a consequence the suburban young have to dress in the same designer jeans, wear the same brand of tennis shoes and hit the ski slopes on the same weekend. And every Christmas looks like the department store blew up in the living room.

Once I was speaking at a PTA meeting at a Mennonite high school, where I shared some of these sentiments. A mother came up to me afterwards, obviously distressed. She said, "I don't understand. My teenage daughter is so angry she will hardly speak."

I asked, "Why is she so angry?"

"Because she has to be seen being driven to school in a car that is over three years old. Could you please explain why she is so upset?"

"It's where you chose to live. If you had chosen to live in Pittsburgh instead of an upscale suburban community, she would be glad to have a ride to school in any kind of vehicle. You didn't just buy a lovely suburban home. You bought into a set of secular values that has influenced your daughter more than your own Christian values."

Asking hard questions of the suburban migration

I am not suggesting that Mennonites should never consider moving to the suburbs. My concern is that the Christian young are giving little thought to the decision.

We have failed to help them evaluate their decision to join this migration. I am convinced that over the next 10-15 years the consequences of this unchecked migration will seriously undermine the character of the Mennonite witness in North American society.

Instead of the Anabaptist call to radical biblical discipleship, we will see an entire generation accommodating to the values of the secular culture. Instead of service and justice and peace, Mennonites will embrace a privatized Christianity that focuses on what God will do for us. Influenced by the upscale values of the suburbs, they will hurry to get ahead in education and career advancement and won't have any time for voluntary service.

More and more congregational income will be spent on beautifying suburban sanctuaries and less on mission of any kind. Mennonite congregations will become virtually indistinguishable from those that seek first the American Dream with church only on Sundays.

This secularization permeates small towns, cities and farm communities, too. But our affluent suburban communities are in the forefront of this idolatrous values revolution. And the Mennonite young are joining this mindless migration without raising questions.

What am I proposing? Should Mennonites totally evacuate suburban communities and never return? Should Mennonite congregations threaten disciplinary action on any young person considering suburban life? Should all Mennonites move back on the farm and return to all the old ways? No, I am *not* proposing any of the above.

What I am proposing is that every Mennonite congregation start classes for their young people in which they can prayerfully and thoughtfully wrestle with these questions:

1. What comes first in our lives? The cultural agenda of getting ahead? The kingdom agenda of serving others? (Use books like Donald Kraybill's *The Upside-Down Kingdom.*)
2. What is the good life of God? Where is it likely to be found?
3. What is best for our kids?
4. What values do we want our children to grow up with? What environments are most likely to reinforce those values?

If we do this I am convinced it will have a widespread impact for God's kingdom. We will see many more families choose to do short-term overseas service, in part because of the kind of values their children will learn in the developing world. We would see more families choosing to live in areas of needs. If we are serious about God's kingdom, we will enable the young to create new alternative communities and lifestyles for themselves and their families wherever they choose to live, even in the suburbs. I believe it is possible for clusters of families to create a faithful witness, fleshing out the values of God's kingdom even in the suburbs. Mennonites in the past have created alternative communities in the cities and rural areas. Redeeming also the suburbs for Christ will require serious commitment to march to a different drummer.

We must challenge our young people to keep service on their list of priorities. This is Charlotte Roth of New Hamburg, Ont., who spent six months in southeast Kentucky with Mennonite Disaster Service.

A most troubling issue facing the young wherever they live is housing. Typically a young couple will spend $100,000 for a modest home (typically in the suburbs), which in reality costs more like $500,000 over 30 years. Talk all you want about the lordship of Jesus, for the next 30 years that husband and wife are spending the major part of their waking hours working for a mortgage company.

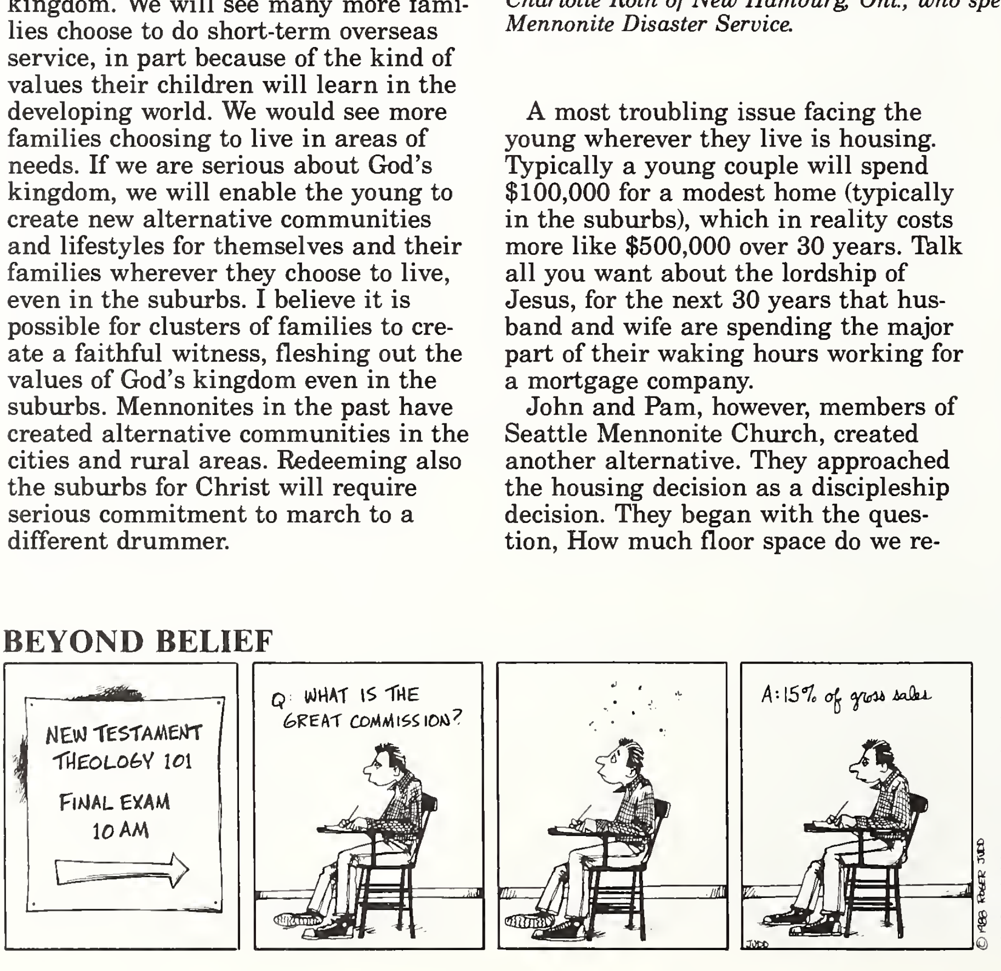
John and Pam, however, members of Seattle Mennonite Church, created another alternative. They approached the housing decision as a discipleship decision. They began with the question, How much floor space do we really need? With two little boys they decided on a two-bedroom house. They have now completed construction of a beautiful split-level, two-bedroom home that is super-insulated. Total cost? $25,000 excluding the land. The difference between $25,000 and $500,000 over 30 years is a whole lot of two people's lives. As a result of their creativity, Pam doesn't *have* to work outside the home. And John is able to take off work and go overseas to do video work for Christian relief and development agencies.

Here are some ideas:

We need to create some Reba Place communities for the '90s. I am proposing that we create new models of Christian witness for all communities, including the suburbs, that start with imaginative approaches to housing.

Let's focus on creating a new suburban alternative community. I propose that Mennonite churches set up alternative mortgage funds to lend to Christian couples five-year, no-interest loans to build fourplexes or sixplexes for no more than $40,000 a unit. They would write into the contract that a certain percentage of the money or time freed up through this no-interest

BEYOND BELIEF



mortgage would be invested in kingdom work in that community. Christians would be modeling a less expensive way of life in the affluent suburbs and they would free up a significant amount of their resources to help others.

Before these four to six couples ever move into their multiplex dwelling they covenant to be a community of God's people seeking to model a way of life:

1. God's kingdom purposes are put before career aspirations, status expectations or suburban pressures. Freed up time or money is invested in mission.
2. Right-side-up values of God's kingdom are consciously reflected, replacing the values of acquisition, status and individualism with the values of servanthood, simplicity and community.
3. Couples decide ahead of time the values they want to nurture in their kids—service more than status, sharing more than accumulating.
4. Families model a life more festive and celebrative than the rat race, but also much less consumptive, teaching their children how to be peacemakers in creating their own celebrations.
5. This community reaches out in their suburban neighborhood, challenging Christians and non-Christians alike to place God in first place.

What would happen if Mennonite churches took responsibility to help the Mennonite young thoughtfully consider what they were going to live for, where they were going to live and how to create new housing and community alternatives for their lives?

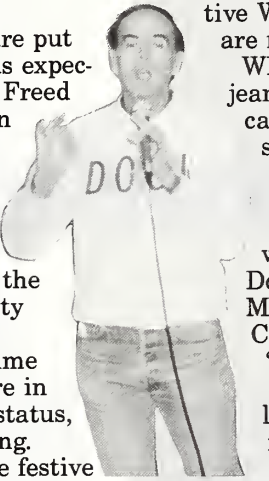
What would happen is that we would witness a new migration of the Christian young, putting first things first, placing God's purposes ahead of self-serving agendas. We would see young people creating communities of creative lifestyle, festivity and service. We would see a generation on the move for Jesus Christ, making a difference in the world and renewing the church. Let's help our young people begin this new migration.

Tom Sine, 7 Howe St., Seattle, WA 98109, attends Seattle Mennonite Church and is author of Why Settle for More and Miss the Best? *(Word Books, 1987).*

Calling Anabaptists back to their roots

An interview with Tom Sine

Gordon Houser



Tom Sine speaks fast. Creative phrases like "timestyle," "chronic randomness" or "urban apocalypse" roll from his tongue. You can sense the pace of his thinking, and your own mind races to keep up.

His speech, pinched with the hard edge of an Easterner, retains his native West Coast lilt. His probing questions and challenging statements are mixed with a disarming humor.

When we meet he greets me warmly with a handshake. He's wearing jeans, a white "Christopher Dock" sweatshirt, a navy windbreaker and camel-colored, square-toed boots. Not out to impress anyone, only to share his ideas, he seems relaxed, confident.

Since 1985 Mennonites have been inviting Sine to their conferences. He likes to tell them that as he moves from being an Evangelical to being a convinced Anabaptist he sees Anabaptists going the other way. Instead of reading John Howard Yoder (*The Politics of Jesus*) and Don Kraybill (*The Upside-Down Kingdom*, one of Sine's favorite books), Mennonites are reading Chuck Swindoll and James Dobson. Lancaster County, he points out, is the largest contributor to the Moral Majority.

"Anabaptists need to return to their roots."

"Popular Christianity is not biblical Christianity," he says. He likes to describe Evangelical eschatology as "waiting for soul rescue while working for fat city."

"The idea that you can follow Jesus and have all you want is heresy," he says. "It makes God a co-conspirator in your greed."

Recently Sine has been attending Seattle Mennonite Church, a General Conference Mennonite Church congregation. He also goes to an early service each Sunday at a local Episcopal church because he likes to take part in the Eucharist. Given his travel schedule, he is not involved much in the Mennonite congregation's activities.

A typical day, when he is not traveling, begins about eight o'clock. He spends some time in prayer, roller-skates around a nearby lake for exercise, then devotes the rest of the day to research and writing.

He encourages people to free up their schedules so that they are not overloaded with activities, something impressed on him during a trip to Haiti. He has followed his own advice. Five evenings a week are free. "I have more time to get together with my friends than they have for me."

What he calls "timestyle" is important to him. "People think I'm saying they should do a lot of things. I'm not calling for people to burn themselves out. I want them to hear the call of God for their lives and free up what time they need to do it." He recommends that everyone take a couple of days for retreat at least twice a year. He tries to do it four times a year.

Although he gets a lot done, Sine says, his pace is fairly relaxed. Except now. "I'm having to meet a deadline on a new book I'm writing." It is called *Wild Hope*. He is to have it finished by the end of October.

I ask him about the pressures of being a public person. He shrugs. "I try to do some of the things I write about, but I don't worry about people looking to see if I'm living out what I say." He is more concerned that people catch a vision of what could be. He wants the biblical imagery of a better future to fill people's minds.

I ask about his family, and he pauses, seems to wince. He has two grown sons and speaks of them with a father's pride. (Appropriately enough, we are meeting the day before Father's Day.) However, he does not like to talk about his divorce, which happened more than 10 years ago. "I don't believe in divorce," he says, but it happened, and his ex-wife has remarried. "We all have our broken places," he says.

Wherever he goes, Sine loves to talk about people's dreams. He collects ideas for alternative ways of living out Christian commitment. And he has his own plans. This August he is to become part of a voluntary service unit in Seattle that will explore "creative futures." It is sponsored by Mennonite Board of Missions of the Mennonite Church.

How do you balance effectiveness and faithfulness? I ask. Is Mother Teresa effective when all her patients die?

He does not hesitate. "I think it has to come through prayer. Each person needs to hear that call from God and then do it."

A case for men's m

Randall Kaufman

I often hear the question, Why do you promote men's work in the church when we are trying to move away from exclusive clubs, when effort is going into new ways of working together? People remind me that times have changed and roles have been redefined. "Don't go back to the old ways," they say. "Let's promote togetherness, not separateness."

I have no quarrel with that. We cannot go back. It is my belief, however, that as we look ahead there is a definite place in the church for both women's and men's programs.

As one who works with men's ministries, I suggest the following reasons:

• Men need to be challenged in personal and spiritual growth. When groups of people in the church gather to study and pray, good things happen. In our complex and troubled world it is always helpful to be affirmed and supported in one's faith journey. Putting faith and Christian values to practice in today's world is not easy or clearly accomplished. It is appropriate that men gather regularly to help each other grow and become more effective and responsible Christians.

• Men need to be *involved* in mission. We often think of mission as being "over there" in someone else's country or community, and we support it with our dollars. That is important and must continue. We also have mission, however, in our communities. One does not have to look far. The opportunity to serve may be in our family, congregation, school. The young people or the elderly in our area may need care.

• Serving in one's own community with time and talent provides an opportunity to make new friends, share one's faith and experience the joy of easing someone else's pain. Busy schedules do not diminish our *need* to be *involved* in the mission of the church. Caring for others and sharing God's love give the church life and vitality and challenge us to grow in personal faith.

• Men need to be involved in the local congregation. Many of us become participating members of the congregation by first becoming involved in a men's group. The group's internal jobs, as well as its programs of service and mission, provide opportunities for involvement that may not be found in the congregation at large. People are often willing to work with their peers on a program they are excited about. The men's group is an excellent place to provide this kind of opportunity.

• Men should more effectively tap whatever skills, talents and resources they possess for kingdom building. Like any group of people, a men's fellowship group will have individuals representing a wide range of interest and experience, from managerial to technical, from parenting to preaching. A men's group in the local church can make sure that the talents and expertise of each of its members find expression in kingdom work.

• Men can actively seek new church members through their fellowship

istries in the church

groups. Many men work or associate with other men who may be open to a new experience with the church. Evangelism and church growth are our mandate. This happens most effectively when we personally invite people. When people come into the church and find care and acceptance, they will more likely become participating members. Groups within the church, such as a men's brotherhood, provide excellent opportunities for evangelism.

- Men need to examine their roles in family, church and community. The past 20 years have brought great social change, and no one is exempt from its implications. Whether we are pleased with the change or not, we must adapt to it (not necessarily conform) in order to function with those around us as healthy human beings. Many young men find that the parent and spouse modeling of their fathers was done in a context different from their own. In many families both husband and wife are earning wages, so it becomes clear that parenting and family chores also can be shared. Adjustments do not come naturally or easily. A men's fellowship group within the church can provide a valuable forum in which struggles can be shared and joys can be celebrated.

- Men of the local church can join with men from across the conference to support programs that go beyond the scope of a smaller group. (See the Mennonite Men's insert in this issue.) We can learn from each other.
- We can affirm and support our sisters in Women in Mission. We can work with them to foster new understandings and accomplish tasks for the church.

Although most of the above points may also apply to groups other than men's fellowship groups, they may explain why the men's groups continue to fill unmet needs in many congregations.

Randall Kaufman, Windom, KS 67491, is coordinator of Mennonite Men. He supplied the photos, which are of the roofing of First Mennonite Church, Hutchinson, Kan.

This is how I see our Mennonite conferences

John J. Bergen

I was editor of the daily news bulletin at the triennial meeting of our conference in Winnipeg in 1956. This task removed me from a number of the business sessions but brought me in closer personal contact with several of the conference leaders and delegates. That meeting impressed me. I gained some appreciation for the varied and challenging programs of our General Conference Mennonite Church.

I was impressed with the 1983 Bethlehem Conference, where we were able to mingle with members of the Mennonite Church. Perhaps Normal '89 will bring us a step closer.

I was delighted with the decision at the 1986 General Conference meetings in Saskatoon to promote A Call to Kingdom Commitments. I was dismayed at the inordinate proportion of time devoted to the debate on homosexual issues. The leadership might have been disinclined to impose "closure" on the discussion, but when the total amount of conference time is fixed, it would seem reasonable to limit the time allotted for the discussion of any one issue. When it becomes apparent that the delegates are far from general agreement, the matter might best be tabled for further consideration and then be brought forward again at a subsequent conference. An issue may appear urgent to those most affected by it, but there is greater danger in making a rushed rather than a carefully considered decision.

Last July I completed nine years on the board of Canadian Mennonite Bible College. My experience on boards and in meetings at provincial, regional and international levels has committed me in support of the work of our conferences. I believe God is using them to achieve part of our prayer, "Thy kingdom come on earth. . . ."

There was hardly a Conference of Mennonites in Canada (CMC) annual meeting during the last 10 years when some delegates did not sound a warning about the cost of our programs. True, some of our congregations are suffering as a result of downturns in the economy. Sometimes it is the business sector, at other times the farmers, and at other times the insecurity of the employed. However, each time there is also a sector that enjoys relative prosperity.

On John Bergen's list of challenges for our conference during the next decade is the promotion of growth of Mennonite congregations among various ethnic groups. Below is the choir from Chinese Mennonite Church, Calgary, that sang at the 60th session of the Conference of Mennonites in Alberta in January.

Muriel T. Stackley

Suffering in one sector of our larger Mennonite community should not imply that we must curtail or reduce our work. It follows, however, that the load must be carried in larger proportion by those who are having little or no difficulty. If our total membership were committed to practicing careful stewardship, we would not only be able to meet our projected budgets but increase and expand our work.

Responsible stewardship means placing our donations in the charge of people we know, rather than responding to media appeals, for which we are given no accounting.

I believe that much could be accomplished through a continuing program of stewardship and lifestyle education. Responsible stewardship also entails placing our donations in the charge of our conference boards and employees, whom we know, rather than responding to media appeals (mail, radio, television), for which we are given no accounting.

It may be that God has given Mennonites a special task concerning Native peoples. Our CMC Native Ministries board sees the opportunity and needs increased financial support. Many of us and our parents came to Canada as refugees. This gives us an understanding for those now seeking Canada as a homeland. We have a tradition of peace concerns. We can expand this work by teaching peace theology and by continuing peace practice through organizations such as Mennonite Central Committee.

Here is my list of challenges for our conference during the next decade:

- increase work for and with our Native peoples;
- increase acceptance and promotion of women in leadership;
- promote growth of Mennonite congregations among various ethnic groups;
- enhance teaching in peace theology;
- practice stewardship of our resources;
- challenge the subtle encroachment of materialism;
- prepare and place pastoral leaders in our congregations who are informed and committed Anabaptist Christians;
- continue support of our private schools and colleges;
- teach a strong biblical understanding and practice of our God-created sexuality;
- nurture opportunities for ecumenical participation, not only inter-Mennonite but also with non-Mennonite affiliates with whom we can share common concerns.

Economic suffering in one sector of our larger Mennonite community should not imply that we reduce our programs. The load must simply be carried by those who are having less difficulty.

In all of this, we need to keep in mind that we are instruments of God, who alone will determine the outcome of our effort in the name of Jesus Christ.

John J. Bergen's address is 11835 - 87 Ave., Edmonton, AB T6G 0V5.

The post-Normal syndrome

Recently I visited the international headquarters of the General Conference Mennonite Church at 722 Main Street in Newton, Kan. Walking through the maze of hallways there, I got lost several times, but by faith and by following the faded green carpet I made my way back to the front.

I was interested in seeing what happens at this place, the kind of people who work there, the work they do. Busy as everyone seemed to be, I hesitated to interrupt their noble work. But I gathered up my courage, peeked into a few offices and asked what each person was working on. Almost without exception the reply was, "Normal."

What's normal? I wondered. "Could you elaborate, please?"

Each worker looked at me blankly, then said, "After Normal."

After normal working hours? I wondered. Do they get to special projects after their normal work is done? I was lost.

Finally I found myself in the communications area. I looked into the offices where this magazine you're reading is put together. "What are you working on?" I asked, confident that here at last, the area in this place that specializes in communication, I would receive a clear answer to my query.

The person looked at me, perspiring even in this air-conditioned building, and said, "Normal issue."

Here was some elucidation, at least. I asked no further questions.

By the time I got back to the front door the place was getting ready to close down for the day. I ran into the custodian, who smiled and said hi. His eyes were not glazed but twinkled. I took a chance.

"Why is everyone here so caught up in their normal work?"

"I don't know," he said. "It's what they do."

"Maybe I shouldn't have come without an appointment," I confessed. "When I first tried to make one, the person I talked to told me to come after normal."

"That would be after the first week of August," he said.

"It would?"

"Or later. The Normal conference is Aug. 1-6. But after that quite a few take off on vacation. I'd try the middle of August, or even September."

"The normal conference?"

"The conference in Normal, Ill." He looked around at the people scurrying home and shook his head. "It gets strange here every three years."

"Is that right?"

"At least." *Tim Matterssome*

The following 12 churches will apply for membership in the General Conference at Normal '89: Austin (Texas) Mennonite Fellowship; Calgary Chinese Mennonite Church; Durham (N.C.) Mennonite Church; Eugene (Ore.) Mennonite Church; First Mennonite Church, Lincoln, Neb.; Peace Community Church—Mennonite, Clovis, Calif.; Peace Mennonite Community Church, Aurora, Colo.; Prescott (Ariz.) Mennonite Church; Raleigh (N.C.) Mennonite Church; Rochester (Minn.) Mennonite Fellowship; Shalom Mennonite Church, Newton, Kan.; Trinity Chinese Mennonite Church, Artesia, Calif.

By June 21 over 3,000 adults had preregistered for Normal '89, the joint conference of the General Conference Mennonite Church and the Mennonite Church, to be held Aug. 1-6 in Normal, Ill. There is no limit to the number of adults who can register, says co-coordinator Jo Ropp, but "for the sake of simplicity it is important for people to send their registration forms in advance." Air-conditioned lodging for about 500 people was still available on the campus. The Normal '89 Youth Conference has reached its capacity with 3,500 young people registered. The study conference, which is to follow Normal '89, is also full.

NEWS

Burkhalters come 'home' from India

COM ends 89 years of expatriate presence

Newton, Kan. (GCMC)—Missionaries Edward and Ramoth Burkhalter remember their arrival in India in December 1947 as if it were yesterday.

"One of our first impressions was of all the people, people walking with loads," recall the Burkhalters, who arrived in India about four months after India achieved its independence.

Now, 42 years later, the Burkhalters don't consider crowded streets, 104-degree weather or curried foods that extraordinary. "Even our thought processes are different," says Ramoth. "We think like Indian people."

The Burkhalters recently left the India they came to know and love when they returned to the United States for their retirement from overseas service. They are the last General Conference missionaries to leave India. Government policy prevents any new missionaries from entering India.

Though unhappy to leave their Indian friends behind, the Burkhalters felt "the time was right" to leave. "Our theme verse for 1988, they say, "was from 1 Chronicles 28:20: 'The Lord God will be with thee; he will not fail thee nor forsake thee until thou hast finished all the work.' "

Edward and Ramoth Burkhalter

COM

Their last years in India were spent working toward the complete transfer of authority from the mission organization to local church structures. The evangelism and Christian nurture programs were handed to the Bharatiya General Conference Mennonite Church (BGCMC) in 1960 and 1973, respectively; in 1974 the hospitals were given to the Emmanuel Hospital Association; the schools were transferred to the Menno Christian Education Society in 1987; and on March 15 the General Conference Mennonite Mission was formally disbanded.

"The changes were gradual. That is the way it should be. It doesn't cause as much trauma," says Edward.

The Burkhalters' first task as missionaries in India was evangelism. Ramoth remembers traveling in 1952 to the village of Surguja to participate in the baptism of the first converts in that area: "There was no road, so to speak, between Surguja and our home in Korba. Shortly after we set out, our jeep got a flat tire. We had to return to Korba to get a new one. Further on there was a washout on one side and goats on the other. Edward tried to avoid the goats and we ended up in a ravine. The Indian pastor who was with us broke his toe.

"Then, closer to evening, our jeep broke down in the middle of a jungle. There was nothing we could do. Some men with long hair and bows and arrows came walking by and warned us not to stay in the jungle because of the tigers. We pitched our tents anyway, only to hear one of our missionaries scream. She had discovered the imprint of a tiger's body in the dirt. We built a large bonfire and the Indian workers stayed up all night guarding our campsite with guns. The next morning our jeep started and we arrived in Surguja. Our circumstances often forced us to depend on God," she says.

The Burkhalters were challenged not only by their work but also by the new Indian believers. "We were thrilled to see this group of Mennonites grow," says Ramoth.

Today the BGCMC has a membership of 5,300. "Before we left, there were a number of calls from young people in cities asking the church to send them pastors. This shows the potential there is for more growth," says Edward.

There also has been an increase in giving in the Indian Mennonite churches, which allows for them to provide support for the majority of their projects, notes Ramoth. Members are able to contrib-

Six Anglican Church leaders, including Nobel Peace Prize winner Desmond Tutu, visited Nicaragua for five days in March. Tutu compared Nicaragua's experience under Somoza to that of living in a furnace. "God liberated the people from the furnace," he said. Yet the contra war got under way, he said, when "the rich of the world decided they would teach the people of Nicaragua a lesson." He challenged Nicaraguans to "offer your suffering so that God can transfigure the ugliness of the world."

When the Nicaraguan government freed 1,893 political prisoners recently, 700 of them held a service of thanksgiving on the eve of their release. Mennonite Central Committee worker Jim Hershberger attended the service and reported that the process of healing and reconciliation is moving forward in Nicaragua. The recently released prisoners are former National Guardsmen, and many have become Christians, according to Hershberger. A former prisoner who is now an Assemblies of God pastor led many prisoners to Christ while he was jailed from 1979 to 1986.

At least 32 wars were being fought around the world at the beginning of 1989. According to a study by the Santa Barbara Peace Resource Center in California, 25 of the 32 wars stem from racial, religious or ethnic conflicts. With the exceptions of Northern Ireland and the Soviet provinces of Armenia and Azerbaijan, the majority of the wars are being fought in Asia, Africa, Latin America and the Middle East.

NEWS

BGCMC says farewell

Newton, Kan. (GCMC)—Since last November individuals and churches of the Bharatiya General Conference Mennonite Church in India have been saying good-bye to Edward and Ramoth Burkhalter.

Before they left at the end of April, the church gave them a traditional farewell letter, called a "manpatra" in Hindi. "The letter lists all the things we had done during our years in India. Even if they were insignificant," say the Burkhalters.

The "manpatra" expressed appreciation for the ways they cared for the Indian people: provision of food during the famine years, Ramoth's concern for unemployed women, which led to the establishment of Asha Handicrafts, and Edward's willingness to help at any time of the day or night. The letter also noted that from 1917 to the present, starting with Martha Burkhalter, there had always been a Burkhalter present on the GC mission field.

"We were deeply touched by this outpouring of gratitude," say Edward and Ramoth. *Carla Reimer*

ute more, largely because they have better-paying jobs in growing industrial centers.

COM

Ramoth Burkhalter, left, and an unidentified Indian woman examine garments. Ramoth's interests led to the establishment of Asha Handicrafts, which for many years provided employment for women.

Edward and Ramoth arrived in Berne, Ind., at the end of April. After a lifetime in India, they report they are learning how to talk on a telephone and buy appropriate Western clothing.

"We have loads of happy memories," they say. After only two months at "home," they are hoping to return to India for a visit. *Carla Reimer, editor of News Service*

Emmaus Mennonite Church is seeking a **pastor**. Candidate must be able to relate well to mid- and late-teen youth. Candidate must also have strength in visitation work.

If interested please contact Emmaus Mennonite Church, Box 26, Wymark, SK S0N 2Y0.

Mennonites in India begin mission work in Bhopal

Newton, Kan. (GCMC)—MUM's the word, the name of a new church-planting effort initiated by Mennonite leaders in India. The goal of the Mennonite Urban Ministries (MUM) project is to spread the word of God by "all possible means" within urban settings.

"Thousands of Indian people are moving from villages to urban centers. There is tremendous potential for evangelism," noted Edward and Ramoth Burkhalter.

MUM's first church-planting site is Bhopal, an industrial city which suffered from the Union Carbide disaster in 1985. "This pilot project holds great promise. Over 30 people who grew up in Mennonite village churches have moved to Bhopal for work and study," said John Sommer, secretary for Asia for the Commission on Overseas Mission. "Many of these people are interested in starting a Mennonite congregation that would focus on outreach and evangelism."

COM is providing the Bhopal project with decreasing subsidies over a period of five years. COM's funds come from A Call to Kingdom Commitments.

MUM has invited the Bharatiya General Conference Mennonite Church and the Mennonite Church in India to have representation on its board. The organization hopes to expand its efforts beyond Bhopal within several years. Other cities that have been considered are Indore, New Delhi and Jaipur.

COM

Mennonite Urban Ministries officers are (left to right) Premanand Bagh, secretary; C.S. Gier, chairman; Nathan R. Sona, treasurer; and S.S. Kunjam, vice chairman.

Religion will be the key "story of the next 50 years," says TV journalist Bill Moyers. Citing a record response to a series he did on "The Power of Myth," Moyers said he is now focusing more on spiritual issues than on politics or international affairs. Religion is "the biggest story of the millennium," he said.

The fifth annual Urban Issues Retreat was held March 3-5 in Glide, Ore., at the Little River Christian Camp. Present were members of Mennonite Church and General Conference Mennonite Church congregations in Washington, Oregon and California. The annual gathering is held both to form fellowship ties among scattered urban congregations and for discussion of the challenges and issues of finding a Mennonite expression for Christian faith in urban settings. Guest speaker Myrna Burkholder led discussion of "Why I Am a Mennonite." Next year's retreat will be held March 16-18.

A bomb scare, which turned out to be a hoax, sent thousands of hymn-singing worshipers into the streets of Bielefeld, West Germany, recently, reports Mennonite pastor Peter Epp. The disturbance came just as the congregation was rising for prayer at the start of the eighth and final evening service of a Wilhelm Pahls crusade at the Rudolf-Oetker Hall in Bielefeld. The crusade was sponsored by the Bielefeld Mennonite Church and the Oldentrup Mennonite Brethren Church. Epp is pastor at Bielefeld. (*Bruecke*, official German Mennonite publication)

NEWS

Sine challenges PDC to consider future trends, create new ministries

Seattle—"We need to anticipate who will be living in our communities in the next 10 years and what their needs will be," Tom Sine told delegates to the annual Pacific District Conference June 15-18. Sine, who lives "just up the hill" from the Seattle Pacific University campus where the conference was held, is a futurist and noted author and speaker.

Sine attends Seattle Mennonite Church, which hosted this 90th meeting of the PDC. He called himself "an Evangelical becoming a convinced Anabaptist," and he is troubled, he said, to see many Anabaptists going the other way, embracing "a popular Christianity that is not biblical Christianity."

The author of *Mustard Seed Conspiracy*, *Taking Discipleship Seriously* and *Why Settle for More and Miss the Best?*, Sine addressed three topics: "Anticipating Tomorrow's Challenges," "Discerning God's Purposes" and "Creating New Possibilities."

His first talk outlined global and national challenges in the next 10 years. These included, among others, the worsening environmental crisis, the widening gap between rich and poor, the regress of global evangelism, a growing underclass in the United States and the erosion of the middle class. Unless Mennonites face these challenges with a renewed commitment to discipleship and a strategic awareness of what is ahead, he said, their witness will erode.

In his second talk he led the 140 participants in a Bible study of passages from Isaiah and Luke that speak of God's purposes for the human future. Many young people he talks to, he said, have no understanding of the biblical doctrine of the resurrection of believers. "The Bible talks about God creating a new heaven and new *earth*," he said, "not strumming harps in the clouds."

Sine's final talk discussed "timestyle." "We have a frenetic time addiction," he said. "We need to free up our schedules." He challenged listeners to find alternative ways of celebrating. He said that Mennonites particularly need to "bring more joy into your worship."

His key phrase throughout his talks was "whole-life discipleship." He warned against being captivated by our secular culture. More than once he said, "The early church didn't do Roman culture nine to five and church on the weekends." Their faith was lived out every day, in whatever they did.

Discussion of the budget took up most of the business sessions. The various PDC program committees presented a budget about 20 percent over last year's income. The executive committee decided to bring this budget to the delegates and let them decide what to cut.

Gordon Houser

PDC president Ken Peterson, with his daughter Elizabeth's help, attaches the steeple to the cardboard church he put together to illustrate his talk, "Building the Church on Jesus Christ."

After long discussion and input from the committees, delegates decided to cut $15,500, some from each committee. The biggest chunk came from the education committee, which had requested $7,500 for a family life consultant. Everyone seemed to agree on the need for more attention to family life, but many thought that the job description of such a person should be clarified. The proposal was therefore tabled until next year.

Peace Community Church—Mennonite, Clovis, Calif., which began this year under the leadership of Duane and Clare Ann Ruth-Heffelbower, joined the PDC.

Meanwhile, Glendale Mennonite Church, Lynden, Wash., dissolved in the past year. Harold Hochstetler, conference minister (north), reported that the process of closure was conciliatory. The Spokane (Wash.) Mennonite Fellowship recently stopped worshiping as a church. Membership had dwindled to four people, who continue to meet as a small group.

Interspersed through the conference proceedings were "kingdom happenings," reports from PDC congregations. First Mennonite Church, San Francisco, told of Michael, a 5-year-old with AIDS whose father has died and whose mother is dying. Shalom Mennonite Church, Tucson, Ariz., works with Central American refugees and with retired people.

The meetingplace of Mennonite Community Church, Fresno, Calif., is used every day, for boys' and girls' clubs and for teaching English to Hmong refugees. Fresno has the largest concentration of Hmong (from Laos) in the United States. Trinity Chinese Mennonite Church, Artesia, Calif., issued a call for a missionary to work with its youth.

Next year's conference, a joint meeting with the Southwest Conference of the Mennonite Church, will be held June 21-24 in Reedley, Calif.
Gordon Houser

THE MENNONITE

Mennonite Men

JULY 1989

Mennonite Men Coordinator Attends NACCMS Conference

In January I attended the annual meeting of the North American Conference of Church Men's Staff. NACCMS is a fellowship of denominational staff members working in the area of men's ministries in the churches of North America. It provides opportunity for sharing fellowship, exchanging ideas, and experiencing learning/growth experience with persons involved in men's work in other denominations and groups. The life of the organization centers around the annual meeting.

This year the meeting was held in Cuernavaca, Mexico. It was the first time the group had ever met outside of the United States or Canada. Cuernavaca was chosen because of study and research opportunities relating to power and poverty and how the church presents the gospel in third-world settings.

During the three days we spent there, we visited several poverty ridden squatter communities. In these communities food was scarce and medical attention was almost nonexistent. The houses were made of whatever material could be found. There was no streets, no sidewalks and all sewers were open ditches. For the most part both the government and the traditional church tries to pretend these communities don't exist. Yet out of poverty and oppression a new church form has been emerging. They are known as Base Christian Communities. These are small groups of people, usually 10-20 that meet weekly for prayer, scripture reading and study and for reflection on what the gospel means in their setting. They study and learn together and seek to be responsible, committed Christians in their everyday life. The traditional established church and the local government officials do not always look favorably on groups of people who suggest new ways of relating to each other based on love, justice, and accountability. A number of church leaders led us in discussion. They represented rural and urban churches. Among them was a Catholic bishop, a local lay leader, and pastors from mainline Protestant churches and Pentecostal churches.

It was my special privilege during this conference to room with a Presbyterian pastor from Cuba. We spent many hours talking about church life and ministering to peoples needs. We both discovered that no matter what political system one works under there are similar problems and special rewards in bringing others to a saving knowledge of our Lord.

Even though our schedule was tight and our days full, we did find time to share with each other what each of our churches is doing in the area of men's work. Some denominations give great emphasis to this ministry and others struggle with minimal staff and budget. All were convinced of its importance and were seeking to make their ministry grow. As we continue to develop this area of ministry in the General Conference church, our association with the NACCMS will prove to be of great encouragement and benefit. *Randall Kaufman*

Iglesia Cristiana Menonita

A new Hispanic Mennonite Church is now a reality in South Dallas, Texas. Weekly volunteer work crews from Kansas and a Tenth Man Church Building grant from Mennonite Men were combined with other resources to make this building project possible. The congregation is a church-planting project of the Western District Conference (GC) Home Mission Committee, with support from the South Central Conference (MC). This church will be featured in a more extensive article in our next newsletter.

NORMAL '89 SEMINAR #37

Revitalizing Churches Through Men's Discipleship Groups

Leader: Albert H. Epp, Senior Pastor
Bethesda Mennonite Church, Henderson, Nebraska

It is a rare privilege to be invited by Mennonite Men to share a seminar on our seven-year experiment with discipling men, the formation of the Golden Stairway Discipleship Course, and the forming of men's support groups under our deacon-elder board.

In a day when churches are grappling with the issue of giving women their proper role in the church, it may be surprising to find a church in Nebraska concentrating on a discipleship program for men. Yet, countless wives have thanked us for helping their husbands and transforming their homes.

It became obvious to us that our women were at the forefront in their zeal for Christ in the church—doing a fantastic job with teaching, praying, service and fellowship. They had opportunities galore with classes, clubs, and mission society groups. But our men were a forgotten bunch. Very few programs provided a peer group experience for their growth.

Especially our younger men, were at times, spiritually dysfunctional: 1) afraid of praying openly, 2) unable to communicate spiritual truths to their spouses and children, 3) insecure in their commitment to Christ, and 4) above all, lacking enthusiasm for the church.

We soon learned that three months of discipling, with the proper group dynamics, could do miracles for any man.

Through our discipleship experiment we were thrust into the small group movement, almost by accident. Leaders in this movement would define our kind of nurture program as "covenant groups." To put it mildly we have become convinced in the validity and effectiveness of small groups.

This seminar at Normal '89 will seek to dispel some of the common myths surrounding men's work. Here are a few: 1) small groups become divisive cliques, 2) men are best recruited via volunteer sign up sheets, 3) the bulk of the discipleship work should be left to the laity, 4) most counseling should be handled by the clergy, 5) all men potentially interested are already participating and 6) any good church will "care" automatically without any planned program.

Our "men's brotherhood" over the years had significantly ministered to others in areas like MDS projects, MCC meat canning and recently, the Mennonite Men Tenth Men Program. Now we have the added dimension of men ministering to each other. In a nonthreatening way our discipleship program moves men off of dead-center and gets them growing. It brings renewal as men participate in prayer and sharing at each of their group meetings.

NORMAL '89 SEMINAR #89

Mennonite Men—Its Vision, Programs, Projects, Reason for Being

Leader: Randall Kaufman

One of the real benefits of having a seminar or workshop at a large conference is that it provides a forum where ideas and experiences can be shared. In this seminar we want to look at the broad area of men's ministries in the local church as well as at the conference level. A wide variety of possible programs and projects will be listed and opportunity will be provided for you to share what has worked well in your church. It will also be helpful to hear what kind of materials and study or project aids you or your church would find a particular benefit.

This seminar will provide an opportunity to hear new ideas and to share some of your own. It should help us build excitement about mobilizing the talent and resources we have available for mission. It should also help us find some resources and materials in helping us with our own spiritual growth and pilgrimage. See you there.

Executive Committee Nominees

General Conference Mennonite Men will have two vacancies on the executive committee to fill at our Normal '89 meeting. The nominating committee has put forth the following slate of candidates:

President: Burdell Roeschley, Box 57, Flanagan, IL. Burdell is a farmer-businessman in seed corn production. He has served as treasurer for the Central District Conference Mennonite Men and Mennonite Disaster Service coordinator for Illinois. Burdell is an active member of the Flanagan Mennonite Church.

Secretary: Kim Claassen, Rt. 1, Box 116, Whitewater, KS. Together with other family members, he has a livestock and general farming corporation. Kim is actively involved in church work at the Grace Hill Mennonite Church at Whitewater, KS.

Irvin D. Voth and Ted Bauman, who have served as president and secretary respectively, will be leaving office. Each of them has given dedicated and valuable service to Mennonite Men. We appreciate their contribution and wish them well in future endeavors.

General Conference Mennonite Men Triennial Session Annual Report

August 5, 1989 — Normal, Illinois

A little over 40 years ago there developed an interest among men to become a conference-wide organization and in 1950 at Freeman, South Dakota, Mennonite Men of the General Conference was officially launched.

The purpose was to draw its members into a more intimate fellowship so as to develop spiritual strength for Christian service in harmony with Mennonite teachings in the local church and community as well as through any or all channels which our General Conference offers.

In 1986 at Saskatoon, Saskatchewan, the men declared affirmation for a revitalization of Mennonite Men. Palmer Becker challenged the group to be risk takers rather than merely caretakers or undertakers. The task force was greatly encouraged that all recommendations (six) presented were adopted.

We have tried to develop and promote the work that was entrusted to us. The executive committee, district representatives, and the Tenth Man task force has met annually in conjunction with the General Conference Council of Commissions meeting. The Tenth Man task force has met numerous times for clarification and development of the program.

The executive committee secured a part-time staff person, Randall Kaufman, to help plan and administer goals and programs of Mennonite Men.

To facilitate the operating budget, a general mailing (10,000) to all men was administered, asking each Mennonite man to become a participating member through a membership fee of $20.00 a year.

The Tenth Man Church Planting Program remains the major project of Mennonite Men. To date we have given grants to ten churches and are soliciting contributions for the eleventh church. A total of S221,000 has been distributed in grants.

Randall Kaufman and the Women in Mission Coordinator, Sara Regier, both have offices at the General Conference headquarters in Newton, Kansas. They sit down together frequently to discuss common concerns and goals. They share a secretary for both organizations.

We are very pleased that the CRB took action to invite Tenth Man to expand to Canada and to solicit Tenth Man supporters. Two Canadian churches have already received grants.

Randall has been a tremendous asset to Mennonite Men. Developing other men's ministries, visiting churches and men's groups, attending conferences, printing a newsletter, helping with starting men's groups in local churches, and handling all correspondence would not be feasible without a staff person.

The Tenth Man Program receives a lot of praise and verbal support. For many that's where it stops. Too many men are passive supporters; they have good intentions but never follow through being a zealous supporter and contributor. A membership of $20.00 to support the operating budget is affordable for every man. Also more men need to do some serious praying about becoming Tenth Man supporters.

The original goal of 500 Tenth Man members has not been reached. Hopefully, with our Canadian brothers joining the Tenth Man Program and the Hope Mennonite Church in Wichita, Kansas, willing to solicit new members, this goal will soon be a reality.

In summary I want to challenge you with Paul's admonishment to Galatians. "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people." *Irvin D. Voth, President, General Conference Mennonite Men*

TENTH MAN UPDATE

Since its first grant was given in 1985, the Tenth Man Church Building Program has given $221,000 (US funds) in grants to ten new churches. The recipient churches and the size of each grant are determined by Evangelism and Church Development Reference Council. This is a group made up of the home missions and church planting representatives from each of the district and provincial conferences. The churches and grants received are as follows:

San Francisco Chinese Mennonite-California	$50,000
Boulder Mennonite - Colorado	50,000
Fort Collins Mennonite - Colorado	10,000
Mountain Community Mennonite - Palmer Lake, CO	27,000
Mennonite Church of Billings - Montana	7,000
Fargo/Moorhead Mennonite Fellowship - ND	20,000
Maple Avenue Mennonite - Waukesha, Wisconsin	7,000
Iglesia Cristiana Mennonita - Dallas, Texas	20,000
Chinese Mennonite - Saskatoon, Saskatchewan	14,286 (Can. funds)
Calgary Chinese Mennonite - Calgary, Alberta	21,429 (Can. funds)

Two more churches have been approved to receive grants. The Hope Mennonite Church in Wichita, Kansas, (our current project) and the Shalom Mennonite Church, Newton, Kansas.

Other new churches plan to submit applications soon. Please join the Tenth Man Church Building Program and participate in this much needed mission.

Hope Mennonite Church Agreement

Hope Mennonite Church in Wichita, Kansas, and the General Conference Mennonite Men have entered into an agreement for the promotion of the Tenth Man Program. According to the agreement, members of the Hope Mennonite Church will assist in the promotion of the Tenth Man Program for a three-year period to begin in September. The goal of this promotion is to raise the number of commitments to the Tenth Man Program to 500 individuals or groups. The current number of commitments to the program is 380.

According to the agreement, the Hope congregation will work with the Tenth Man task force from Mennonite Men in developing resources and securing speaking engagements for the promotion of the program. A committee from the congregation has been appointed to provide leadership and is currently working to develop a new brochure to be available in August. Plans are also being made for the production of a video which will tell the story, opportunities and challenges in new congregations. Members of the Hope congregation will be available during this three-year period to speak in churches, men's groups, Sunday school classes and other church groups. These can be scheduled either directly with the Hope congregation or through the office of Mennonite Men in Newton, Kansas.

The Tenth Man Program was developed to provide assistance to new congregations in acquiring facilities needed for their continued growth and ministries. The goal of the program is to secure 500 individuals or groups to commit $100 up to two times per year as called upon to meet such needs. Grants are made to local congregations according to contributions.

The Hope Mennonite Church was established in 1985 by the Western District Conference Home Missions Committee in partnership with First Mennonite Church in Newton. Marvin Zehr was the founding pastor and continues to provide leadership for the congregation. With a current membership of 115, the congregation is currently building a new building to be completed this fall. A grant has been promised to the congregation to assist in this project. *Marvin Zehr, Pastor, Hope Mennonite Church*

Can We Count on YOU?

There are two ways you can participate in helping Mennonite Men in its mission program. One is to become a Mennonite Men member in any of the following categories with an annual donation of:

$ 20 - 49	regular member
50 - 99	contributing member
100 - 499	supporting member
500 - over	sustaining member

The second way to help is to become a member of the Tenth Man Church Building Program. Please indicate your decision to be involved by returning the portion below.

✂ -

Count Me In! I want to help.

☐ Enclosed is my membership contribution of __________ dollars.

☐ I want to be a church planting associate. To help plant Mennonite churches that have a strong witness to Jesus Christ, I want to give $100 when called upon up to twice a year.

Congregation to be credited: ______________________________

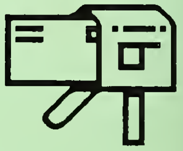
Name______________________________

Address______________________________

City____________________ State/Prov.________ Code__________

Return this form to: David Quiring, Treasurer
Mennonite Men
Rt. 1, Box 118
Henderson, NE 68371

Let us hear from you soon!



Roger Schutz, founder of Taizé, a Christian community in France, recently received the Charlemagne Prize. He will use the $2,300 gift to help pay for printing Bibles in the Soviet Union. Schutz, 73, who received the award from the city of Aachen, West Germany, for outstanding contributions to European cooperation, said it is "important never to forget that no guilty peoples exist." A Protestant churchman, Schutz helped Jews escape Nazi persecution and later looked after German prisoners of war.

"**Midwestern farms** could produce as much food as they are today and enough ethanol to replace a third of the gasoline in the United States, and the farmers' profit would double," says Barry Commoner in an interview in *Multinational Monitor* (January/February issue). Ethanol can be produced from corn and sugar beets, and "the residues from ethanol production," he says, "are excellent feed for animals." He goes on to say that "environmental pollution is an incurable disease; it can only be prevented. That's the big split. The Washington organizations believe in control; the grass-roots organizations believe in prevention."

The New Revised Standard Version of the Bible will become available in the summer of 1990, reports the National Council of Churches, sponsor of the NRSV. A revision of the Revised Standard Version, the new translation made changes for clarity or accuracy, to eliminate sexist references and to correct the text with recently discovered ancient manuscripts. The RSV Old Testament was completed in 1946 and the RSV New Testament in 1952.

NEWS

NDC invites strong medicine, accepts weighty documents

Mountain Lake, Minn.—When 150 delegates from 28 (out of 33) Northern District Conference congregations invited Ron Sider, Philadelphia, to come here to their 96th session, June 15-18, they probably expected strong medicine. They got it.

Sider spoke on the conference theme, "Seek Peace and Pursue It," at Bethel Mennonite Church, one of five General Conference congregations in the Mountain Lake-Butterfield area. Given the provability of Jesus Christ's resurrection, said Sider, "the heart of our faith is the revolutionary, transforming presence of Jesus. The whole creation, in addition to people, will be renewed (based on Romans 8 and Revelation 21). God's final word is resurrection and shalom."

His two other subjects were "Are We Serious About Being Consistently Pro-Life?" and "Mennonite Pacifism in the Late 20th Century." We must, he concluded, commit ourselves to "a consistent life ethic. We must say yes to both the unborn and the underemployed. Biblical consistency will make us a target from the left and the right."

Pushed on the points he made, he proclaimed, "For the life of me I don't understand why we have such a hard time combining justification through the cross of Jesus Christ with a life of discipleship. Society is open as never before to our 450-year Anabaptist testimony. The terrible irony is that just when others are beginning to listen, we Mennonites seem to be having second thoughts. Will we go the way of the Dutch Mennonites who got rich and joined 'Caesar's' ranks?"

More strong medicine was delivered by Hubert Brown, Newton, Kan., in his address, "You Can Count on Me, Lord." He commended the delegates for adopting a resolution that condemns apartheid in South Africa and said that age should make no difference in making ourselves available for God's work. (Brown was jointly sponsored by the district's Women in Mission and Mennonite Men.)

In addition to the South Africa resolution, delegates resolved to urge legislators to "work toward abolishing poverty and oppression rather than spending money for military purposes" and to "encourage every family in the Northern District to model Christian principles of family life," including dealing "redemptively with mothers considering abortions."

NDC decided to wait with establishing an official resource center, keeping the money on hand in interest-bearing accounts. Myron Schrag, Minneapolis, asked, "Could each urban church have a small resource center, assisted by Northern District Conference?"

SEEK PEACE AND PURSUE IT
Psalm 34:14
I Peter 3:11
Vic Buller

Edna Nickel, Mountain Lake, made the banner for the Northern District Conference.

Delegates also accepted a working statement on pastor/congregation ethics, brought by the district's ministerial committee. "This is a weighty document," said Elmer Wall, who continues as the district's president. It offers guidelines on the minister's relationship to God, self, family, the congregation, to the conference and other congregations, to the community. In a section about the pastor's support "in word and deed for . . . the authority of the Scripture," Eldon Quiring requested the insertion of the words "and inspiration." This was done. Dennis Siebert queried the heavy-handedness of the document. "It may alienate," he said. In return Ronald Krehbiel said, "We're calling for accountability."

Digressing from its crowded agenda, the gathered body mourned at Moe Hirschy's account of the organizational demise of the Mennonite Church of Billings (Mont.). "After 3½ years the church foreclosed on us," he said. Helen Quintela, speaking for the home missions committee, said, "A bulb dies back for further growth. You can't reach in and grab out the flower. In God's time it will grow again." A spontaneous prayer time was led by Marvin Hostetler, co-pastor at First Church, Lincoln, Neb.

Delegates were also hushed when Arlan Ortman reported a declining percentage of service workers coming out of our Mennonite constituency. "The pressure [of the military draft] is off. Can it be that we're getting our priorities mixed up again?" Fifteen from the district are currently in conference service programs.

In other business the district's private high school, Freeman (S.D.) Academy reported a balanced budget for the past fiscal year. Delegates agreed to host the 1992 triennial session of the General Conference. The district approved a budget of $171,276. "This is a reasonable budget," declared retiring pastor Louis Goertz, "in the light of our total giving of about $3 million, almost 10 percent of which goes for nonconference causes." *Muriel T. Stackley*

Construction began May 1 on a new headquarters for Africa Inter-Mennonite Mission in Elkhart, Ind. Current and former staff members, board members and missionaries participated in a groundbreaking service April 2, led by AIMM board president Henry Klassen, vice president Harry Hyde, executive secretary Earl Roth, and missionary Dick Steiner.

What is the best computer software for congregations? That question was an underlying theme during much of the discussion at the semiannual meeting of the Council of Mennonite Computer Users on March 20 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. "Congregations are asking us for help," reported Phil Nolt, CMCU chair. "If we don't do something soon, more and more of them will have more and more different types of programs." Membership in CMCU is open to any interested person from the larger Anabaptist/Mennonite tradition. Contact Cal Roggie, Box M, Akron, PA 17501.

The MeetingHouse was introduced by Arlin Lapp, president of the board of directors of the Mennonite Historians of Eastern Pennsylvania at its annual promotional dinner. Lapp reported that "after years of planning, our board has approved the construction of the 12,000-square-foot facility on Yoder Road near Harleysville, Pa. The MeetingHouse will bring together a museum, historical library/archives and a Mennonite life center which will share the history and cultural record of the Mennonite heritage in this community."

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Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

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The price is right—$100 for 2 years. Isn't it worth a try? For information write CROSSROADS, Box 32, North Tonawanda, NY 14120.

Short-term overseas service opportunity. Reconstruction coordinator needed in Nicaragua Aug. 1, 1989, to May 1, 1990. Spanish-language fluency required.

For more information contact Liz Hunsberger, MCC Personnel Services, Box M, Akron, PA 17501; (717) 859-1151.

Grants Pass Mennonite Church, located in southern Oregon with attendance around 100, has started a VS unit. We have need for the following positions: one respite-care worker, one hospice-care worker and one janitor for a Christian school (maintenance work).

Please call pastor Dennis Stutzman if you are interested: (503) 479-7391 or (503) 474-7544.

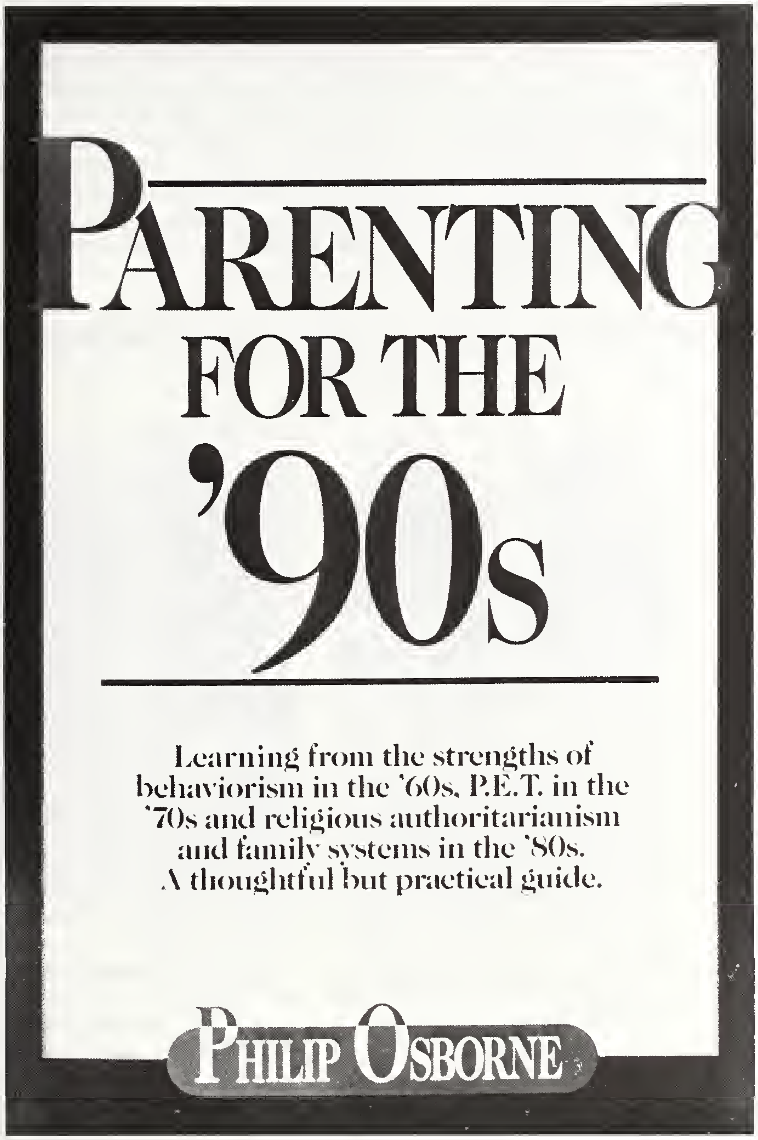
The General Conference Mennonite Church has **deferred annuities**. These can provide you with a secure retirement income.

Contact Gary Franz, Planned Giving Office, Box 347, Newton, KS 67114, (316) 283-5100.

West Abbotsford Mennonite Church invites inquiries for the position of **senior pastor** as part of a ministerial team. We are a congregation of 240 in the central Fraser Valley. Interest and skills are expected in preaching and teaching, counseling and crisis visitation, and outreach and church growth.

Send inquiries or resumes to Alvin G. Ens, 29521 Taylor Road, Mount Lehman, BC V0X 1V0, (604) 856-1348.

Every Parent Should Read It!



PARENTING FOR THE '90s

Learning from the strengths of behaviorism in the '60s, P.E.T. in the '70s and religious authoritarianism and family systems in the '80s.
A thoughtful but practical guide.

PHILIP OSBORNE

Parenting for the '90s, by Philip Osborne
322 pages, Trade Paperback, $9.95 ($13.95 Canadian)

Author Phil Osborne

Philip Osborne has taught in the Psychology department of Hesston College since 1971 and has served there as Associate Academic Dean since 1978. His academic reputation as a teacher is strong, resulting consistently in some of the highest class enrollments on campus. During the last 15 years Osborne has been active in various community educational and mental health services. His Ph.D., received from George Peabody College in 1974, is in Psychology. Osborne is a native of Hesston, Kansas. He and his wife Lorna are the parents of three young adult children.

This book is for parents everywhere who want to balance the many voices of child-rearing advice. Hesston College Professor Osborne looks at prominent parenting approaches including P.E.T., Dobson, behaviorism and family systems — and offers a model which draws on the strengths of each.

"Phil Osborne has done it. He's put the fractured world of 'How to Parent' back together with a wonderful balance of common sense and clinical savvy. He's mapped out a way for parents to keep their balance between tough love, tender love, and love in action, to raise healthy kids. Neither parents nor children lose their equilibrium. Both grow in self-esteem and centered values.

"As Osborne so clearly shows, the usual ways to effective parenting taught in the last two decades lean to one side or the other, or evade the central question. Osborne brings these poles together into a vision for parenting that parents can visualize, a model for parent-child growth that will help both parent and child grow freely and responsibly."

— David Augsburger

This is a delightful book, thoughtful, readable, full of stories. And Osborne does not hedge about his concern for religious values — he openly discusses the role of faith and values.

This book is designed for both the religious and nonreligious reader. Why not share it with all of the parents you know!

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Alumni and friends of Bluffton (Ohio) College's science department have contributed $52,000 for the purchase of a "gas chromatograph/mass spectrometer," an instrument used to separate chemicals for identification. "It is important," says Michael Edmiston, professor of chemistry and physics at the college, "that Bluffton College students learn to use this instrument that is so important for environmental testing, drug testing and food testing."

Congregational coordinators for LIFE (Living in Faithful Evangelism) will meet during a Church of the Brethren evangelism academy at Manchester College, North Manchester, Ind., July 24-27. Those attending will include coordinators of the first LIFE pilot project, which will begin this fall with interested central Illinois congregations. LIFE is a 42-month process to help Mennonite and General Conference Mennonite congregations discover vision for outreach and develop ways to make that outreach happen. For more information contact Melba Martin, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

A 10-member planning committee is organizing a symposium, "200 Years of Mennonites in Russia," to commemorate the founding of the first Mennonite colony, Chortitza, in 1789. The colloquium is sponsored by the West German Mennonitischer Geschichtsverein (historical society) and is scheduled for Sept. 4-9 in the Bielefeld area. About 20 historians have confirmed their participation. They will read various papers on themes relating to 200 years of Mennonite history in Russia. For information contact Gary J. Waltner, Am Hollerbrunnen 7 in D-6719 Weierhof b. Bolanden, West Germany.

RECORD

deaths

Peggy Newcomer, 42, died April 27. She was a member of Seattle Mennonite Church. She authored "The Call of God in Seattle" in the Sept. 8, 1987, issue of *The Mennonite*.

workers

Gail and *Jeff Baumgartner*, First Church, Berne, Ind., Mennonite Central Committee schoolteachers in Egypt for three years, returned to Berne in May.

Dean Becker, Freeman, S.D., an MCC agricultural worker in Bolivia, will complete his term Aug. 8.

Roland and *Sophie Schmidt Brown*, Commission on Overseas Mission workers in Taiwan since 1960, returned to Kansas in mid-May for a six-week North America Assignment. He is chief executive officer of Mennonite Christian Hospital. Sophie is an educational adviser at the New Dawn Development Center for disabled children.

Mary E. Brubaker and *Penolyn Van Horn*, Lima, Ohio, received the John Unruh award for the best social science and humanities research paper at Bluffton (Ohio) College. *Christine Jolliff*, Arlington, Ohio, received the Naomi Brenneman award for writing.

R. Brown

S. Brown

Cañon

Chang

Jerry Buhler was ordained as pastor of the Springridge Church, Pincher Creek, Alta., on April 23.

Angel Cañon, a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and former pastor in Bogotá, Colombia, will be a guest of COM at Normal '89, Aug. 1-6.

Joshua Chang, pastor of the Sung Chang Church, Taipei, Taiwan, will be a guest of COM at Normal '89.

Mary Lou Cummings is the new editor of *Franconia Conference News* of Souderton, Pa. She succeeds Virginia G. Schlabach.

Dyck

Ediger

Mary J. Dyck, Mennonite Church of Normal, Ill., has been appointed Maple Lawn Health Center administrator. Since 1985 she has taught gerontological nursing and other courses at the Mennonite College of Nursing, Bloomington, Ill.

Darrell Ediger, pastor at Goessel (Kan.) Church, has resigned and will begin as pastor at Salem Church, Kidron, Ohio, Aug. 1.

Tym Elias has resigned as youth pastor at Morden (Man.) Bergthaler Church effective this summer.

John Enns, teacher at Westgate Mennonite Collegiate, Winnipeg, and 40 grade 12 students added their efforts to Mennonite Disaster Service volunteers assisting in cleanup after forest fires in the Interlake area.

Shawn Epp, Kingfisher, Okla., completes an MCC assignment as assistant printer in Akron, Pa., on Aug. 30.

Ron Falk has begun as associate pastor at Foothills Church, Calgary.

Eric and *Kathy Fast*, Altona (Man.) Church, have been appointed to five-year terms as country directors of Mennonite Ministries in Botswana as of the end of July. They are supported jointly by Africa Inter-Mennonite Mission, COM and MCC. Their children are Reynold, Lori and Carolyn.

E. Fast

K. Fast

Hilda and *Walter Franz* spent 3½ months visiting nearly 100 congregations in the Canadian Mennonite Conference. Walter is chairperson of CMC. They also visited Mennonite schools, provincial conferences, pastoral groups and couples.

Duane K. Friesen, professor of Bible and religion at Bethel College, North Newton, Kan., received the Ralph P. Schrag Distinguished Teaching Award for 1989.

Paul Friesen retired from the position of associate professor of art at Bethel College, North Newton, Kan., at the end of the current school year.

John and *Vera Funk* will leave their position as executive secretaries of Native Ministries of CMC when their term expires in summer 1990. They began in 1982.

Daniel Garcia, Mennonite scholar and a professor at two Christian institutions in Buenos Aires, Argentina, will be a guest of COM at Normal '89.

Joyce and *LaDell Gautsche*, Denver, will complete a term with MCC as office assistant and education consultant in

Lombard (Ill.) Mennonite Peace Center will lead a four-day training institute on conflict resolution and mediation skills Aug. 22-25. The institute is designed to equip church leaders, managers in business, community volunteers and others in leadership with the skills necessary to deal effectively with two-party and multiparty conflicts. For more information contact LMPC, 528 E. Madison, Lombard, IL 60148, (312) 627-5310.

More Native people should be hired in federal prisons and parole offices in Canada, and non-Native staff should have sensitivity training in aboriginal culture, recommends a federal task force. It also recommends more Native-run halfway houses and a greater role for tribal elders and councils in the parole process. It urges support for Native cultural and religious programs within prisons, including an effort to develop special programs aimed at Native women. One critic, however, called the recommendations "a formula for further delay" on issues that have already been under study for years. (from Canadian Press)

Evangelists in the Tanzania Mennonite Church have discovered they must confront evil to be effective in their ministry. Evangelistic teams spend several days in prayer before starting on a preaching mission. Evil spirits leave people when commanded to do so in the name of Jesus, and many healings take place, according to Eastern Mennonite Board of Missions.

RECORD

Graber

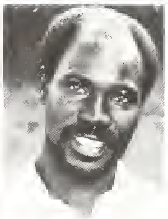
Haile

Pacheco

Singh

Smuckers

Sprunger


Traoré

Hege

Higbee

Denver on Aug. 30.

Alvin W. Goerzen, Newton, Kan., is head chef at Swan Lake Christian Camp, Viborg, S.D., this summer on a voluntary service basis. Swan Lake is the Northern District Conference camp.

Melvin Lynn Graber, Eden Church, Moundridge, Kan., has completed the Hesston (Kan.) College Pastoral Ministries program and has been called to pastor the Hilltop Church, Jackson, Minn.

Karen and *Titus Guenther* concluded language study at Maryknoll Language Institute in Cochabamba, Bolivia, and moved June 8 to Santiago, Chile, where Titus will teach church history at the Evangelical Theological Community.

Ahmed Ali Haile, Somalia, a student at AMBS, will be a guest of COM at Normal '89.

Beth Hege, Aberdeen, Idaho, has been named director of news service and public information at Bethel College, North Newton, Kan. She replaces Bryan Reber, who is taking a leave of absence for graduate studies.

Eliot C. Higbee became director of health and human services for Glencroft Care Center, Phoenix, Ariz., on June 1.

Mario Higueros, Guatemala City, Guatemala, dean of the Anabaptist training program for Central America, will be a guest of COM at Normal '89.

Larry Hills, Silverwood Church, Goshen, Ind., returned in early May for health and personal reasons from Transkei, where he worked with AIMM/COM in Bible teaching and leadership training among African Independent Churches.

Elizabeth Hostetler, Bluffton (Ohio) College professor of education, was one of two recipients of the Martha Holden Jennings Foundation's "distinguished educator" award.

Larry Kehler, CMC general secretary, will not be available for reappointment when his term expires in summer 1990. He will join MCC Canada in September 1990 as coordinator of overseas service, succeeding Bert Lobe. Kehler served as editor of *The Mennonite* from 1971-76.

Alix Pacheco, Ibagué, Colombia, a member of the Mennonite church pastoral team, will be a COM guest at Normal '89.

Shekhar Singh, Pune, India, a Mennonite professor at Union Biblical Seminary, will be a COM guest at Normal '89.

Barbara and *Donovan Smucker* were co-recipients May 28 of the Bluffton (Ohio) College Honorary Doctor of Humane Letters. He also delivered the commencement address.

Glenn Snyder, Fresno, Calif., graduate of Bluffton (Ohio) College, is the new men's basketball coach at Bethel College, North Newton, Kan., succeeding Felix Grimmett.

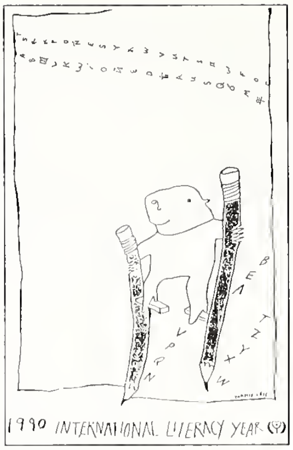
Mary Sprunger, North Newton, Kan., has completed her year as the recipient of the Women's Lectureship Stipend and AMBS. She taught oral history methods, use, and value and application to taping interviews on the Harold S. Bender era. Her dissertation, to be presented at the University of Illinois, is a social and economic study of Dutch Mennonites during the Golden Age, ca. 1600 to 1672. The stipend was begun in 1986 to give female Ph.D. candidates the opportunity to gain teaching experience as they worked on their dissertations.

Ardell Stauffer, Wayland, Iowa, began May 8 as editorial assistant for MCC's news service in Akron, Pa. He succeeds *Charmayne Denlinger Brubaker*, who is the new director of the news service. He is responsible for news from Africa, Asia, the Middle East and the International Peace Office.

Tim Stucky, Tucson, Ariz., has received the Pima County Community Development Block Grant Award "for outstanding service to the community." He and his wife, *Luzdy*, are local program coordinators of Tucson Voluntary Service for Mennonite Board of Missions.

Siaka Traoré, Mennonite student from Burkina Faso studying at Bangui (Central African Republic) Evangelical School of Theology, will be a guest of COM at Normal '89.

Jan Wiebe, Faith Church, Newton, Kan., began a three-month assignment on the staff of the Women's Place, St. Catharines, Ont., on June 1. Her parents are Leonard and Joan Wiebe of Aurora, Colo.



Prize-winning poster

"I put my characters on pencils to show that the ability to read and write gives people a new perspective on life and the world around them," explained Zabelle Cote, 21, after winning the poster contest for International Literacy Year (1990). The Canadian student's design was chosen by an international jury from the works of 53 finalists from 30 countries and five nongovernmental organizations.

The World Health Organization on May 18 predicted that the number of AIDS cases worldwide would increase to 5 million by the year 2000, from 450,000 today. The agency said it also expected the number of people infected with the human immuno-deficiency virus, which causes AIDS, but not yet ill could increase threefold by the year 2000. Five to 10 million people are now infected, the agency said. The estimates were released at the annual meeting of WHO in Geneva. The agency foresees a threefold increase in AIDS cases in Africa and the Americas by 1991. Asia, where the epidemic is in its early stages, is expected to experience a tenfold increase.

RESOURCES

books

Julian of Norwich: *Mystic and Theologian* by Grace M. Jantzen (Paulist Press, 1988, $9.95) explores the theology of Julian of Norwich, the 14th-century mystic whose words "ring true in our own context."

The articles collected in **Carl Jung and Christian Spirituality**, edited by Robert L. Moore (Paulist Press, 1988, $12.95), combine insights of theological reflection, Jungian psychoanalysis and contemporary spirituality.

People in the Presence of God: *Models and Directions for Worship* by Barry Liesch) Zondervan, 1988, $12.95) outlines the models that form part of the scriptural and historical record and serve as prototypes for worship practices.

"Each of us has received a gift from Christ," writes Gary L. Harbaugh in **God's Gifted People:** *Discovering and Using Your Spiritual and Personal Gifts* (Augsburg, 1988, $6.95).

Two Minutes with God by Leslie F. Brandt (Augsburg, 1988, $6.95) is a collection of 60 brief meditations and prayers for those days when there is simply not enough time for a longer meditation.

"Instead of being a church history without a point, this book is pointed about seeing the Christian movement as 'a teaching church,' " writes Martin Marty in his foreword to **The Gospel in History:** *Portrait of a Teaching Church: the Origins of Christian Education* by Marianne Sawicki (Paulist Press, 1988, $12.95).

The Power of Ordinary Christians by Margaret Wold (Augsburg, 1988, $6.95) asserts that today's ordinary Christians have the same power as Jesus' early followers, God's power, for witness and change.

Peter O'Connor looks at men's experience as they begin to question their life goals in the context of their family situations, jobs and marriage in **Understanding the Mid-Life Crisis** (Paulist Press, 1988, $6.95).

God's Promise: the Story of Joseph is a musical drama by Margaret Baker and Judy Schrag of Oak Grove Mennonite Church, Smithville, Ohio. The music for accompanying instruments can be varied according to what is available. For more information contact Margaret Baker, Route 1, 7843 Smithville Road, Smithville, OH 44677.

The life of Jesus Christ, as told in the New International Version of the Gospels, is interwoven in **This Man Jesus** by Irene Burk Harrell and Alie Harrell Benson (Zondervan, 1988, $6.95).

Matthew Explained by Jonathan J. Hostetler (Herald Press, 1988, $6.95, $8.95 in Canada) retells the story of the Gospel of Matthew, explains the purpose of the book, its intended audience and its major teachings.

Bridges of Respect: *Creating Support for Lesbian and Gay Youth* (American Friends Service Committee, 1988, $7.50) is a practical resource guide for people involved in youth programming: educators, religious leaders, community workers, health and human service providers and parents.

Philosophical questions that have implications for the rationality of religious beliefs are explored in **Faith and Reason:** *Searching for a Rational Faith* by Ronald H. Nash (Zondervan, 1988, $17.95).

Science and Hermeneutics by Vern S. Poythress (Zondervan, 1988, $12.95) gives an explanation of the conflicts that often arise between science and the interpretation of Scripture.

If the doctrine of justification by faith appears irrelevant today, says Alister E. McGrath in **Justification by Faith:** *What It Means for Us Today* (Zondervan, 1988, $11.95), the fault lies not with the doctrine but with our failure to communicate it in contemporary and understandable terms.

Renewal Theology: *God, the World and Redemption* by J. Rodman Williams (Zondervan, 1988, $19.95) is the first book of a two-volume work of theology written from the charismatic point of view.

"When you really understand the questions that single adults honestly ask, you find that simple answers are hard to come by," writes Harold Ivan Smith in **Singles Ask:** *Answers to Questions About Relationships and Sexual Issues* (Augsburg, 1988, $8.95).

Antagonists in the Church: *How to Identify and Deal with Destructive Conflict* by Kenneth C. Haugk (Augsburg, 1988, $9.95) offers information about antagonism so that "even in the midst of that conflict, congregations and their leaders have a unique opportunity to care deeply."

Published as "Festschrift" in honor of David E. Ewert, **The Bible and the Church**, edited by Abe J. Dueck, Herbert Giesbrecht and V. George Shillington (Kindred Press, 1988, $15.95, $19.95 in Canada), provide insights of contemporary scholarship about the Bible and its place in the ministry of the church.

The Mother's Book: *Practical Ideas for Preschool Parenting* by Pat Van Nes and Lenora Andres (Kindred Press, 1988, $14.95, $19.95 in Canada) offers ideas on games to play with children, how to plan birthday parties, how to entertain sick children and how to teach positive values.

Wanda Jones tells her life story and encourages black Christians to persevere in spite of opposition in **Living in Two Worlds** (Zondervan, 1988, $7.95).

—compiled by Gordon Houser

COMMENTARY

Called: the Christian response to AIDS

When the city of Alexandria was devastated by an outbreak of plague in the middle of the third century, Dionysius, bishop of the church of Alexandria, described the devotion with which Christians tended the sick—often catching the plague and dying of it themselves—while their non-believing neighbors "thrust from them those who showed the symptoms of plague and fled from their nearest and dearest. They would throw them into the streets half-dead or cast out their corpses without burial."

A new plague has descended on the world today—AIDS. Christians are faced with a choice, to show God's love by responding with compassion or see the dread disease as a sign of God's punishment.

It is not hard to see why many Christians have associated AIDS with God's punishment. Early victims of the disease were sexually active homosexuals and drug users. But the disease is no longer limited to people in those high-risk groups; sufferers today include people who received contaminated blood transfusions, babies born to mothers with AIDS, heterosexual spouses and partners of AIDS carriers.

But the belief lingers that only "bad" people get AIDS. In the Gospel of John Jesus' disciples, in their query about the cause of a blind man's disability, ask, "Who sinned—this man or his parents?" Why was he born blind?

Jesus declined to connect the blind man's suffering with sin. He instead spoke of it as an opportunity to display God's glory by restoring the man's sight. He did not reflect on why the man was blind. He healed his blindness.

Jesus' healing ministry models our appropriate response to human suffering. It is tempting to stand aloof and declare that God is judging the actions of those who have chosen to adopt a way of life contrary to the Christian understanding of morality. But the church is called to stand with AIDS victims in their suffering, regardless of the manner in which they contracted their disease. While not condoning sin, the church must show that God is merciful.

The AIDS crisis is a challenge to the church. Christians need to stop asking *why* certain people get AIDS and ask *what* God is calling the church to do to help.

The church's ministry to people with AIDS should not depend on their agreement with our convictions concerning the biblical view of human sexuality. In this way people with AIDS, their friends and family, will come to realize that neither God nor the church have abandoned them in their trouble. Perhaps they, like Job, may come to experience the presence of God in their suffering rather than believe that God is the cause of their illness.

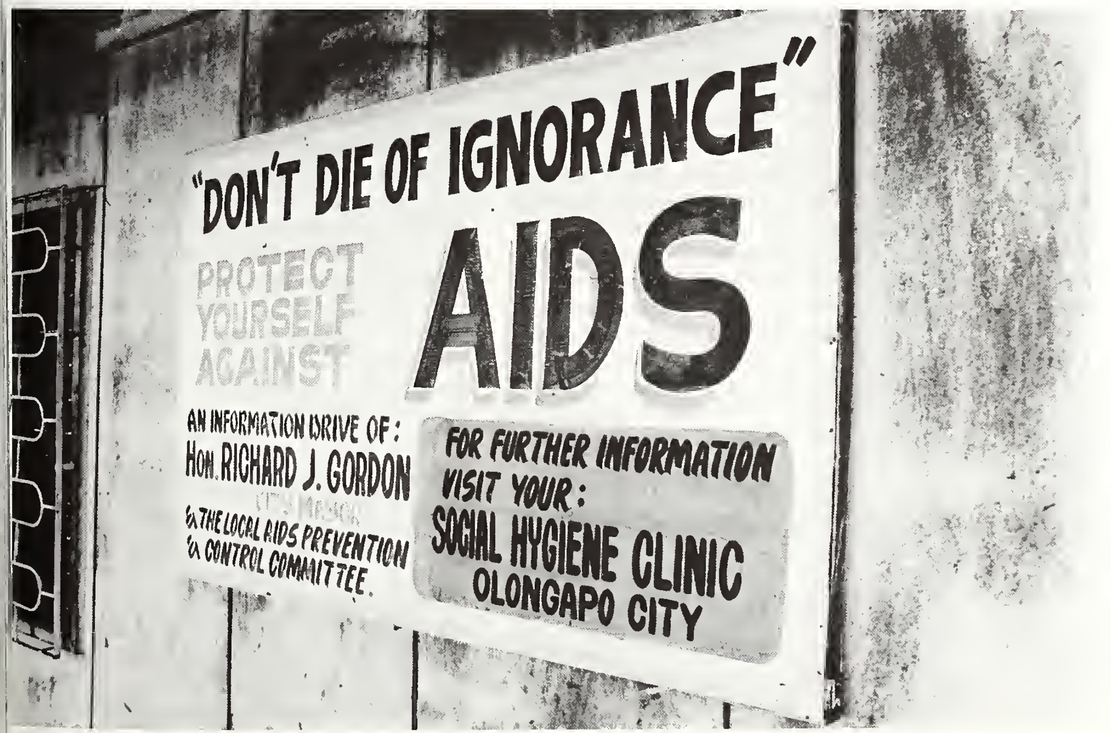
Giving spiritual, emotional and physical aid to the poor is not optional for those committed to the Bible. Great medical costs, loss of employment and the dwindling physical abilities of AIDS sufferers make them particularly vulnerable. AIDS patients are within the biblical category of the poor, for whom the church has a clear responsibility.

We can offer our unique perspective about AIDS to society. Addictive sexual and drug-related patterns contribute to the transmission of the AIDS virus. The church's traditional call for lifelong monogamous relationships can contribute to the containment of this dread disease.

Spiritual direction is both the most rewarding and potentially harmful resource Christians may contribute. Attempts to evangelize people with AIDS while they are experiencing the most devastating event in their lives is looked on with suspicion by people suffering from the disease. At the same time, a Christian caregiver may be called upon to assist the AIDS sufferer in reflecting on the meaning of life and the possibility for afterlife.

We walk a precarious line between exhibiting God's inclusive love and condoning what we believe to be immoral lifestyles. Churches may want to avoid getting involved. But, like third-century Christians in Alexandria, we should be quick to find ways to help people with AIDS. God asks no less. *Daniel Zehr, executive director of Mennonite Central Committee Canada*

This sign is at the Hygiene Center in Olongapo City, the Philippines, where the "hospitality women" have to get their weekly checkups.



LETTERS

Integration, yes and no

Editor's note: *These next two letters (by Myron Schrag and Alfred H. Regier) are sixth in the sequence of responses to the subject of integration that* The Mennonite *has carried since last November. Dates of the issues carrying other responses are Nov. 22, 1988; Jan. 10, March 28, May 23 and June 27. Copies of these five issues are available for $2 each (Canadian or U.S.). Write to Box 347, Newton, KS 67114.*

As pastor of a dual-conference church, I know of several members who have not come from Mennonite backgrounds. Are they GC or MC? Does it matter? It seems to matter little to them and to the rest of our membership. We are all sisters and brothers in Christ. The sooner we get rid of the MC/GC label the less confusing will be our witness to the world. *Myron Schrag, Faith Mennonite Church, 2801 E. 22nd St., Minneapolis, MN 55406*

Regarding the possible integration of the Mennonite Church and our conference, there are more disadvantages than advantages. Bigger is not better. All of our cooperation is good, but we don't need to all be under one head. Relationships suffer whenever you get bigger. The MCs and GCs work together well. That's enough. *Alfred H. Regier, Route 1, Box 98, Whitewater, KS 67154*

Diet in Zaire

Many children in Zaire are malnourished due to protein deficiency. The diet of one young girl consists of one or two meals a day. Usually she eats the cassava root staple and cassava leaves prepared with palm oil. Occasionally she may receive peanuts or caterpillars, if they have not been sold to pay hospital bills or to buy clothes. Caterpillars are a rich source of protein, but in many cases parents sell them for cash, not realizing their nutritional value. Mennonite Central Committee nutritionists in Zaire work with improving nutrition of such children and train village women who promote good nutritional practices. *Carolyn MacDonald, Kajiji, Zaire*

Re: Mennonites in politics

"Mennonites, Biblical Faith and Public Life" by Ronald J. Sider and "A Political Profile: Ray Funk" (May 23 issue) point to an issue that cries out for illumination in the Mennonite community because the fate of millions of disadvantaged people depends on North American politics. This subject cries out for clarification because the earth is at risk. Our inappropriate or lack of involvement in the political process neglects the needs of people and marginalizes concern for the environment.

Our governments in Canada and the United States are only as democratic as we collectively determine them to be. Nature abhors a vacuum, and so does a political democracy. Self-interested power brokers rush in to fill any space left by our non-participation. Most governments consider the rule of, by and for the people a threat to their power and actually work hard to limit democratization. Partially this suppression of people power is achieved with the cooperation of the mass media in North America and by death squads in the developing world.

As most of us choose our representatives in government and pay their salaries, we have the right and responsibility to [hold them accountable]. They are our representatives, our servants, not the other way around.

Christians need to get involved to restore politics to its God-ordained standard. God recognizes the need for government. It is our Christian duty to keep it true to its mandate. We do this by being informed, by seeking God's will in the issues, and then communicating with our representatives, cabinet ministers, opposition critics.

We also need to communicate with fellow Christians and the general public via the church, the church press, citizen organizations and the media. We need to become members of one or more non-governmental organizations that specialize in justice and peace issues and projects that provide alternative sources of information to the mass media.

We affluent North Americans have traditionally looked after ourselves pretty well. We need to advocate for those who have been marginalized by our economic system. We need to talk about the misappropriation of our tax dollars, the flagrant spending on the military and underspending on social programs, on basic human rights, on the protection of the environment (See Ezekiel 3:17). *Menno Klassen, 748 Pasadena Ave., Winnipeg, MB R3T 2T3*

Support is needed

I'm sick of the "compassionate" gay-bashing that appears in letters written to *The Mennonite*. Let us unite and support our gay and lesbian brothers and sisters inclusive of their homosexuality. *Lora Jost, Box 398, North Newton, KS 67117*

A parable of roses

This image came to me when I received news that a workshop on "curing homosexuals" would be offered at Normal '89. It applies to the whole concept of "Many Peoples Becoming God's People."

Once there was a gathering of the pink and red roses. They decided that roses only existed in shades of red and pink. They were disconcerted by the occasional appearance of a yellow rose in their midst. How could this be? They had already decided that roses were either red or pink. So they sent a delegation to the yellow rose to convince it of its error. The yellow rose was shocked to learn that it did not fit into the scheme of things. It agreed to attempt to blend in and asked what could be done.

After much discussion it was agreed that yellow would be viewed as a shade of pink and the concept "yellow" would be dropped from the words for colors. This seemed to please everyone, but deep down the yellow roses knew they were different, that yellow was not just a different shade of pink. They realized that God had made them yellow.

More and more yellow roses said, "I am *not* pink. Yellow roses are not a mistake on God's part but are one of the shades of color that God intended roses to have in the world. Let us be who we are. We are just as much roses as you are." *Frank R. Trnka, 2520 28th Ave. S, Minneapolis, MN 55406*

Schleitheim says it well

Peter Hilty's letter (April 25 issue) prompted me to evaluate church unity and to look for new ways to resolve conflict. I agree with my friend and former Sunday school classmate of over 50 years ago in emphasizing getting along with others and searching for the least common denominator of our faith as a means toward unity. The basis of many church fights and splits are deplorable, as Peter points out.

Peter's question, however, disturbed me: "Why should I be so impressed by Anabaptist doctrine?" I believe the Anabaptist legacy has much to offer our modern world. Some elements set forth in the Schleitheim confession impress me: (1) the bonding of adult believers by adult baptism, (2) the symbolism in the breaking of bread, (3) the non-violent response to injustice and peacemaking action, (4) maintaining separation of church and state, (5) becoming fitted for the service of God through the Spirit. *Earl Loganbill, 840 Trinity Court, Newton, KS 67114*

My tribute to Ferd Ediger

Esther Patkau's "A Great Man Has Fallen" (Feb. 28) prompts me to tell you a meaningful experience. Last Nov. 27 we deacons at Grace Church, Regina, planned an evening healing and meditation service for Ferd Ediger in the hospital. I was asked to lead it, so I visited Ferd in the afternoon so that he could help me plan. I asked him what he wanted me to tell the congregation. He said, "Tell them I have tried my best to be an example and a Christlike model as their pastor. At times I fell short of my goals, and for this I am sorry. I have often felt inadequate, but I did the best I knew how. I have tried to carry the torch of truth to the finishing line, but I did not realize the race would be over so soon. I have experienced complete forgiveness and have made peace with God."

Ferd insisted we (his family and my wife, Pat, and me) hold hands around his hospital bed while he led in prayer. He prayed for courage to face death, for his family and for the congregation, that it would be faithful. One week later he died. *Joe Neufeld, 7 Woodlawn Place, Regina, SK S4S 5M9*

Step in right direction

I found the June 13 issue of *The Mennonite* informative. I am a "non-ethnic" Mennonite and a product of Mennonite Voluntary Service of the Commission on Home Ministries. I came to serve underprivileged people but ended up being helped myself. Mennonites (whether GC or MC) need to have an open heart with each other and especially people like myself. I see this happening through church planting, volunteer programs, the making of a new hymnal, Mennonite Mutual Aid. I especially liked April Yamasaki's article on a Mennonite identity crisis. We are off to a good start. I am excited about the integration process. Talking about unity is a step in the right direction. *Jeanne Meyer, 519 North Fifth St., Beatrice, NE 68310*

Truth has many facets

William Klassen's letter on the Muslim faith (May 9) has unexamined presuppositions: that the Muslim faith is one faith and that a Muslim and only a Muslim can truly reflect that faith for all Muslims as well as for people of other faiths.

Christian theologians do not agree about their faith. Hans Denck says that among 20 theologians you will seldom find two that agree on all issues (*Schriften*, II, p. 68). Jeremiah was in disagreement with members of his faith (18:18). Bonhoeffer claims that Herrmann, Schleiermacher and Ritschl are mistaken in their Christology. Luther and Paul are right. Gordon Kaufman, favoring Kant, claims that Luther and Karl Barth are mistaken.

The head of the Muslim mosque in Berlin was willing to grant that Jesus was a prophet equal to Muhammad but not God. I attended a lecture at the Free University of Berlin by a professor from West Germany who was proclaimed as the greatest authority on the Muslim faith. The announcement indicated that following her lecture she would be available for dialogue, but she had to leave immediately. This incensed the Muslim students; only with great difficulty was a riot defused. They were angry at the expert for misrepresenting their faith.

The truth question has various facets, only one of which is inner consistency. But even with a high degree of inner consistency, it may not correspond to reality. From the point of view of biblical theology Paul says, "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (2 Corinthians 10:5). *David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0*

Thanks from Mozambique

The following letter was read to a Mennonite delegation to Mozambique in April. Hershey Leaman, Akron, Pa.; Admasu Haile, Richmond, B.C.; and Bruno Baerg, Waterloo, Ont., were evaluating (with the Christian Council of Mozambique) Mennonite Central Committee's food aid.

We want to express through the words of 1 Thessalonians 1:3 our gratitude . . . from this visit. We recognize how you have manifested your faith in our Lord Jesus and to his people from this country through your actions of support in many ways during the difficult situation we are undergoing.

We call to mind a prayer that we have used often in our services: "Lord, today you made us known to friends we did not know, and you have given us seats in homes which are not our own. You have brought the distant near, and made a brother of a stranger. We thank you, Lord; your love be praised."

We invite all of you to feel involved in this spirit of gratitude to God.

Our country has all resources to make us rich, that is to say, to make us enjoy abundant life where our dignity as children of God is clearly recognizable. . . . But we are not able . . . to enjoy that abundant life as the violence, war and injustice seem a barrier to the way to use those resources.

We thank God because you, the Mennonite Central Committee, have agreed to be used by God to alleviate God's suffering children in this country. We thank God because you have used your wealth as good stewards, looking first to God. . . .

The nature of your sharing reveals to us two important elements of your character: your awareness of your dependence upon God and your notion of justice in relation to your fellow human beings.

There is a [loud] voice . . . not only in our country but also in many parts of the world. It says, "I come among people like a shadow and sit by each man's side. None sees me, but they all look at one another and know that I am there. My silence is the silence of the tide, like the deepening of the frost in the slow night, which buries the playground of the children, when birds are dead in the morning. Armies tremble that invade and destroy with guns roaring from earth to sky. I am more listened to than any gun and feared than the cannon. King's chancellors give commands, but I give no command to any; yet I am more feared. I am hunger."

Faithfulness to God and justice (not only favors or aid) to people are the pillars of sharing resources. And the glory remains God's, not ours. *Residents of Chimoio, Monica Province, Mozambique*

REVIEWS

books

The hidden God

Disappointment with God: Three Questions No One Asks Aloud *by Philip Yancey (Zondervan, 1988, 260 pages)*

Reviewed by Joyce Shutt, 878 Mt. Carmel Road, Orrtanna, PA 17353

In this readable book, Yancey speaks to the three questions we all have asked ourselves when troubled: Why is God silent? Why is God hidden? Why is God unfair?

Seeking his own answer to these questions, Yancey reads through the entire Bible. He discovers that accessibility to God doesn't make it any easier to be faithful. In fact, the Bible suggests that the clarity of God's will had a stunting effect on the Israelites' faith. Clear evidence sucks away freedom of choice. It demonstrates that human beings are incapable of fulfilling a contract with God, that direct exposure to God seems to produce the opposite of the desired effect. Instead of responding with love and worship, the Israelites were afraid and rebellious.

Disappointment with God offers comfort to those grieving and struggling after a loss. Yancey gives reasoned explanation of why God distances himself and allows us to suffer. He points out that God himself, in Jesus, suffered the pain of doubt and abandonment. While God knows what it feels like to be human, we cannot know what it's like to be God. There is more to the story than just our experience.

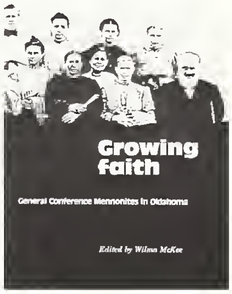
Yancey's treatment of Job makes this book a must. It puts the three questions he addresses into perspective. More important, his explanation of the wager between God and Satan is helpful. He points out that Job is not about pain and suffering but about faith and love, that what motivates God is God's longing to be loved by us.

Yancey cautions us against confusing life and God. We tend to think that life should be fair. Confusing God with good health or wealth sets us up for disappointment. Things happen. Life is. Yet in the seeming silence and hiddenness that results because God has withdrawn out of love, God is not as hidden as we think. In the church, in the Bible, in you and me, God is ever present, ever forgiving.

Learning from history

Growing Faith: General Conference Mennonites in Oklahoma, *edited by Wilma McKee (Faith and Life Press, 1988, 228 pages)*

Reviewed by Malcolm Wenger, 1213 Elm, Newton, KS 67114



We grow and learn by hearing each other's stories, especially if they share conflicts, fears and pain as well as joys and successes. Our brothers and sisters, the General Conference Mennonites of Oklahoma, have done us a favor by sharing their stories in this book.

They have also given us a good example of a group writing its own history. They took time, organized well, sought counsel, held workshops, chose a good editor and involved each church in the process.

The setting is in some ways unique. Here two kinds of mission converged yet remained largely distinct: among the Cheyenne and Arapaho and among the German/Swiss/Russian strains of Mennonites. Neither was as successful as had been hoped.

Battered by devious land developers, drought, destructive policies, crosswinds of doctrine, wartime hostility and the trauma of language change, the church, though wounded, survived.

David Haury names his chapter "The Hard Road to Oklahoma," and there *are* tough questions raised by this history. Why have Oklahoma Mennonites felt that they were on the fringe of things? Why did only 17 of some 40 congregations started in the past 100 years survive? What strains do differing ethnic backgrounds place on church-planting efforts? How could the longer-established churches have better helped the new churches?

For those of us who are part of a continuing migration from rural community to urban diversity and who are trying afresh to plant churches, these are questions to ponder.

A complex century

Peace, Faith, Nation: Mennonites and Amish in 19th-Century America *by Theron F. Schlabach (Herald Press, 1988, 415 pages)*

Reviewed by David J. Rempel Smucker, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602-1499

This second volume in the four-volume series on the Mennonite Experience in America provides the only account of the entire 19th-century U.S. story between two covers. All major groups, events and movements appear here, but Schlabach does not allow the comprehensive thrust to eliminate evidence meant to reveal everyday life.

He describes key movements—from General Conference progressives to the Old Order conservatives and the astonishing number of groups between them. His most perceptive work appears in (1) the 1870s immigration to the prairies, (2) responses to political involvement, especially war/peace questions, (3) sympathetic description of the Old Order worldview. Schlabach emphasizes the humility theology that flowered in the 19th century but laments that Mennonites did not use this theology in a prophetic manner.

Unfortunately the final chapter, "The Quickening at Century's End," deals primarily with "Old" Mennonites and ends abruptly without a mature conclusion for the entire book. It primarily describes how certain leaders in the "Old" Mennonite groups began to overshadow the humility themes with institutionalization and revivalist theology drawn from "Protestant breezes."

As the first MEA volume authored by a longtime member of one Mennonite group ("Old" Mennonites), the other groups can be thankful that no debilitating biases toward one group mars this account, although one wonders why he did not consult the Mennonite Historical Library at Bluffton (Ohio) College.

One major problem with the entire MEA series, present from the onset but felt much more acutely in this second volume, is the almost thorough exclusion of the Mennonite story in Canada.

Except for the regrettable focus on one nation, the book will fruitfully serve as a single source for those who desire orientation in a century characterized by a vast increase in complexity on the canvas of Amish and Mennonite history.

God of the city

Leo Hartshorn

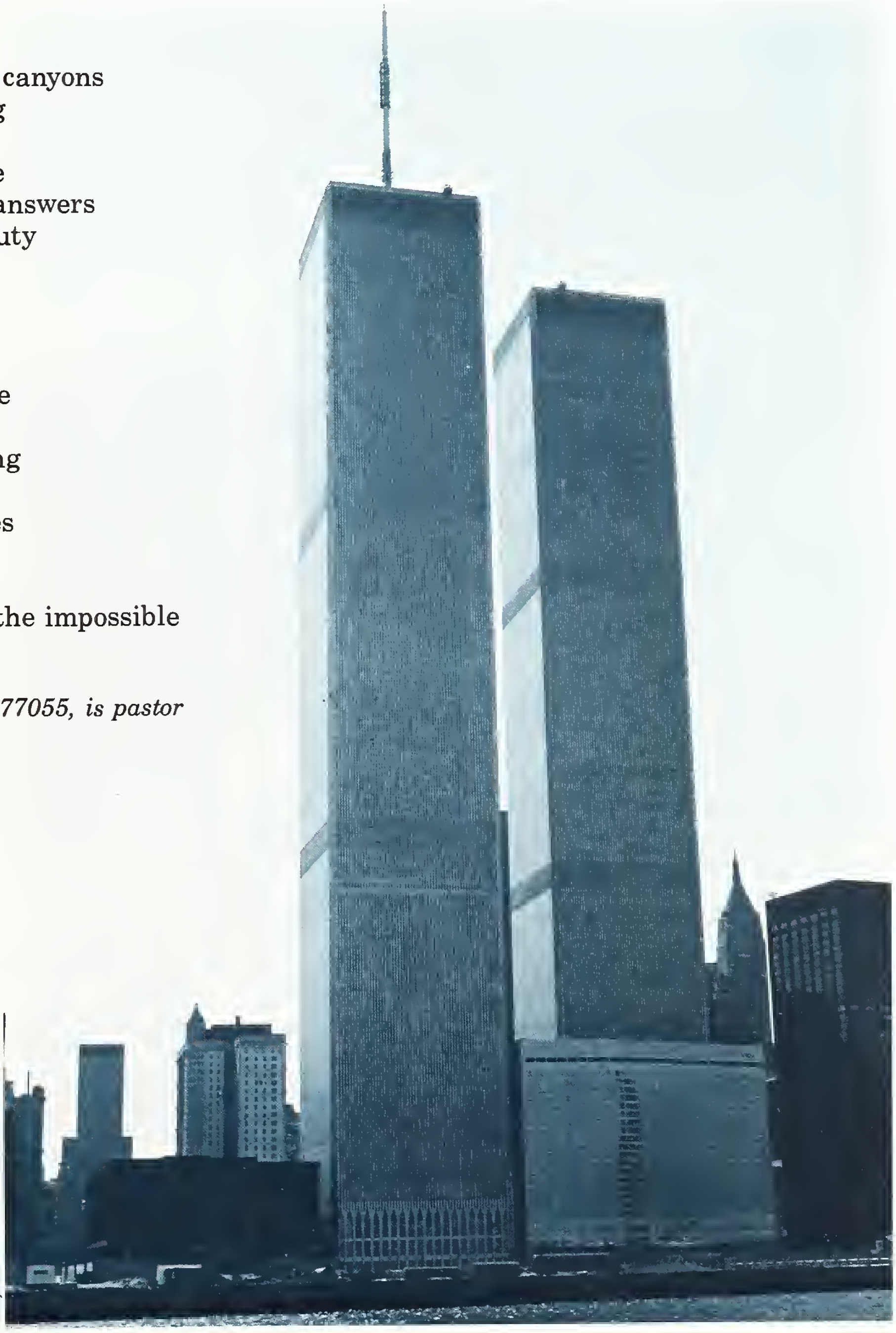
You live where concrete and steel kiss the sky
  where offices are stacked like a child's blocks
  where computers are the brains
You walk among those with gray suits and penciled calendars
  among those with flights to catch and endless meetings to attend
  along the streets of broken glass and faded apartment signs
  where the unemployed man huddles in the alley and sips on a paper sack

God, you live in the city
  Help us to see you there in the concrete canyons
  and not just in some idyllic rural setting
  of simple life and simple people
For you dwell in the diverse urban culture
  with its complex problems and no easy answers
  with its untended wounds and hard beauty

Come to us, with healing for the city
  Heal us of our divisions
    of rich and poor, black and white
    old and young, liberal and conservative
  Heal us of our easy violence
    of military solutions and muscle flexing
    of nuclear madness and broken minds
    of domestic violence and bruised bodies

Help us O God of the metropolis
  to be a people who together work to do the impossible
  to build a city whose maker is God

Leo Hartshorn, 1231 Wirt Road, Houston, TX 77055, is pastor at Houston Mennonite Church.



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editorial

Even when you can't be sure of the results . . .

Mary Derksen, missionary in Japan, tells this story. A relative of hers, visiting in Japan, said, "God wanted the gospel preached in Siberia. If God had said to me, 'Go to Siberia and preach the gospel,' I would have said a flat 'No, it's too cold in Siberia.' But God arranged a free train ride for me to Siberia [because of being exiled as a prisoner] and free room and board." And God was there.

That story reminds me of Joseph in the book of Genesis. After the boyhood dreams and arrogance, the pit, the caravan, the unjust accusations and imprisonment, the elevation to royalty, Joseph assured his repentant brothers, "It was not you who sent me here but God."

We can never be quite sure of the results. In worldly terms that triggers insecurity and questions. In worldly terms uncertain results may indicate poor planning and uninformed projections, a no-no in corporate North America. In worldly terms we are constantly tempted to have everything under control.

But for participants with God who "seek first the kingdom," the unknown is inviting because we know who is in charge. If the unknown is not immediately inviting, we can be sure that it is redeemable, and God tallies the final accounts. We can rest assured and keep going.

Who would have guessed that Mennonite pastors' innocent and low-key handing out of pen-pal names 40 years ago in Montana and Indiana would result in a lifelong friendship between Louise Fisher and Mary Sue Speicher. The two women finally met for the first time in 1977 at the triennial session of our conference in Bluffton, Ohio. "All along the way," says Louise, "we never thought about the fact that I was Indian and she was white."

Who would have guessed that early Mennonite Church missionary work in Honduras would result in church leader Ovidio Flores coming to North America to speak plainly to us: justice is central to the Scriptures. Ovidio became a Mennonite only because he saw that these missionaries (unlike others and unlike most expatriates coming to Central America) read the Bible from the context of the poor. He asks, Can North American donors trust churches in developing countries to make good decisions about money? If you don't trust us, he said at Sargent Avenue Mennonite Church in Winnipeg and at other places during his year on this continent, "that makes me ask whether help given is for the benefit of the donors or for those who are being helped."

Who can guess the ultimate results and the continuing ripple effect of China Educational Exchange workers spending time in the People's Republic of China in this decade?

Who can predict the long-term results of Peace Mennonite Church sponsoring all of its young people's (about 50, I believe) attendance at Normal '89?

Who can say what the effects will be of the Northern District Conference having adopted a resolution (on June 18)? It states, We will educate ourselves about the evils of apartheid. We will pray for reconciliation between the races. We will examine our investments and withdraw our financial support from any investment that endorses apartheid. We will write our representatives and urge them to support sanctions against South Africa.

Who can estimate the results of several thousand of us getting together in Illinois in three weeks—the combined session of our conference and the Mennonite Church? The official agenda is set, seminars are lined up, speakers are ready. Organizers have logged untold hours of meeting and planning and revising plans and editing and printing and phoning and checking and double-checking. But always, always a bit of the unknown is with us. God's Spirit moves where it wills. We wait with anticipation, entrusting the outcome to God, submitting our plans to God's. *Muriel T. Stackley*

1 WEEK
TO NORMAL '89

THE MENNONITE

N CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:14 JULY 25, 1989

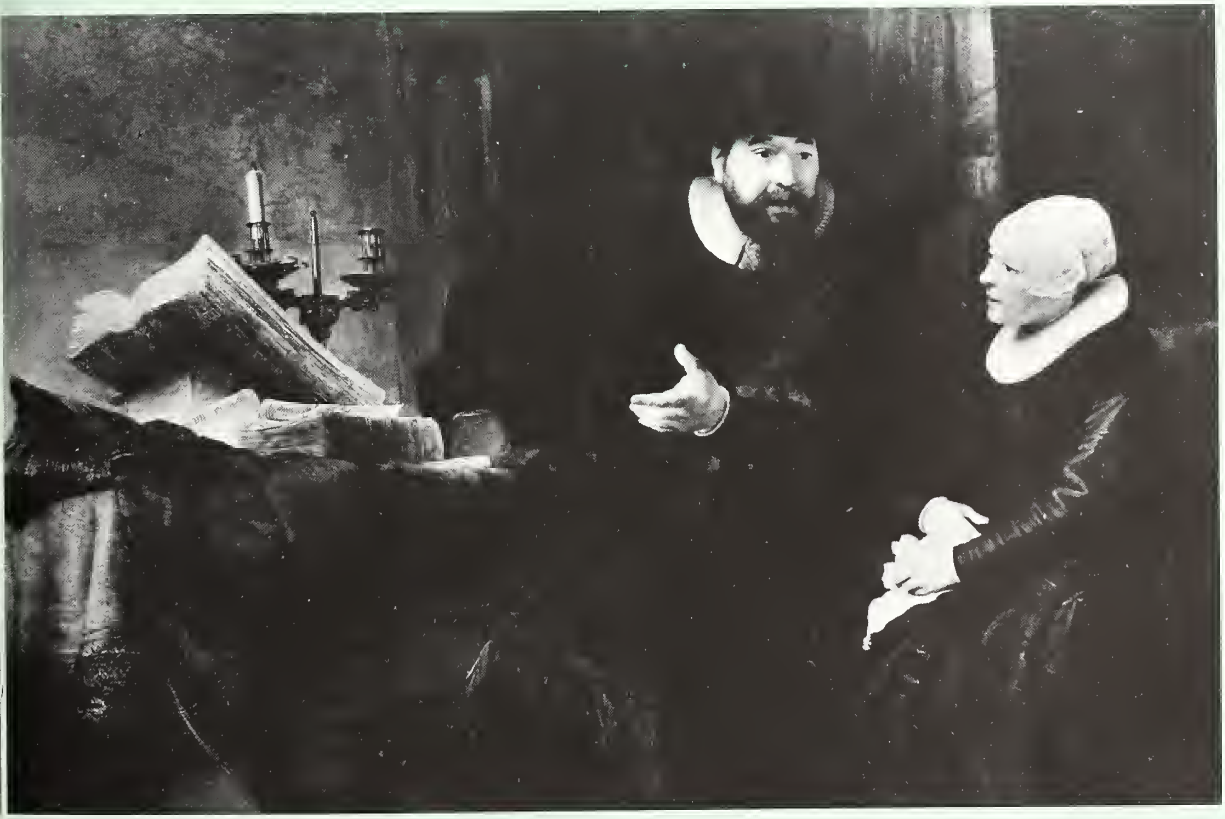
Inside:

Make disciples of all nations

A pastor answers 'Why not stay?'

Dust off your inclusive language

Preach the Word



...in season and out

ASSOCIATED MENNONITE SEMINARIES
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prologue

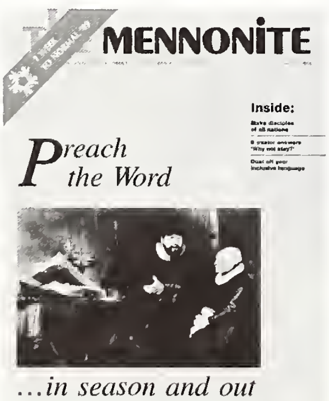
We are a people of the Book, the Bible. That's what the Associated Mennonite Biblical Seminaries' logo says, and that's what this issue of *The Mennonite* is about.

In this morning's mail were two cassette tapes, the words of Ella Garber Bauman recorded in 1976 by Ed Baumgartner of rural Versailles, Mo. "Dr. Ella," who died May 17 at age 93, was the grandmother of one of the people of the Book who is published in this issue, Steve Bauman.

I listened to her voice. A key Bible verse for her, which first caught her attention at age 12, was, "Choose you this day whom you will serve" (Joshua 24:15). She tells of feeling a touch on her right shoulder that night. Thinking it was her older sister, she asked, "What do you want, Bertha?" But Bertha was fast asleep. When the touch came a second time, Ella slipped out of bed and knelt to pray, said yes to God, and became a person of the Book.

Among seminary-related articles in this issue is a postscript in preparation for next week's triennial conference in Normal, Ill. See Ward Shelly's perspective on page 344. (Most of the information surrounding Normal '89 was in the last issue, so as to reach our Canadian readers in good time.)

The next issue of *The Mennonite* will commemorate the atomic bombing of Hiroshima and Nagazaki in August 1945. *mts*



MENNONITE

Inside:

Preach the Word

...in season and out

Mennonite preachers have been catching people's attention for a long time. The illustration on our cover is by Dutch artist Rembrandt van Rijn (1606-1669). Entitled "Mennonite Preacher Anslo and His Wife," it comes from the Dahlem Museum in Berlin.

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Cover: Art from Museum Dahlem, Berlin

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Make disciples of all nations

Jesus calls us to discern the times

Henry Poettcker

A key command of our Lord Jesus is, "Go, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19-20a).

The command comes at the close of Jesus' earthly ministry. Matthew divides the story of Jesus into three sections. The first (1:1—4:12) tells the infancy stories and introduces Jesus to the readers. The second (4:13—16:20) tells of Jesus' teachings and the miracles. The third (16:21—28:20) recounts the events that lead to the passion and then the resurrection of Jesus the Christ.

Each of Matthew's sections asks about Jesus' identity. With prophetic Scripture Matthew identifies Jesus as the Messiah, the Son of David, the Son of Abraham, Son of God. In the second section the demons express who Jesus is—Son of God. Then the disciples come through with the correct answer. "You are the Christ, the Son of the living God!"

In Matthew's third section, even Jesus' opponents know his identity, though they do not want to accept it. Pilate affixes the title King of the Jews to the cross, but it is the Roman centurion who exclaims, "Truly this was the Son of God." And the post-resurrection appearance to the women left no doubt: This is our Master.

This is the context for the Great Commission. We need have no doubt about the One who gives it. All authority in heaven and on earth has been given to him.

To take our Lord's command seriously, we need to be discerners of our times. First, we must be aware of the ideological changes that have come about. The biblical writers wrestled with the issue of being citizens of a nation state while also being called to faithfulness to the reign of God. In our time the kingdom of God is too easily equated with our own nation; God is forced to be a national hero.

Almost any ideology can be surrounded with an apparent Christian halo that makes anything right. Wisdom calls for careful evaluation: By their fruits you shall know them.

Second, Western churches are reaching fewer and fewer of their own people. Western Christianity is not continuing to evangelize adequately. The Two-Thirds World churches are sending missionaries into the West, by now about 20,000. By the end of this century it is estimated that it will be 100,000.

We no longer need go abroad to present the good news to other ethnic groups or peoples. They have come to our doorstep. They are now our neighbors. They worship in their own temples or shrines in our cities. We can witness to them across the back fence, in the corner store, at the next lathe in the workshop. And this tests us on our racism. Many of us are better supporters of missions across the ocean than for work among the same kind of people on our street.

Third, akin to this is pluralism. Roelf Kuitse, director of the Mission Training Center at Associated Mennonite Biblical Seminaries in Elkhart,

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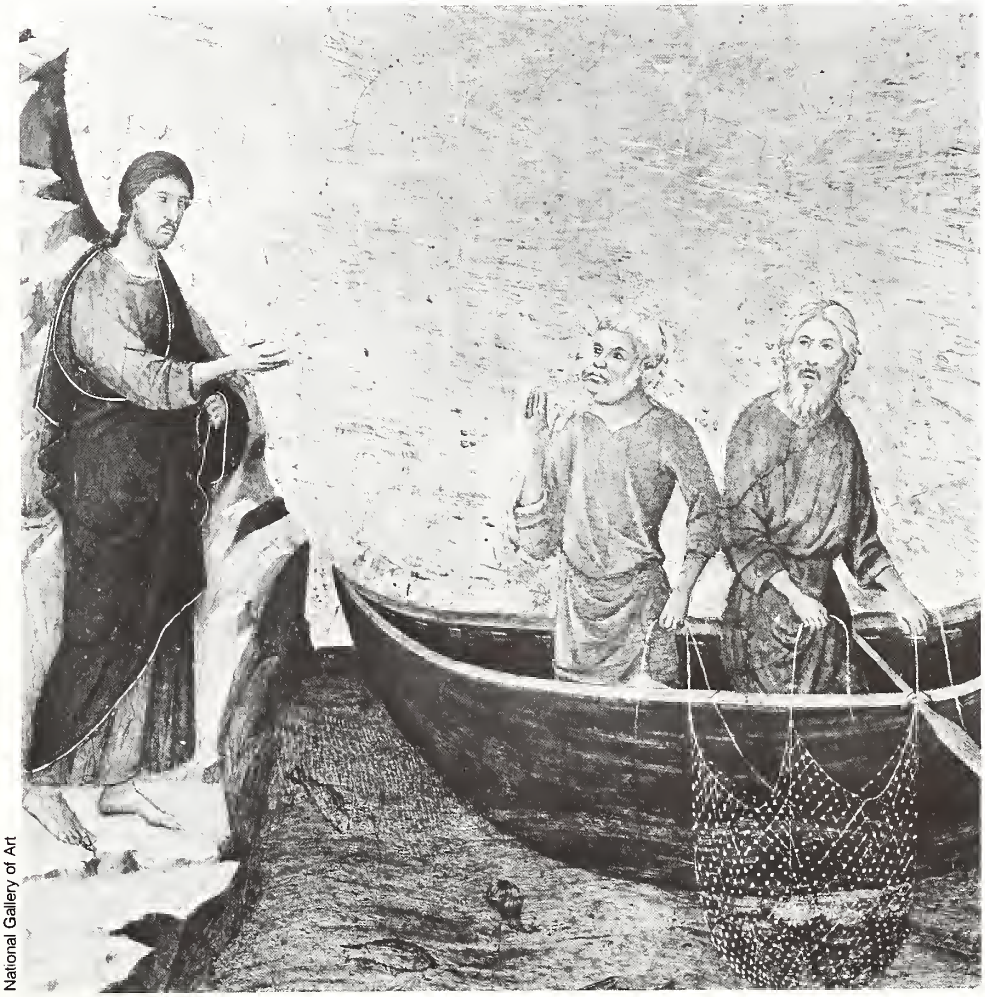
"The Calling of the Apostles Peter and Andrew" by Duccio di Buoninsegna



National Gallery of Art

Ind., says that the relation of Christianity to other world religions is a most important issue on our theological and missiological agenda. This applies to the church overseas and to the church at home. No missionary to Africa dare neglect becoming acquainted with the Muslim faith. No missionary to China dare neglect becoming acquainted with the Buddhist faith. No missionary to India dare neglect becoming acquainted with the Hindu faith. And remember we now see these faiths among our neighbors in our cities.

Fourth, to discern the time in which we live, we must acknowledge the inadequate teaching in our churches. Perhaps you have heard of the Sunday school superintendent who wrote the publishing company in a huff: "You'd better get me simple teaching material; so simple, in fact, that my teachers can do their preparing on the way to church Sunday morning. (I think he imagined a city setting in which they could travel to church by bus.) If you don't know, I know where I can get such material."

I have to tell you that that is not the kind of material our Foundation Series is. It demands time for preparation and asks for application to the task.

One Mennonite group, debating whether it should use the Foundation Series, gave one of its leading educators the task of evaluating the material. After a thorough study the person came back with: there is no better material on the market anywhere.

If we want to go teach all nations, we must be about the task of teaching at home.

Fifth, can we speak of how we are to teach all nations without bringing in finances? What happens when inflation runs rampant in other parts of the globe? Are we giving as large a percentage as we used to? Have we been meaning business with our Lord's cause?

We no longer need go abroad to present the good news to other ethnic groups or peoples. They have come to our doorstep. They are now our neighbors.

Many of us are better supporters of missions across the ocean than among the same kind of people on our street. This Vietnamese woman carries her child to a bus in Philadelphia.

How do we call ourselves to a fresh commitment? For that is what will be needed to go and teach all nations.

- We must be convinced that this is a priority. (We have both time and money to do what is a priority for us.)
- We must agree to work together, the whole church involved.
- We must repent of our less-than-adequate response. I say repent because it means being sorry enough to quit—change; change direction. Say, "I will now be different."
- We must invite others to help us with our shortcomings.
- We must pay the price called for.

I can do no more than call us back to Jesus' charge to the disciples in Matthew 10. He gave the pointers—where to go, what to preach, how to minister, what provisions to take and how to accept persecution.

We end up with persecution. Just as Jesus accepted the will of the Father, to accomplish salvation for humankind through suffering, so we are called to follow the same path. It is with such dedication, with such commitment, that we will hear the assurance anew: The One who calls us is the all-powerful One, and he promises to be with us until the end.

Henry Poettcker is president of Mennonite Biblical Seminary and professor of New Testament. This article is based on talks he gave at Eastern District Conference in May.

Meet the new president of AMBS

'I had other plans, but . . .'

John Bender

Marlin E. Miller, Goshen, Ind., will become the first joint president of Goshen and Mennonite Biblical Seminaries next July.

"I had planned to move into a primary focus on teaching," the president-elect said, adding, "But an authentic and strong call from the church merited very serious consideration."

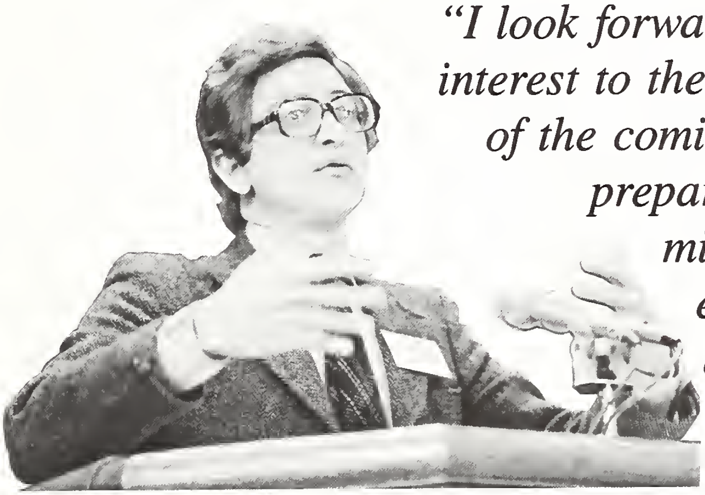
Marlin will succeed Henry Poettcker as president of Mennonite Biblical Seminary. Poettcker's 12-year tenure as president ends when he retires June 30, 1990.

Miller, 50, had initially resigned the presidency of Goshen Biblical Seminary effective this June, with the intent to remain on the seminary faculty and devote more time to teaching, writing and interchurch dialogue.

The search committees of the two schools, charged to find the best candidate for their school, each nominated Miller.

"This appointment represents a new opportunity in the history of the two seminaries and of our two constituencies," says Menno Epp, chairman of the MBS Board of Trustees and selection committee. The action "frees the administration to unify and strengthen the leadership training program," he continues. "The MBS Board of Trustees wholeheartedly affirms Marlin Miller as a Christian leader and teacher—as a gift of God to the General Conference Mennonite Church."

Marlin has been granted a three-month leave of absence early in 1990 to prepare for the assignment. He and the seminary boards will work to restructure present administrative and board patterns to facilitate the one-president model.



Marlin E. Miller

"I look forward with keen interest to the challenges of the coming years in preparing pastors, missionaries, evangelists and other church leaders."

"I look forward with keen interest to the challenges of the coming years in preparing pastors, missionaries, evangelists and other church leaders," Miller said. "AMBS will seek to meet this high calling by providing a biblically based and quality education and training experience," he added.

Miller is a 1960 graduate of Goshen College. He spent one college year at International Christian University in Japan. He studied a year at Goshen Biblical Seminary.

He pursued further graduate work at the University of Basel (Switzerland) and the University of Heidelberg (Germany), where he was awarded a doctorate in theology in 1968. His dissertation on Schleiermacher's theology of the kingdom of God was published in Germany in 1970. He has done postgraduate studies at Ecole des Hautes Etudes (Paris) and at the Center for Theological Inquiry at Princeton, N.J.

In mission ministries with the Mennonite Board of Missions in Paris (1968-74), he had teaching assignments with the European Mennonites and at the Ecumenical Institute in Paris, the development of a ministry among African students in the city and was periodic consultant for the Mennonite mission program in West Africa. He also served as European Peace Section representative for Mennonite Central Committee in Europe, 1963-1974.

While in Paris, Marlin was ordained in 1971 by the Chatenay-Malabry Mennonite congregation as a pastor in a team ministry. He and his wife, Ruthann, are members of Assembly Mennonite Church in Goshen, which is dually affiliated with our conference and the Mennonite Church.

Marlin and Ruthann are the parents of three adult children and have one grandchild.

John Bender is director of information services at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

Sabbaticals make sense

Pastor and congregation benefit

Steve Ratzlaff

Have you looked carefully at your pastor lately? Noticed a lack of zip in those sermons? Noticed any missed appointments? Does she seem to be at every committee meeting? Does he ever get to spend time with his family? Noticed any premature graying around the temples?

Perhaps it's time to give your pastor a sabbatical. Our conference suggests that each church should give its pastor one month off for every year of service, to be used as a sabbatical. Seattle Mennonite Church gave me a six-month sabbatical, at three-fourths salary, after six years as their pastor. Four months of that was spent studying at the Associated Mennonite Biblical Seminaries. The other two months were spent with my family fulfilling a life-long dream, a trip to New Zealand and Australia.

The sabbatical was rejuvenating. I went back to AMBS and immersed myself solely in study. I pursued courses in Anabaptist history, Isaiah and a directed study on spirituality. These replenished the proverbial "well" that had been drained after six years in the pastorate. I left AMBS refreshed and ready to tell my congregation what I had learned.

Increased time was available to be with my family. No meetings, no emergency calls, no requests for financial assistance. I liked doing things on weekends like normal people. It was also pleasant to attend my children's school functions, which was often impossible in Seattle because of committee meetings. Plus, it was good just to be around the house when the rest of the family was home.

In the pastorate, one of the most draining aspects of the task is stress. Congregational expectations, hectic schedules and few opportunities to relax all take a toll on the human body. A sabbatical provides a setting in which the pastor can relax and allow the body to rejuvenate itself. That does not mean that the sabbatical is without stress; deadlines for papers and class projects certainly produce it. But the pace is different and the expectations are less pronounced. All of this allows the pastor to relax more, to develop times of quiet and meditation (which are often crowded out in a pastor's daily life), to become more physically active. Energy increases. Life comes back into focus. Hopefully the pastor learns not to take everything so seriously.

The congregation benefits from sabbaticals as well. An obvious advantage is the new insights garnered by the pastor who has been studying during the sabbatical. It is only natural that this material becomes part of what is given to the congregation upon return. During the time I was at AMBS, I worked out a nine-week Anabaptist history class especially for Seattle Mennonite Church as one way I could share some of what I learned.

No meetings, no emergency calls, no requests for financial assistance. I liked doing things on weekends like normal people.

Second, the congregation benefits from their greater involvement in the church in the pastor's absence. People with various worship gifts and preaching gifts have opportunity to use those while the pastor is gone. Worship continues, and people's gifts are utilized to make this happen.

Third, a periodic sabbatical for the pastor will lead to longer pastoral terms. If a pastor is stimulated and offered opportunities to grow during his term, he will surely find the job more satisfying and will last longer. The congregation consequently receives more continuity and care in the church program and does not have to search for a pastor as often.

If your pastor seems to be slowing down, maybe you should offer her a sabbatical rather than decide it is time to move her on to another place. She may have many good years left to serve your congregation but only needs a break. And you and your congregation just may turn out to be the beneficiaries.

Some sabbaticals of note from Canada

Delmer and *Elsie Epp*, Wildwood Mennonite Church, Saskatoon, spent two months in voluntary service and four months studying at Lutheran Theological Seminary in Saskatoon.

Henry Kliewer, Sherbrooke Mennonite Church, Vancouver, also came to AMBS for a semester.

Jake Pauls, Bethel Mennonite Church, Winnipeg, read, studied, wrote a study process for baptism and church membership preparation, learned to use a computer and joined a tour to Russia.

Henry Reimer, First Mennonite Church, Saskatoon, also studied for a semester at Lutheran Theological Seminary.

Jake Tilitzky, Eben-Ezer Mennonite Church, Clearbrook, B.C., studied at Canadian Mennonite Bible College for six weeks, worked with the Umsiedler (resettling ones) in Germany for a month, read, relaxed and took short trips visiting other churches. *Compiled by Margaret Franz for the Conference of Mennonites in Canada*

Steve Ratzlaff's address is 225 N. 70th, Seattle, WA 98103.

I discovered the heartbeat of early Anabaptism

Steve Bauman

I was born into a Mennonite family on the mission field in India. Although my parents modeled in word and deed their faith in Jesus Christ, I knew little about the rich heritage of faith found in Anabaptism.

After returning to North America from India I completed high school and college and served with a non-Mennonite mission. I asked myself questions like, Am I an Anabaptist at heart or only in tradition? Is the focus of articles in *The Mennonite* different from the vision of Anabaptist martyrs or the emphasis found in the New Testament? What would the Anabaptist martyrs think of the topics discussed today?

In search of answers to these questions and to prepare myself for further mission service, I went to AMBS, Elkhart, Ind., and took a course in Anabaptist history and theology.

Through class lectures and readings I discovered that along with the familiar themes of discipleship, servanthood, sharing and loving one's enemies, evangelism was a major thrust of early Anabaptists and was the key to the rapid growth of the movement. Though often minimized today, preaching was stressed by the early Anabaptist leaders. Hans Kasdorf articulates the vision of the early Anabaptists when he writes that the primary objective of Anabaptists was not to reform the territorial structure of the church "but to restore the primitive-apostolic model of the Believers' Church with its implicit theology of discipleship and Christ's lordship and explicit evangelistic witness in the power of the Holy Spirit" (*Anabaptism and Mission*, 1984).

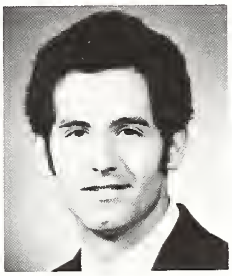
Could it be that an "explicit evangelistic witness" is needed to restore balance and growth within our churches? The Great Commission, the final command of Christ, was the core vision of Anabaptist mission: "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved. . ." (Mark 16:15, 16). This verse, along with Matthew 28:19-20 and Psalm 24:1, "The earth is the Lord's and everything in it," were the heartbeat of the Anabaptist zeal for missions. Since Christ is the Lord of all, all need to share and hear this Good News.

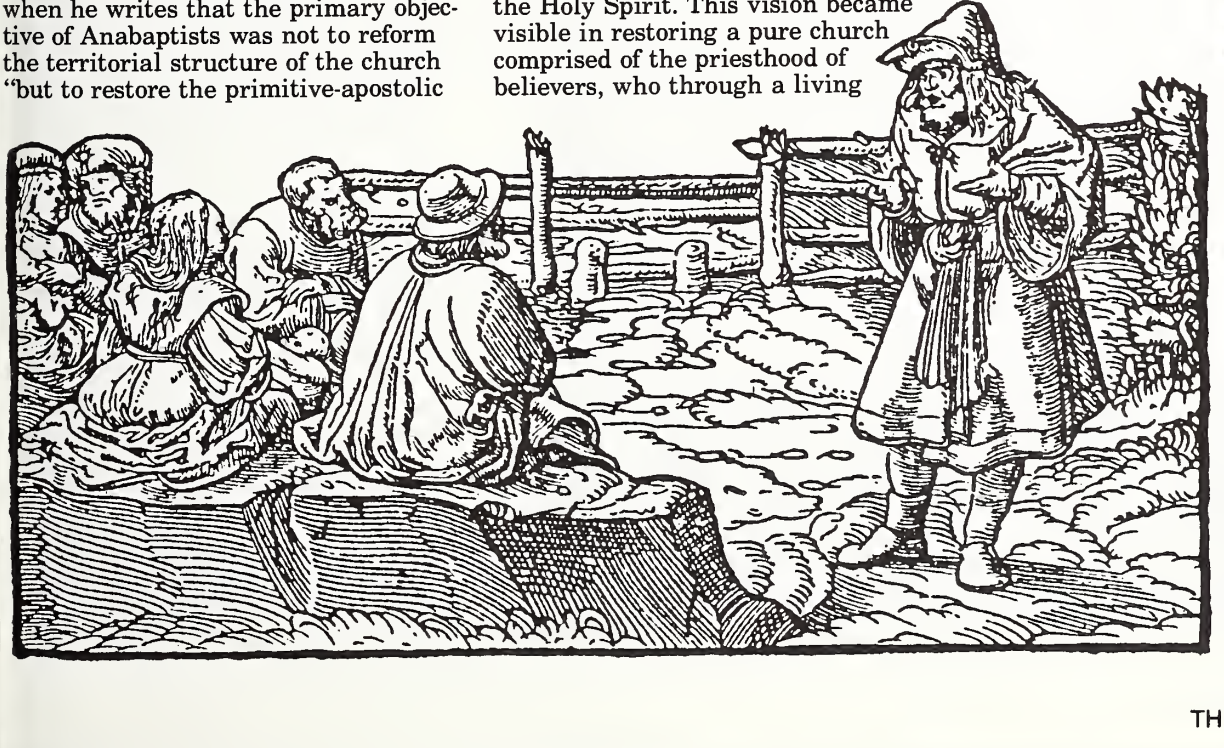
These texts were also the most frequently used Scriptures at Anabaptist court testimonies. For Anabaptists, the contents of the Great Commission, that of preaching Christ coupled with internal disciplining, formed the foundation of the "true church" (Franklin Littell, *The Anabaptist View of the Church*, 1958).

Evangelism was a vital part of the wholistic gospel that the Anabaptists lived. Their desire was to be obedient to the Scriptures under the guidance of the Holy Spirit. This vision became visible in restoring a pure church comprised of the priesthood of believers, who through a living faith actively allow Christ's righteousness to be demonstrated among themselves. Through loving one another, sharing their possessions and suffering persecution and death without fighting back, they proclaimed Christ as Lord. With this lifestyle as a foundation, the early Anabaptist communities were bold in proclaiming and inviting family and neighbors into true repentance and faith in Christ. Thus the faith and deeds of Anabaptists made their lives a powerful evangelistic tool.

Today I no longer wonder if I am an Anabaptist at heart, but I do need to periodically check my heartbeat. Am I an "explicit evangelistic witness" for Christ in the power of the Holy Spirit? Is the Great Commission at the heart of my service for Christ, as it was for Anabaptist martyrs and the apostles? Do I integrate witness with all aspects of my life within my community? If not, then I have a heart problem and need the healing touch of the heart specialist, Jesus Christ.

Steve Bauman lives in Berne, Ind.





Evangelism was a major thrust of early Anabaptists, and this was the key to the rapid growth of the movement. This woodcut, "The Anabaptist Preacher," is from the title page of Hosea in Luther's Bible.

And now for a few words (about 1989) from 1913

Ward W. Shelly

Editor's note: Sometimes a reminder of where we've come from can shed light on the road ahead. For this perspective we depend on senior church leaders, one of whom is Ward W. Shelly. Think ahead as you read here about the past. As Ward says, "One can reflect on this material in anticipation of Normal '89."

Convenors of the 1913 convention said, "We see the possibility of Mennonite union some time in the future if. . . ." Not until 1983 did the Mennonite Church and the General Conference Mennonite Church have a combined gathering. That occasion, at Bethlehem, Pa., is where this picture was taken.

P.H. Richert, Goessel, Kan., opened the meeting of the first all-Mennonite convention in America, held in Berne, Ind., Aug. 19-20, 1913. Valentine Strubhar, Washington, Ill., read Scripture and led in prayer. S.F. Sprunger, host pastor, welcomed the visitors. Christian Neff of Weierhof, Germany, preached in German, stating that Jesus Christ must be the origin and mainspring of all union and power.

C.H. Smith reviewed the history of Mennonites in America. He said that Mennonites have always been pioneers. In 1643 Mennonites came to Manhattan Island, in 1668 to Delaware, in 1683 to Germantown. They were pioneers in religious thought. Mennonites comprise the oldest peace society. The first book on pedagogy ever printed in America was written in 1750 by Mennonite Christopher Dock.

J.W. Kliewer presented a paper in which he stated, "Community settlements ossified church and social life. Too much stress was laid on prohibiting the members to do forbidden things. This had a tendency of developing a sort of negative morality and a negative Christianity. The peace movement that is sweeping the world may have had more connection with Mennonites than we can figure out. There is no doubt that the Hague Peace Congresses have spread the peace movement. The Hague meetings were first called by the Czar of Russia."

Kliewer continued, "Looking at the things that have produced schisms among us, we will find that they are almost invariably questions of practice and not questions of metaphysical speculation. That we have not dogmatized about speculative things has put us in advance of other denominations but that we on the other hand have become dogmatic on practical things has led to divisions and retarded our growth."

Kliewer went on to say that one of the reasons Mennonites have been able to keep the men in the church was because the church would not allow membership in "secret societies." In regard to churches dividing over little matters, he said, "One would rather have the dissension that comes from a difference of opinion than a peace that results in indifference or from a stiff ecclesiasticism that freezes out all initiative."

E. Troyer, Normal, Ill., said, "My friends, let us be honest in dealing with the facts. We demand honesty in business and honesty in dealing with one another. May we use the same principle in Scripture, and where the fact is larger than the theory may we discard the theory and cling to the fact. To illustrate his point, he used a parable. Supposing an artist after finishing his work sends it out to have it framed. By mistake in measurements the frame is too small. Instead of discarding the frame, the framer takes his shears and cuts the masterpiece to fit the frame and thus the beauty and the symmetry of the picture is marred. Instead of cutting down the great masterpiece to fit the frame of our theory, may we discard our theory and take the fact that Christ is the Only Begotten Son of God until the Christ life stands out in greater beauty."

C.H. Smith pointed out that "the Mennonite church is the mother of several other denominations. The Baptist Church has a Mennonite origin. The people responsible for starting the Baptist Church were at one time members of the Mennonite church in Amsterdam but later withdrew, discarding non-resistance and substituting immersion for sprinkling. The River Brethren were founded by a Pennsylvania Mennonite. The United Brethren Church was founded by two men, Otterbein, a Reformed pastor, and Jacob Boehm, a Mennonite bishop."

Elder Brenneman said, "The object of this convention has not been to consolidate at once organically. This would not be wise. But for us Mennonites to become better acquainted with each other and to know and understand each other better has been the prompting that resulted in this convention."

Another paper (author not named) stated, "We see the possibility of Mennonite union some time in the future if the following points are adhered to:

- Triumphant faith combined with triumphant hope, a faith that clings to Christ and all he teaches, whether by mouth or through the apostles. By triumphant hope we mean a hope that remains steadfast no matter what may happen.

- No entangling alliances. "To speak plainly, by common consent the Old Order Amish is considered the most ultraconservative of any Mennonite body in America and with equal unanimity the General Conference is considered the most radical progressive among Mennonites." The writer then states that we should "avoid any alliance that would take us away from the middle ground and that ultimate union will come only as we keep our eye on the middle ground." The writer then quotes a Presbyterian paper that says, "One difference between denominationalism and organized interdenominationalism is that the latter does the talking and the former does the work."
- Appeal to the extremes. "Most of the solution of the problem lies with the bodies occupying advanced grounds either on the side of conservatism or progression. It is an evident fact that if there ever will be a union of Mennonite forces, those on opposite borders must retrace their steps and make moves toward each other."
- "The two great essentials in the work of drawing people together upon a solid gospel basis are truth and love. Both need equal emphasis."

Seven-and-a-half decades ago our fathers perceived the need for a closer relationship among the Mennonite groups. They discovered it was better to explore fellowship than to exaggerate differences. In this spirit we have been working together in many areas. And now we meet in Normal, Ill., to strengthen the hopes expressed in 1913. In our continued exploration may we discover new ways of building up the Mennonite fellowship, remembering what Christian Neff of Germany said in 1913: "Jesus Christ must be the origin and mainspring of all union and power."

Ward W. Shelly's address is 1110 Westminster Drive, Washington, IL 661571.

Attending the 1913 convention were the following:
Defenseless Mennonites (now Evangelical Mennonites): 35
Mennonite Brethren: 4
Krimmer Mennonite Brethren: 2
"Old" Mennonite: 12
Central Illinois Conference: 14
Mennonite Brethren in Christ: 5
General Conference Mennonite: 65
Amish Mennonite: 9
Mennonites from Germany: 2.

THEN AND NOW

Rideman took on the NRA 448 years ago

Walter Klaassen

Peter Rideman had plenty of time to think and carefully choose his words when he was writing his "Account of Our Religion." By the time he wrote it in 1541, he had spent at least eight years in prison. Imprisonments in Hesse were usually lenient, meaning that a person like Rideman could get paper, writing materials and books with which to do his work. He had written a confession in prison 11 or 12 years earlier. He was a man who put imprisonment for his faith to good use.

Another subject he addressed with intelligence and simple but convincing argument in the "Account" was making weapons. Christians, he writes, must not use or practice vengeance, for these are contrary to Christ. "Neither can they make weapons by which such vengeance and destruction may be practiced by others." Hence, he confesses, he and his community make no swords, spears, muskets or any other weapons. For weapons serve only to slay, harm and destroy human beings whom Christ came to save.

Then he addresses head-on the argument with which the (U.S.) National Rifle Association defends the making and possession of firearms, namely that guns do not kill people; other people do. It is argued, writes Rideman, that you can kill and harm others with bread knives, axes, hoes and the like. However, he continued, these tools are not made for harming and killing but for the benefit and daily use of man. If someone were to use these to kill, we who make them are not to blame. But swords, spears and muskets are made for no other purpose than to kill and destroy; therefore Christians can have nothing to do with their manufacture.

Rideman's line of argument is as true today as it was when he first developed it in the dungeon of Wolkersdorf Castle. The world is full of weapons. Their manufacture creates jobs, we say. The real reason is that they enhance professional military careers for some and make money for others. When people say that the availability of weapons makes lethal conflict possible, we hear that it is not weapons but people who make war.

The fact is that the weapons trade by most industrial nations fuels the wars of the poor. The easy availability of weapons encourages terrorism and contributes to the horrific murder toll, especially in the United States.

Weapons are made solely to destroy and kill; they have no other purpose. They produce nothing but destruction and death, and when they become obsolete they are discarded to pollute the planet. The normal instruments and tools of commerce and agriculture, although people can be killed and harmed by them, have as their primary function the production of what is needed for our common life. To argue, therefore, as they did in Rideman's day and still do, that an axe can kill as well as a gun, and thereby justify the manufacture and sale of weapons, is, every Christian should recognize, malicious and dishonest.

Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the seventh of 12 columns linking current events with stories from Anabaptist history.

Seventy-seven African-American, Asian, Hispanic and Native American college-age youth are participating in the Mennonite Central Committee U.S. Urban Community Development Summer Service Program this year. Started in 1982 with 25 youth, the program enables minority youth to work with a church or service agency in their home communities for 10 weeks in the summer. MCC U.S. and local congregations support the participants.

"Urban Mennonites Blaze Inner-City Trails" was the headline over a story in the *New York Daily News* on May 11 abou the five Mennonite congregations in the Bronx. "The urban Mennonites are pioneers, exploring what simplicity and community mean in an urban setting," Marta Baziuk wrote in the article. After pointing out the contrast between the Amish and typical Mennonites, the article tells who Mennonites are and what they are doing in New York City. Pastor Michael Banks said, "I found in the Mennonite theology an authenticity and integrity. I was attracted by the communal aspect, which for me was very African."

NEWS

Tell the best-kept secret

African-American leaders invite outreach

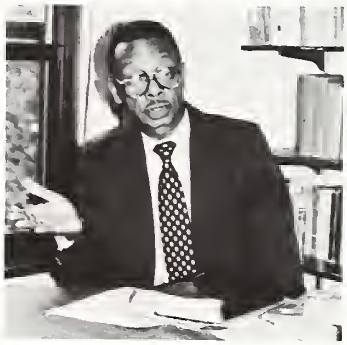
Chicago (GCMC)—"For years General Conference Mennonites have worked with Native Americans. More recently they have developed programs for Hispanics and Asians. But there have not been similar efforts to reach African-Americans," says Hubert Brown.

It is for this reason that Brown, executive secretary of the Commission on Home Ministries, called a meeting here May 19-20 of leaders from the four GC churches whose membership is substantially or entirely African-American.

The four are First Mennonite Church, Chicago; Second Mennonite Church, Philadelphia; Community Mennonite Church, Markham, Ill.; and Joy Mennonite Church, Peoria, Ill. Joy Mennonite Church is a dual-conference congregation, with membership also in the Mennonite Church.

Several African-American representatives from the Mennonite Church were also present at the meeting.

Ferment surrounding the black power movement of the mid-1960s most likely contributed to the withdrawal of white GC Mennonites from African-American communities, the leaders said. "In 1966 I saw Stokely Carmichael on television. He was marching behind Martin Luther King with an upraised fist," said Brown. "This kind of attitude made a lot of folks nervous."



Carla Reimer

Carlton Minnis, pastor of Second Mennonite Church, Philadelphia, encourages General Conference Mennonites to embark on a new program of outreach to the African-American community.

David Ewert recalled how he and his family were among the last whites to leave the Chicago neighborhood of southwest Englewood. "Our older son was the last white kid at his school. After Martin Luther King's assassination our son was threatened for the first time, and because of the potential for harassment the principal asked us to place him in another school. At this point our family decided to move to Markham," he said.

The Woodlawn Mennonite Church in Chicago closed its doors in 1972 due to racial tension as well. "It wasn't about God anymore, it was about survival," said Brown.

However, the leaders were eager to look to the future. "We need to encourage ourselves and our institutions to evangelize the African-American community," said Brown. "The church does not exist as a 450-year-old-country club. All of us are people of God."

Brent Foster, Mennonite Board of Missions, said that the black community should be especially receptive to Mennonites given the fact that they, along with Quakers, were among the first whites to oppose slavery.

"African-Americans are reachable," agreed Brown. To this day blacks in Gulfport, Miss., look favorably on Mennonites because of the work they did there from 1945-1976.

In worship, James Isaacs, pastor at Calvary Christian Fellowship, a Mennonite church in Inglewood, Calif., told the leaders that they "must be filled with the Spirit of God. Where there is no vision, the people perish." He reminded participants to say 'amen.' "I need to know you are alive," he said. "Talk to me."

"God is empowering your community. God is saying it's time," said Les Tolbert, guest speaker from McPherson, Kan.

Ivorie Lowe, member of the Commission on Home Ministries and Community Mennonite Church, led in prayer, singing and responsive reading.

> **'We need to . . . evangelize the African-American community.'**

"We've been enabled, resourced and empowered," said Brown. "The best kept secret is our African-American churches."

"This meeting is just what we need to inspire and motivate us," concurred John Burke Jr., pastor at First Mennonite Church. "It's true that there are no limitations to where you can experience God. But it's also true that you feel more at home with your own people."

Carlton Minnis, pastor at Second Mennonite Church, said that the next step is for the General Conference to embark on a new program of ministry and outreach to the African-American community.

Brown plans to bring a

At the encouragement of David Chiu, chairman of the North American Chinese Mennonite Council, Robert Hull, secretary for peace and justice for the Commission on Home Ministries of the General Conference, wrote a letter June 2 to Chinese Premier Li Peng. In it he commended the Chinese government for the "restraint" it had shown toward the people protesting for democracy. On June 4 government soldiers opened fire on the students, killing thousands.

Todd Friesen and Dennette Alwine, a Mennonite Board of Missions couple who taught English in the People's Republic of China for nearly two years, hopes the educational exchange can continue, despite turmoil and repression in that country in recent months. The couple, who served with China Educational Exchange, cited several reasons for leaving two weeks earlier than planned. "We became increasingly aware," Friesen said, "that our associating with Chinese friends was putting them in a difficult and perhaps dangerous situation." They hope programs like CEE can continue. "It benefits the students most," Alwine said.

The church has not recorded the lives of many Christian martyrs, says David Barrett, editor of *World Christian Encyclopedia.* Barrett estimates that 400 million Christians have been martyred since the time of Christ—including 325,000 Christians the last 25 years—but the church knows the names of only 15,000 martyrs. As for the rest, "nobody wrote down their story. Their names are lost," he said.

NEWS

Hong Kong reacts to Chinese crackdown

Newton, Kan. (GCMC)—The citizens of Hong Kong, including 70 Mennonites, are fearful about the future of their country's democracy following the crackdown on the democracy movement in China.

There is "a prevailing attitude of pessimism," given the reality that Hong Kong is scheduled to revert back to Chinese rule in 1997, reports a Mennonite source in Hong Kong who wishes to remain anonymous.

"A majority of Hong Kong people indicate they wish to obtain passports to other countries in case an emergency exit is needed," says the source. "Following the Tiananmen Square massacre, long lines of potential emigrants formed outside the consulates of Australia, Canada, New Zealand, the United States and smaller countries such as Jamaica. Some Mennonites who never before talked about emigrating are now giving serious thought to ways they could leave Hong Kong before 1997."

In a random survey published in Hong Kong on May 30, prior to the Tiananmen Square massacre, 70 percent of the respondents thought there would be an increase in emigrations from Hong Kong due to the unrest in China, reports the *China News and Church Report.* At least 45,000 emigrated in 1988.

Those who claim to be British nationals because they were born in a crown colony are demanding that Britain reestablish their right of abode in case they have to flee what some papers are calling an "Armageddon situation." Over 3 million of Hong Kong's 6 million people fall into this category. So far Britain has rejected their pleas for help.

"Since Britain does not seem to be ready to stand up for Hong Kong, there has been a call for the Hong Kong people to take their destiny into their own hands," notes the source. "The emphasis is to make Hong Kong more democratic before 1997."

The various political leaders in Hong Kong are newly united in their push for changes in the Basic Law, the mini-constitution which will be enacted by the Chinese government in 1997. "The legislative and executive councils have jointly agreed that 50 percent of the legislators should be directly elected by 1997, and the remainder, along with the future chief executive, by the year 2003. The present draft of the Basic Law only provides conditionally for full direct elections to begin in 2011. The new consensus will make it difficult for Beijing, which controls the drafting of the Basic Law, to opt for any less a democratic system," states the *China News and Church Report.*

Aside from its political worries, Hong Kong is experiencing an "economic downturn, which has not yet affected everyone," as a result of the recent events in China, says the source. The stock and property markets have dropped sharply with losses of over one-third for the former and 15-35 percent for the latter.

Tourism and service sectors have also been affected. "Two taxi drivers involved in one of our [Mennonite] groups recently lost their jobs when their boss sold his fleet of cars. Another member works in a hotel and is not busy," notes the source. *Carla Reimer*

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proposal about how the General Conference could start such a program to the Commission on Home Ministries. *Carla Reimer, news service editor*

Mennonites in Hong Kong protest Chinese action

Newton, Kan. (GCMC)—Mennonites in Hong Kong are among those who have protested against the Chinese government's actions to quell the democracy movement in China.

"Hong Kong Mennonites share the general mood of the Hong Kong public. This is a mood of solidarity and support for their compatriots in the People's Republic of China who have been asking for more freedom," notes a Mennonite source in Hong Kong who wishes to remain anonymous.

Unofficial sources estimate that 1.5 million people in Hong Kong (one-quarter of the population) participated in a May 28 march in support of the demonstrators in Tiananmen Square. Following the Tiananmen Square massacre, several rallies were held and over $3 million U.S. was raised for the victims of the massacre. One of the Mennonite churches canceled its Sunday afternoon service in order to participate in a protest following the massacre.

"Mennonite congregations have held serious discussions to decide whether or not to sign a letter supporting the declaration prepared by a united association of Hong Kong Christians calling for peaceful support for the Chinese patriotic democratic movement. Some members have questioned whether or not the support for declaration should be given personally or as a congregation. Several felt that some of those willing to sign the declaration intended to emigrate from Hong Kong before 1997 and it was not fair for them to place responsibility for signing on the congregation," says the source. "Challenges have also been presented to not only show concern for the people of China and Hong Kong in terms of democracy and freedom but also for their spiritual needs and welfare." *Carla Reimer*

Colorado has developed an unusual way to prevent homelessness. State income tax payers may donate their refunds to a new fund used to make rent or mortgage payments for people faced with eviction or foreclosure. The Colorado Catholic Conference helped pass the legislation. (*National Catholic Reporter*)

Jacob Luitjens, a member of First United Mennonite Church, Vancouver, waits for the outcome of a trial he has known for years might come. The 70-year-old former botany professor admits that he participated in the Dutch national socialist party and its feared Lanwacht, a police auxiliary that helped round up Jews, members of the resistance and others hiding from the Nazis during World War II. Now the Canadian Justice Department is seeking to strip him of his Canadian citizenship and deport him to Paraguay. Luitjens became a Christian while in Paraguay and has renounced his Nazi past. His congregation and Mennonite Central Committee Canada have supported him "morally, spiritually, in prayer." A paper by William Janzen of MCC's Ottawa office asked, If some are selected for prosecution as war criminals, why not others: the pilots who rained bombs on Dresden or on Vietnam, those who abetted the Ukrainian famine of the '30s, the death squads in Central America or the Israelis who displace Palestinians from their homes? He also asked whether "forgiveness and mercy" should not be considerations as well as retribution.

NEWS

David Schroeder Symposium brings together scholarship and commitment

Winnipeg (CMC)—Over 80 people registered for the David Schroeder Symposium June 14-17 at Canadian Mennonite Bible College, Winnipeg, marking Schroeder's retirement. Billed as a "scholarly event open to the public," the fare was heavy. For scholars the event truly became a feast of new insights, questions, convictions.

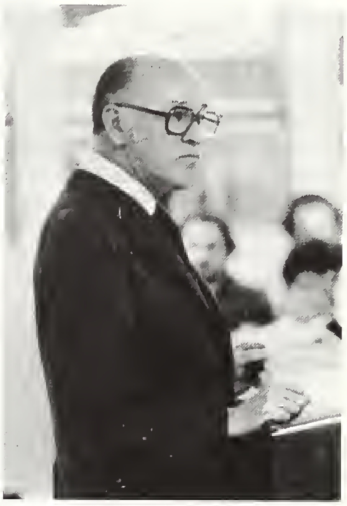
Participants presented and responded to papers on "Theology and the Hermeneutical Community." Intense dialogue continued during breaks and well into the night.

Participants used the opportunity to express appreciation to Schroeder for combining work as a scholar with service to the church. Rodney Sawatsky, president of Conrad Grebel College, asserted that Schroeder's career could be summarized in response to two questions: "What does the Bible say? What must the church then do?"

Participants agreed that the Bible is basic, whether in Anabaptist/Mennonite thought, in feminist theology, in ethical issues, in spiritual experiences or in religious pluralism discussions. What the participants did not agree on is how the canon, the creeds and the authority of church community or other (e.g. scholarly) communities are to be used in interpreting the content and direction of the biblical mandate.

Reflections by David and Mildred Schroeder's family added a personal dimension to Sawatsky's characterization: "Dave is heard by churches because of who he is, not only because of what he says. His master teacher is Jesus. We honor Dave best when we, too, look to Jesus as our master teacher. Then, and only then, will we have been true students of Dave Schroeder, servants of the church as Dave has modeled so powerfully for us."

Planned for three years by Schroeder's colleagues at CMBC, the event featured 12 presenters and 23 respondents, all faculty members and graduate students. Presenting the 12 major papers were Adolf Ens (CMBC), Peter Erb (University of Waterloo), Duane Friesen (Bethel College), Lydia Harder (student at Toronto School of Theology), Harry Huebner (CMBC), Waldemar Janzen (CMBC), William Klassen (University of Toronto), Jim Pankratz (Mennonite Brethren Bible College), A. James Reimer (Conrad Grebel College), Rodney Sawatsky (CGC), Mary Schertz (Associated Mennonite Biblical Seminaries) and David Schroeder (CMBC). These will be published in book form, available by May 1990 for $20. Copies may be ordered by writing David Schroeder Symposium, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. *Margaret Franz, editor, Conference of Mennonites in Canada*



David Schroeder

CMM convenes special session

Winnipeg—The Conference of Mennonites in Manitoba called a special session June 1 and approved the appointment of a full-time executive secretary to coordinate and guide the work of this conference. Delegates decided to structure pastoral and outreach ministries as separate commissions and grouped all its other programs under appropriate commissions. The conference looks forward to its new office, now under construction at 600 Shaftesbury Boulevard in Winnipeg.

3 QUESTIONS

God is not neutral. God chooses sides: the poor, outcasts, the brokenhearted. The world chooses the rich and powerful. It's a clear choice.

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WHAT ARE YOU WAITING FOR?

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General Conference Mennonite Church

Assault weapons is the topic of a June 19 letter to the U.S. president and members of Congress from leaders of 28 Christian denominations, including the General Conference Mennonite Church, the Brethren in Christ Church and the Mennonite Church. They "call for an immediate ban on the possession, sale and importation of assault weaponry by civilians. . . . We feel that only in this way can a means be found for controlling the wanton destruction of human life made possible by the civilian possession of these instruments of death."

Four people described as radical environmentalists have been accused of trying to sabotage a nuclear power facility and planning to sabotage another power plant and a nuclear weapons plant. Two men and a woman were arrested in the Arizona desert in the middle of the night May 30 as they were cutting off the legs of a power-line tower with a blowtorch, the FBI said. Arrested later was David Foreman of Tucson, Ariz., described as founder of a movement known as Earth First! Participants in the movement conspired to sabotage the Palos Verde power plant in California as well as the Rocky Flats weapons plant in Colorado, the FBI alleged.

Lutherans, Catholics and Jews will sponsor a nationwide advertising campaign designed to solicit support for the hungry, the homeless and abused children, reports Religious News Service. Scheduled to begin in late December, the ads will report that more than 3 million Americans are homeless, that 20 million people in the United States suffer from hunger and that four abused children suffer violent deaths every day at the hands of someone they trust.

NEWS

Leaders ask questions about mission

Goshen, Ind. (Meetinghouse)—What does it take to be a missionary? How do we get them? These questions exercised a Conference on Education for International Mission and Service here May 25-27.

Keynote speaker was Kosuke Koyama, professor of ecumenics and world Christianity at Union Biblical Seminary. Other addresses were given by James Juhnke, John A. Lapp, Nancy Heisey and Delores Friesen, two with educational perspectives and two from service agencies.

Some 125 people, including at least five Mennonite college presidents, attended the event sponsored by the Council of Mennonite Colleges, Council of Mennonite Seminaries and the Council of International Ministries.

"Christian internationalist" takes the place in today's lingo of the old word "missionary." But some worried about even the overtones of this expression, as if it could be imperialist or manipulative.

Kosuke Koyama said that the world is changing so drastically that some old symbols need to go. He challenged the Elijah-versus-Baal-worshippers model of reality: Missionaries today are not called upon to slay the opposition. He preferred "the Word became flesh and dwelt among us" (John 1:14).

Desirable characteristics for missionaries and service workers were described by John A. Lapp, executive secretary of Mennonite Central Committee, and Nancy Heisey, co-director of the Mennonite International Study Project. They should be flexible, patient, ready to live with ambiguity and insecurity," said Lapp. Heisey quoted an Angolan pastor: "Please do not send abroad anyone who has not proved to be good at home. They will only ruin the church elsewhere. Those who are good and are humble are needed anywhere."

How can an educational institution train people for so high a calling? By more emphasis on experiential as opposed to content education, said Delores Friesen of Mennonite Brethren Biblical Seminary. By being clearer about the intentions of the institutions, said James Juhnke. He criticized promotional brochures from Bethel and Goshen colleges that seem apologetic about the words "Mennonite" and "church," emphasizing "student maturity and flexibility for successful careers and rich personal lives." Juhnke said, "It is possible to be too market oriented and miss the yearning of people for appeals to commitment of their lives."

Whatever the nature of Christian international service, participants agreed that those who aspire to it should not expect successful careers; success-driven culture is a snare and delusion.

A concluding comment of the conference was that the main target for missionary (that is "Christian internationalist") education should be the congregation rather than the college, concentrating on young people from birth to age 18. *Daniel Hertzler*

Emmaus Mennonite Church is seeking a **pastor**. Candidate must be able to relate well to mid- and late-teen youth. Candidate must also have strength in visitation work.

If interested please contact Emmaus Mennonite Church, Box 26, Wymark, SK S0N 2Y0.

Headed for ministry?

Bethel College

With a 100 percent increase (from three to six) since last summer, Bethel College's Ministry Inquiry Program made these "Paul-Timothy" placements for this summer. Back row: Todd Lehman, Aberdeen, Idaho, working with Marlin and Betta Kym at First Church, Hutchinson, Kan.; Jon Tieszen, Wichita, with Myron Schrag, Faith Church, Minneapolis; Jim Unruh, Moundridge, Kan., with his own pastor James Gingerich at First Church of Christian, Moundridge; Alain Epp, Lincoln, Neb., with Frank Ward at Rainbow Church, Kansas City, Kan.; front row: Steve Friesen, Reedley, Calif., at his home congregation, First Church, under the guidance of Brian Bauman and Nancy Brubacher; and David Foncannon, Hesston, Kan., with D.A. Raber at Bethel Church, Inman, Kan. (In addition, Matt Friesen, at right in the front row, is a summer intern with Brian Epp at Bethesda Church, Henderson, Neb.)

The Ministry Inquiry Program is funded by the Lilly Endowment, the student's home congregation, the area conference, the student's college, the General Conference and the receiving congregation (which is also responsible for the student's room and board).

Baptism, long an important subject for Dutch Mennonites, was the topic for a study conference in Eispeet, the Netherlands, on "Baptism and Mennonite Identity." More than 40 Dutch Mennonite pastors attended the two-day seminar. The Dutch churches are perhaps unique in the Mennonite world community in that each candidate for baptism must present an individual, written confession of faith. Some of the churches recommend that these confessions be reviewed at intervals of every few years.

Archbishop Luciano Mendes de Almeida, president of the National Conference of the Bishops of Brazil, has met with President José Sarney to protest torture and violence perpetrated by government forces and the rightest Rural Democratic Union. In early March 800 troops attacked a group of 1,500 adults and 600 children occupying a ranch in Salto do Jacui. The occupation had been organized by the Rio Grande do Sul's Movement of Landless Workers. At least 40 people, including one priest, were wounded in the attack. According to reports, in the four years since Sarney took office 500-800 rural activists have been killed.

The "Run for Shalom" has moved closer to Boston, reported Jon Peachey and Mike Stoltzfus, two college students who are running and walking across the United States to raise awareness and funds for homeless and hungry people in the United States. The run is endorsed by Mennonite Central Committee U.S. and the Open Door Community in Atlanta. Donations received above the cost of the trip will be divided equally between the two organizations. The Open Door Community, an intentional Christian community, provides hospitality to the homeless and to those in prison.

NEWS

CMC is in solidarity with Innu in Labrador

Winnipeg (CMC)—"The Christian church is being asked to walk alongside the First Nations, not in front of them," says Bob Bartel, Mennonite Central Committee worker in Labrador. The Conference of Mennonites in Canada recently took a small step toward following this directive.

Walter Franz, moderator of CMC, and his wife, Hilda, spent time in April with the Innu people and the MCC workers in Labrador. The Franzes met with the chief and band leadership, with two teenagers who were protesting on the bombing range, with several protesters against whom charges of trespassing had been dropped and with a number of local residents who were sympathetic to the Innu's pleas for land claims settlement but not with their protests against the military.

The Innu's plight and concerns regards low-level military flying and plans to set up more bombing ranges. Although CMC has no direct involvement in Labrador, the Franz visit was a partial response to a resolution passed at the conference's 1989 annual sessions in Winkler, that "CMC, through its Native Ministries program, express solidarity with the Innu and Innuit people in their struggles to stop low-level military training flights over Innu and Innuit-occupied land and respond in an ongoing way to the increasing tensions and potential for violence between whites and Native peoples throughout Canada."

The Franzes familiarized themselves with the situation to pass on information to CMC's Native Ministries board. They encouraged and supported the MCC workers, Dorothy and Bob Bartel, Ellen and Burton Boryens, and Marie and Bernie Wiebe, through conversation and worship.

Many churches, including Mennonite churches, are reluctant to get involved in the injustices facing Canada's First Nations. Franz strongly urges individuals and churches and conferences to do at least three things in response to the Innu's situation.

First, become familiar with the issues; learn how resource development and militarization and loss of their nomadic way of life have affected the Innu people. Second, call on the government to negotiate with the Innu people, to include them in planning and decision-making. Third, send letters of support to and pray for the Innu people and the MCC workers in Labrador.

"The conference could go one step further," says Franz. "It could invite an Innu delegation to its annual sessions to let the Innu tell their own story and put faces to the issues."

Bob Bartel, left, consults with Innu leader Ben Michele. (Bartel was among those arrested. His hearing before the court has been postponed until August.)

Franz reports that a quiet confidence is growing within the Innu people, especially since the April 18 ruling in which the case against four of the protesters was dismissed.

"Support for the Innu is building, nationally and internationally," says Franz. "The least the church can do is be an advocate for this courageous people."

New *Hymnal Sampler* now in use

Left to right, Lani Wright, Orlando Schmidt and Mary Oyer examine the new *Hymnal Sampler*, a collection of 137 hymns, choruses and worship resources. Schmidt represents the General Conference Mennonite Church on the 25-member Hymnal Council, along with Marilyn Houser Hamm, Harris Loewen, John Rempel and (new appointee) John Gaeddert.

Live-in house managers (husband and wife) for six-bed residential-care home for adults with psychiatric disorders. Residents participate in partial hospitalization, attend community college or work. Salary: $737/month per person plus room and board.

Send resume to Dr. George Koumaras, Kings View Center, 42675 Road 44, Reedley, CA 93654. Kings View Center is a member of Mennonite Health Services, Inc. EOE

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The Conference of Mennonites in Manitoba invites applications or nominations for the position of **executive secretary**.

This is the chief administrative position of the conference and includes responsibility for the development and coordination of the overall conference program.

The executive secretary is accountable to the General Board.

Further information regarding the position description, salary and benefits is available upon request.

Applications will be received **until Sept. 1**. Please submit inquiries or applications by mail to Jack Loepp, Route 2, Box 25, Morris, MB R0G 1K0, Phone: 1-746-8161 (Aug. 1-Sept. 1), or Vic Loewen, 212 McLean St., Winnipeg, MB R3R 0V5, Phone: (0) 885-9284; (H) 885-9134 (to July 29).

Peace talks have begun in Sudan, but many hard issues must still be resolved, says William Reimer, Winnipeg, Mennonite Central Committee country representative for Sudan. The civil war in Sudan has caused tremendous suffering since 1983. The vast majority of ordinary Sudanese want the war to end, Reimer says. The Sudan People's Liberation Army and the Sudan government began a series of peace talks in June, and more talks are scheduled for July and September. Reimer met with congressional staffers and officials from the U.S. State Department in Washington June 22-23 to report on the peace talks. He hopes to promote peace and dialogue.

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Deer Creek (Okla.) Mennonite Church, will celebrate its 90th anniversary Aug. 27 with services at 10 a.m. and 2:15 p.m. Lunch will be provided. Peter Neufeld is the congregation's pastor.

Copies of *Der Bote*, a German-language newspaper published by the General Conference Mennonite Church, are being mailed to Mennonite leaders in the Soviet Union for the first time since the 1930s. "I've heard that the copies are being passed from hand to hand," said editor Gerhard Ens. In January Ens received his first letter from one of the Soviet readers. "It is a great joy for us to receive this paper in which we find reports of our dear relatives," wrote Jakob Derksen of Novosibirsk. Anyone interested in paying the subscription for a Soviet reader ($40 Canadian per year) may contact *Der Bote*, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

The Commission on Overseas Mission of the General Conference is sponsoring a tour in Asia Oct. 12-Nov. 1. Participants will have the opportunity to learn about church and mission work in Korea, Japan, Taiwan, Hong Kong and China. They will also visit tourist sites such as the Taroko Gorge in Taiwan. Tour leaders are former COM missionaries Peter and Susan Kehler. Contact them at #30-2989 Trafalgar St., Abbotsford, BC V2S 4N3, (604) 852-5860, or at Box 867, Sumas, WA 98295.

RECORD

workers

David Anderson, an ordained Methodist minister in graduate study at Bowling Green (Ohio) State University, has been called to a part-time pastorate at Bowling Green Mennonite Fellowship.

Ed Barkman, Wildwood Church, Saskatoon, will begin on Sept. 1 as MCC's Canadian Programs coordinator. He succeeds interim coordinator *J.M. Klassen*.

Elizabeth and *Harold Bauman*, Assembly Church, Goshen, Ind., are now part of Conflict Resolution Services, Dublin, Ireland.

Jeanette Bergen, Mount Royal Church, Saskatoon, began a two-month assignment on May 29 with Mennonite Voluntary Service, working with Boys' and Girls' Clubs of Fresno, Calif. Her parents are John and Martha Bergen of Saskatoon.

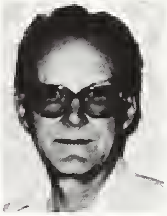
Malvin Braun will begin on Sept. 5 as pastor at Cornerstone Church, Saskatoon. He succeeds *Carl Ens*, who is retiring. *Calvin Bergen* is associate pastor.

Rhonda Braun, Ebenezer United Methodist Church, Clay Center, Kan., began a two-year assignment on May 22 as an assistant director at Mennonite Housing and Rehabilitation Services, Wichita, Kan. Her parents are Harold and Velma Braun of Clay Center.

Barkman

Braun

Helga Dueck


Henry Dueck

Brendle

Detweiler

Anita Warkentin Brendle, Akron, Pa., has completed more than 22 years with MCC. She began in 1963 in the personnel department and has served in various roles, including that of administrative assistant in the MCC office in West Germany from 1966-69.

George Derksen is the new pastor at Crystal City (Man.) Church as of July 24.

Ruth Detweiler, Akron, Pa., has completed her work for MCC, which began with the Teachers Abroad Program in the late 1960s. She has worked in Tanzania, Newfoundland and in Akron with the child sponsorship (now Global Family) program.

Louis Dion, Winnipeg, is the recipient of the Canadian Japanese-Mennonite scholarship awarded by MCC Canada as a tangible expression of regret by Mennonites in Canada for the injustices suffered by Japanese-Canadians during World War II. The first non-Japanese-Canadian to receive the $1,000 award, he will study the treatment of Japanese-Canadians in Manitoba during the war.

Henry and *Helga Driedger Dueck* will complete their service with the Commission on Overseas Mission at the end of August. They returned to Canada in late May after serving in Mexico since 1982, pastoring the Blumenau Church of rural Cuauhtémoc together with a local pastor. Part of their assignment was to train and develop leadership. The Duecks served with COM in Paraguay from 1956-1968.

Duane Earley, North Newton, Kan., has resigned effective Aug. 11 as controller for the Division of Administration, a position he held for nine years. He will be business manager for Quality Quaker Management, Wilmington, Ohio.

Robert O. Epp, Henderson, Neb., left June 30 for six weeks in Nicaragua working with Witness for Peace.

Rudy Franz will begin Sept. 1 as pastor at Gretna (Man.) Bergthaler Church.

Larry Friesen, social work professor at Bethel College, North Newton, Kan., has completed his doctoral degree at Columbia University.

Louis and *Edna Goertz* have retired from pastoral ministry and moved to North Newton, Kan. Louis' last pastorate was at Hutterthal Church, Freeman, S.D. He also served as Northern District's adviser to *The Mennonite*.

Gary Hasek has resigned, effective July 31, from church-planting work in the Cleveland Heights, Ohio, area. The Central District evangelism and church planting committee decided to close the project as of that date.

Steve Hershberger, Akron, Pa., joined the staff of Africa Inter-Mennonite Mission, Elkhart, Ind., on June 21, with responsibilities in the financial department. He succeeds *Ronald Sawatzky*, who has accepted a teaching position in the mathematics department at Arizona Western College, Uma, Ariz.

Lori Kauffman, Lake Odessa, Mich., began a one-year MVS assignment on March 18 as a visitation worker and secretary in St. Catharines, Ont. She is a member of North Park Church, Grand Rapids, Mich., and the daughter of Loren and Betty Kauffman.

Thirty-nine career Protestant missionaries in South Korea have protested the nomination of former CIA officer Donald P. Gregg as U.S. ambassador to South Korea. In a May 22 letter to Senate Foreign Relations Committee chair Claiborne Pell, the missionaries said, "Many of us, Korean and American alike, are nervous about the implications of involving former intelligence personnel such as Mr. Gregg so deeply in the conduct of our policy on the Korean peninsula. We feel it is time for a person of professional diplomatic stature with political sensitivity to represent the United States in the Republic of Korea."

"The Bomb: Political and Moral Fallout" will be the theme of the Nevada Desert Experience's annual commemoration of Hiroshima-Nagasaki Aug. 4-9. Richard Barnet, senior fellow of the Institute for Policy Studies, Washington, will speak on "The Tyranny of the Bomb." Barry Stenger, OFM, of the Franciscan School of Theology, Berkeley, Calif., will speak and lead discussions on "Nuclear Realities Challenge Our Moral Thinking." On the same weekend a group resisting nuclear weapons testing in the Soviet Union will be protesting at the Soviet test site in Kazakstan. The group calls itself the Nevada Movement. Contact NDE, Box 4487, Las Vegas, NV 89127.

Two Appalachian advocacy groups recently issued a statement supporting striking members of the United Mine Workers of America. The Appalachian Development Projects Committee and the Commission on Religion in Appalachia criticized "the oppressive and union-busting tactics of the Pittson Coal Company in southwestern Virginia and southern West Virginia." (*National Catholic Reporter*)

RECORD

Kauffman

Klassen

Linsenmeyer

Malagar

J.M. Klassen, executive director emeritus of MCC Canada, received an honorary doctor of laws degree from the University of Waterloo (Ont.) on May 24.

Merrill Krabill, Portland, Ore., has been named assistant professor of art at Bethel College, North Newton, Kan., replacing Paul Friesen.

Keith Lehman, West Liberty, Ohio, a student at Bluffton (Ohio) College, was one of the recipients of the 1989 American Bible Society national scholarly achievement award for excellence in biblical and religion studies.

Rebecca K. Linsenmeyer is the first recipient of a peace and justice assistantship for a female student enrolled in peace studies at AMBS, Elkhart, Ind. Women in Mission and the Commission on Home Ministries will make this award annually.

Susan Loepp, Normal, Ill., a senior at Bethel College, North Newton, Kan., was named an Academic All-American for the second consecutive year at the National Association of Intercollegiate Athletics tennis championships in Kansas City, Mo., May 22-27.

Doug Luginbill, Silverwood Church, Goshen, Ind., is director of the summer camp program at Camp Friedenswald, Cassopolis, Mich.

Miriam Maik, LaJunta, Colo., completed an MCC SALT assignment in Brazil on July 4.

P.J. Malagar, Bhopal, India, bishop of the Mennonite Church in India, has been named to the minorities commission for the state of Madhya Pradesh. The post has the rank of state minister, just below a cabinet-level position in state government.

Elijah McKay and *Isaac Block*, Cree Mennonite pastoral worker and professor at Mennonite Brethren Bible College, Winnipeg, respectively, spoke on "Love God, Love the People, Love the Earth" for 12 volunteers in MCC's Native gardening program at its orientation May 1-6.

Ben and *Mary Jane Newcomer*, Kalona, Iowa, will complete an assignment with MCC in Guatemala on Aug. 21. They worked with agricultural extension and education.

George Peters, Free Methodist Church, Greenville, Ill., began a two-month Mennonite Voluntary Service assignment as an assistant counselor at Pleasant Valley Outdoor Center, Woodstock, Ill. His parents are Galen and Ella Peters of Greenville.

A. James Reimer, Rockway Church, Kitchener, Ont., was appointed director of graduate studies at Conrad Grebel College, Waterloo, Ont., as of July 1. He and his wife, Margaret Loewen Reimer, have a daughter and two sons.

Dan Rempel has been called as pastor to Yarrow (B.C.) United Mennonite Church.

Larry Schram was installed as pastor on April 2 at Kelowna (B.C.) Gospel Fellowship.

Robert J. Schwartz, Marion, S.D., will be an instructor in computer science at Bethel College, North Newton, Kan. He graduates in August from Clemson (S.C.) University with a master's degree in computer science.

Jeanette Sears, Newton, Kan., completed an MCC SALT assignment in Taiwan on July 4. Her parents are Earl and Jane Sears.

Floyd Sowers, assistant men's basketball coach at Bethel College, North Newton, Kan., since 1986, has been named head women's basketball coach.

Yoshiaki Tamura, pastor of a Mennonite church in Furano, Japan, will be a guest of COM at Normal '89.

Hildi Froese Tiessen, Rockway Church, Kitchener, Ont., began July 1 as vice president academic and academic dean at Conrad Grebel College, Waterloo, Ont.

Jim Thiessen, Edmonton, is the summer student pastor at First and West Zion churches, Moundridge, Kan.

Lisa Tracey, St. Thomas Aquinas Student Parish, Boulder, Colo., began a three-month MVS assignment as program coordinator and worker with Samaritan House Ministries, Brandon, Man., on May 30. Her parents are James and FayAnn Tracey of San Antonio, Texas.

Margaret Wiebe, Hesston, Kan., completed an assignment with MCC as administrative assistant in Washington on July 10.

Carolyn Wiens, Ebenfield Church, Herschel, Sask., began a four-month assignment with MVS as a community service worker at Welcome Inn Friendship Centre, Hamilton, Ont., on May 5.

Frank Willems is the interim pastor at Koinonia Fellowship Church, Chandler, Ariz.

Rosemary Wyse, Hively Avenue Church, Elkhart, Ind., went to Vietnam on March 18 for a four-week MCC assignment helping two universities set up programs in teaching English as a second language. She will teach Spanish at Bethel College, North Newton, Kan., this coming school year.

Elizabeth Ann Young has been named head coach of women's varsity volleyball, assistant coach of women's basketball, and assistant professor of health, physical education and recreation at Bethel College, North Newton, Kan.

—compiled by Angela Rempel

"**Individualism,**" said Myron Augsburger, "is the culprit" in our persistence to have "an evangelism/justice dichotomy." He led a Being Pilgrims Aflame workshop on evangelism at First Mennonite Church, Newton, Kan., May 5-6. The workshop coincided with the local showing of *The Radicals*, the film based on Augsburger's book about 16th-century Anabaptists Michael and Margaretha Sattler, *Pilgrim Aflame*.

A new Ohio environmental group has launched a project to plant 3 million trees in Stark County by the year 2000. Largely funded by the Rotary Clubs of the area, the Stark Free Tree Program is the world's first massive community volunteer program implemented to help reverse the global "greenhouse effect." The program aims at educating the public to the idea that "a reasonable citizen is one who will plant one tree every year of his life." The program gives away free trees to area residents each April. About 100,000 trees were distributed this year. The plan is to give away 200,000 next year and then 300,000 a year for nine years.

For 25 years 65-year-old Colombian Manuel Salazar Echeverry has planted at least one tree a day. Thanks to his efforts, 10,000 trees of many varieties are now growing in Colombia. Salazar was flown to Brussels to receive the United Nations Global 500 prize in recognition of his work. The prize is awarded to individuals or groups whose contributions to the conservation of natural resources and the environment stand out as exemplary in the world. Salazar, self-taught on ecology issues, spends as much time raising consciousness of others about the environment as he does planting trees.

RESOURCES

books

Discipling in the Church by Marlin Jeschke (Herald Press, 1988, $9.95, $12.95 in Canada) advocates the recovery of a neglected ministry of the gospel—church discipline—by going to the classic text on the subject, Matthew 18: 15-18.

The July issue of **Urban Connections** (Inter-Mennonite urban newsletter) gives attention to economic development in cities as part of the church's mission mandate. Sally Schreiner edits the quarterly from 30 W. Chicago Ave., Chicago, IL 60610, (312) 944-2153.

Doctor at Nagasaki: *'My First Assignment Was Mercy Killing'* by Masao Shiotsuki (Wilmington College Peace Resource Center, Box 1183, Wilmington, OH 45177, 1987, $5.95 plus $1 postage) is the story of a Japanese doctor who worked as an intern with victims of the atomic bombing at Nagasaki.

The main treatises and teachings of the Modern Devotion are presented for the first time in English translation in **Devotion Moderna:** *Basic Writings (Classics of Western Spirituality)*, translation and introduction by John Van Engen (Paulist Press, 1988, $16.95 cloth, $13.95 paper).

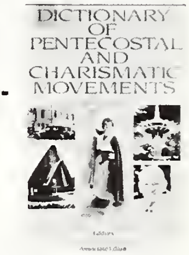
The Attachment Cycle: *An Object Relations Approach to the Healing Ministries* by Michael J. Garanzini (Paulist Press, 1988, $12.95) explores the object relations school of psychodynamic thought.

An account of the uniting of Eberhard Arnold and the Rhon Burderhof with the Hutterian Church, **Brothers Unite** (Plough Publishing House, 1988, $16.50 postpaid) is based on the diary of Arnold's journey to North America in 1930-31 and letters written between 1928 and 1935.

A Brief Commentary on the Gospel of Luke and **A Brief Commentary on the Acts of the Apostles** by John J. Kilgallen (Paulist Press, 1988, $12.50 each, $19.95 together) emphasize "how the offer of salvation moved from Old Testament, through the Palestinian life of Jesus and then to the ends of the earth."

Robert and Alice Ruth Pannabecker Ramseyer, at the urging of China Educational Exchange, have written **Mennonites in China** (CEE, 134 Plaza Drive, Winnipeg, MB R3T 5K9, or Box M, Akron, PA 17501, $5). It tells the story of the Krimmer Mennonite, the Mennonite Brethren, the Mennonite Church, the General Conference Mennonite Church and Mennonite Central Committee work in China.

The Kingdom of God and the Way of Peace (Mennonite World Conference, 1978) is a collection of speeches on peace and justice themes from the 10th Assembly of MWC in Wichita, Kan., in 1978. It is available free from MWC, 465 Gundersen Drive, Suite 200, Carol Stream, IL 60188.



Dictionary of Pentecostal and Charismatic Movements by Stanley M. Burgess and Gary B. McGee (Zondervan, 1988, $29.95) is an overview of the often confusing, sometimes irritating or amusing, but always fascinating mosaic of groups, individuals and theological perspectives that together constitute the Pentecostal and charismatic movements.

John Miller and his daughter Barbara have chronicled their tumultuous relationship and God's healing web of love in **Come Back, Barbara** (Zondervan, 1988, $7.95).

Guardians of the Great Commission: *A History of Women in Modern Missions* by Ruth A. Tucker (Zondervan, 1988, $15.95) brings to life the history of women in missions.

"The themes of hope and suffering must be seen together," writes Daniel J. Simundson in **Hope for All Seasons:** *Biblical Experiences of Confidence in the Promises of God* (Augsburg, 1988, $9.95).

Decorative Arts of the Amish of Lancaster County by Daniel and Kathryn McCauley (Good Books, 1988, $29.95 cloth, $19.95 paper) examines the work of Amish artisans in Lancaster County, Pa., during a distinctive period, 1860-1940.

After a magazine survey identified questions that Christians most often ask their pastors, Richard Jensen offered answers in a series of radio sermons. **What Is God's Will for My Life?:** *Ten Questions Christians Most Often Ask* (Augsburg, 1988, $5.95) is a collection of those answers.

The Country Bride Quilt by Craig N. Heisey and Rachel T. Pellman (Good Books, 1988, $12.95) features the patterns for one of the most popular quilts in North America.

Zondervan has published six books designed to read aloud to any age or for children ages 8-12 to read on their own: **Family Time Bible Stories:** *In the Beginning, Brother Against Brother, The Years from Joseph to Moses, Moses Leads the People, The Promised Land, Soldiers of the Lord* (1988, $4.95 each).

films

After Sorrow Healing Begins, a 17-minute Mennonite Central Committee-produced slide set on Vietnam, is available for free loan from MCC, Box M, Akron, PA 17501.

As congregations enter the final year prior to the 1990 Mennonite World Conference Assembly in Winnipeg, many may wish to include in their

Maria Cristina Gomez, 46, a teacher and church worker, died April 5 in San Salvador, El Salvador. "Almost certainly" she was murdered, writes Mennonite Central Committee worker Barry Shelly, "by an organized death squad." She was one of the organizers of a country-wide Christian education movement and the mother of four children, ages 15-22.

Gomez

RESOURCES

preparations a showing of the film **Celebration: The XI Mennonite World Conference**, a 26-minute selection of highlights from the 1984 assembly in Strasbourg, France. The video is available for $16.80 (Canadian) plus $2 shipping from Crown Video, Box 1108, Edmonton, AB T5J 2M1.

Sadako and the Thousand Paper Cranes (25 minutes, $9) is a slide set designed for older elementary school students. The true story of an atomic bomb victim, it is available from the Wilmington College Peace Resource Center, Box 1183, Wilmington, OH 45177.

Rollin Rheinheimer (MCC)

From *Higher Ground*

Two audiovisuals from MCC depict disasters in 1988 in Bangladesh and Nicaragua: **Higher Ground:** *MCC Bangladesh Flood Response* (five minutes) and **Working Side by Side, Hand in Hand:** *MDS in Nicaragua* (10 minutes).

In the Presence of Persuasion by Dan Hess (Sisters & Brothers, $69.95) includes three program segments, each about 17 minutes, packed with examples of the media persuaders' pitch around three themes: *Be a Winner*—selling the perfect attractiveness for women and the macho image for the guys; *Be an American*—the place of national pride in the international community of Christ; *Be All That You Can Be*—the seductive appeal of military advertising.

A 30-minute video designed to answer the questions of people who know little about the Mennonite Church is available from Mennonite Board of Missions Media Ministries. **Our Family Can Be Your Family** (Sisters & Brothers, $39.95) includes dozens of comments from people telling what they have found in the Mennonite Church.

Sharing (28 minutes) is the 10th edition of "All God's People" videos from MBMMM. It features cooperative cleanup work following Hurricane Joan in Nicaragua.

A new youth and adult Bible study curriculum has been produced by MBMMM. **Following God's Call** is based on editions 7, 8 and 9 of the "All God's People" videos.

Using God's Gifts, the eighth edition of the "All God's People" video series by MBMMM, won a Silver Screen Award from the U.S. Industrial Film and Video Festival.

A video about Mennonite ministries in London, England, is being released by MBMMM. **The London Story, A Kingdom Frontier** (17 minutes) tells about ministry in a post-Christian England as seen through the eyes of MBM workers Peter Olsen and Alan and Eleanor Kreider.

—compiled by Gordon Houser

The Only Place There Is No Conflict Is in the Graveyard

In the best communities, in the best families, and even in the best churches, conflict is inevitable.

When Good People Quarrel:
Studies of Conflict Resolution

A collection of stories compiled by **Robert S. Kreider** and **Rachel Waltner Goossen** that invites the reader to begin to develop conflict resolution skills. These case studies—both present-day and biblical stories—help us learn how to deal with conflict by experiencing the various roles: the peacemaker, the confronting antagonist, the weaker party, the victim. Questions and resources are provided to make this book useful for group study or for training in conflict resolution. Recommended as an adult elective for Sunday school.
Paper, $9.95, in Canada $12.50

Doing What Is Right: What the Bible Says About Covenant and Justice

Lois Barrett shows how covenant is the context for understanding the faith language of the Bible. Justice grows out of our covenant with God and neighbor.
Paper, $5.95, in Canada $7.50

Letters to American Christians

This book contains a hard-hitting series of letters that challenges American Christians to new ideas about the relationship of Jesus' teachings to evangelicalism and militarism in the United States. **John K. Stoner** and **Lois Barrett** challenge us not only to new thinking, but also to new action on behalf of peace. In an age when many churches have turned the message of Jesus into a private "me-and-God" relationship, *Letters to American Christians* calls us to a faith in God that can transform our country, our world, and our churches. Stories interspersed among the letters and probing discussion questions highlight the issues. A Christian Peace Shelf selection.
Paper, $6.95, in Canada $8.95

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An old-fashioned DVBS

Ruth Friesen

This year a young dairy farmer, Kell Neudorf, directed the daily vacation Bible school at Neuanlage Grace Mennonite Church. Since 1984 this congregation has also sent a team to Cross Lake Indian reservation in Manitoba to conduct a VBS there.

Around the third week of July the Neuanlage Grace Mennonite Church, in a prairie hamlet here in Saskatchewan, swarms for five days with about 140, 4-13-year-olds. They arrive for Daily Vacation Bible School (DVBS) by 9:30 a.m. with lunch kits. Often as many as nine children burst from one car. They come for days that are packed with classes, worship times, recesses, crafts.

Each lunch hour guarantees the sight of boys' legs dangling from the branches of the tall shade trees that border the parking lot. Staff have informal chats with children interspersed with dashes to the basement or up to the second floor to solve minor crises, lay out materials and prepare two lessons each day.

Ruth Friesen

Colleen Wiebe dressed up as an eaglet to be the school mascot, Spunky.

Children ages 4-13 arrive from Hague, Osler, Warman, Nehorst, Blumenthal and Blumenheim and everywhere in between.

The mostly farming parents bring in the children from Hague, Osler, Warman, Nehorst, Blumenthal and Blumenheim and the areas between. Long ago it was decided that a whole-day program was needed to make the trip worthwhile.

As director for the past three years, I've seen attendance rise from 99 in 1986 to 147 in 1988. I've suggested time changes, but I didn't see friendly faces until I agreed to stick with the traditional format. Our pastor, Henry J. Janzen, says, "We grew up with the old-fashioned daily Bible school, and we want the same great experience for our kids."

But that's becoming rare. Materials are expensive and volunteer teachers hard to find. In canvassing and preregistering I've had parents tell me how glad they are that we still have our DVBS.

Some folks invite cousins or grandchildren from Saskatoon and Martensville to stay with them that week so that they can catch rides to our church. Several of our farm families arrange to have Native children come from Prince Albert so that they can attend DVBS with their own children and hear the gospel.

Finding staff is our biggest problem, but by prayer we've managed. In the end some mothers sacrifice their precious gardening hours, and we are training a number of young teens to

A pastor answers 'Why not stay?'

Name withheld by request

Two questions that increasingly are being asked around our conference are, "Why are there so few qualified people going into the pastoral ministry?" and, "Why are so few qualified pastors staying in the pastorate for a lifetime?" Answers to these questions are complex, multifaceted and deserve a longer answer than can be handled here, but I would like to mention some answers that come from my experience.

First, let me give some biographical information. I am in my mid-30s and have been a pastor for eight years. I am a graduate of Associated Mennonite Biblical Seminaries and am serving my second church. In four elections I have only had one vote cast against me and I have never been forced to leave a pastoral position. Both churches I have served have seen significant growth. I have been privileged to serve on committees on both the district and conference level. In spite of this, however, I am seriously considering leaving the pastoral ministry.

Many reasons are commonly used by people leaving the ministry: (1) In our area, even if paid according to conference guidelines, a pastor is still paid far below any comparable occupation. (2) Lack of privacy. (3) Unusual and often long hours. (4) Impossibly heavy expectations by some church members. These reasons may be valid for some pastors. But for me, they do not come to the heart of the matter.

Perhaps at the heart of the matter is the feeling that a one-sided love relationship with the church is too often the norm. A pastor accepts the emotionally high risk of going to a strange church, often in a strange area, in order to give leadership, vision, care and (especially) love. I, and any pastor worth his or her salt, loves a congregation deeply. The pastor hurts with the church's hurts. The pastor desires the church's well-being. The investment is heavy.

> **The love is often one-sided. The pastor gives and gives yet often experiences little respect and little expression of love.**

Unfortunately, the love is often one-sided. The pastor gives and gives yet often experiences little respect and little expression of love. Well wishes and signs of interest come at first, but these are crowded out by complaints, barbs and even attacks. The pastor can easily feel on perpetual probation. And when a slump does come, as it always must, where is the church? Does the church minister to the pastor as the pastor has so often ministered to the church? Does the church reciprocate with understanding? Does the church ask if the pastor is in pain and how it can help? Some do, but too often the response is far from helpful. One enters the ministry expecting the *world* to belittle and attack. It is difficult to also be attacked by one's brothers and sisters. This is especially true if attacked while in a state of weakness.

This may be tolerable for a young person with a high energy level. But what happens when a pastor gets older? Some pastors can remain effective for 35-40 years. Some cannot. I have seen more pastors than I care to think about who have served the church well for many years, only to find bitterness in their waning years of ministry. Left with several years to go until retirement, little if any retirement "nest egg" and no other career options, these pastors cling to the church, hoping to find understanding and support. Sometimes they find it. Often they don't.

So why would a "successful, young" minister leave the ministry? Perhaps I want to quit while I'm ahead. Perhaps it is to avoid the inevitable burnout that comes with a one-sided relationship. Perhaps it is to preserve my love for the church before it grows cold. Perhaps it is to make a career change while it is still possible and while I have good memories of the pastoral ministry. Perhaps it is for the opportunity to minister joyfully in a lay capacity, without the constant drag of the moaning of the saints. Perhaps I want to be available to give my pastor the support I didn't receive.

Whatever the reasons, it is time to think again about the pastoral ministry and what is desired from it. A long-term commitment cannot be a one-sided affair. If the church desires a long-term commitment *from* its pastors, then it should be willing to make a long-term commitment *to* its pastors. Mutual love and respect brings long-lasting relationships.

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help. This year we needed to divide into 13 classes instead of nine, and only the Lord knew where the extra teachers would come from.

To cope with the increasing numbers we have split the children between the primary and middler levels so that the worship leaders repeat that period but slant it first for the younger ones, then for the older ones.

Last summer we also tried five interest centers staffed by young teens, and we had a teen dress up as our eaglet mascot. "Spunky" was a great hit. She came crashing into worship time to discuss progress in learning to fly and compared it to growing spiritually. At recess she joined the children in playing outside games.

Crafts is my favorite planning area. To avoid the high cost of packaged kits I have designed more economical ones from readily available materials, even donated ones when I put requests in the bulletin in time. These have become a major drawing card, though it means that planning and preparation must start months in advance. Fortunately, several girls from our winter club program are glad to help me, and I see that as a discipling opportunity.

Music is a vital aspect. A well-qualified person teaches familiar choruses as well as the songs for a correlated musicale which we present on the Friday evening to a good turnout of parents and friends.

Another tradition is that after the closing program we gather on the outside step for ice cream cones, and try to see that no little fellows get three or four before everyone else receives at least one.

Ruth Friesen lives in Hague, Sask.

REVIEWS

books

Learning the Love Story

Passion for Pilgrimage: Notes for the Journey Home *by Alan Jones (Harper and Row, 1989, 187 pages)*

Reviewed by Marlene Kropf, 3015 E. Jackson Blvd., Elkhart, IN 46516

ALAN JONES
PASSION FOR PILGRIMAGE

Passion is the theme of this book—God's passion for us and our passion for God. Author Alan Jones, dean of Grace Cathedral in San Francisco, says he has been telling the Passion story for years, each time trying to "get it right." Yet words are never enough. Though his words may not exhaust the drama, this series of meditations is enough to open fresh vistas on the old, old story.

The journey from Lent to Easter forms the framework of the book. In the first section, the author issues a robust call to repentance. He exposes our careless, flabby Christianity and urges us to "get in shape" for the adventure we were created for. Spiritual disciplines are "for the sake of learning the Love Story over again, so that it becomes second nature to us." Without those disciplines we lose our way in the world and forget our true home.

The meditations on the crucifixion reveal "the strangest of gods and the deepest of lovers." Though we would rather cling to easy answers, the events of Holy Week force us to face the dark mystery. At the foot of the cross our understanding is stretched to embrace a God who suffers *with* the creation. When at last we see God's pain, our lives are turned around and we begin the journey home.

Finally, Jones calls us to receive the wild, healing power set loose in the Resurrection. He confesses that he now believes in the Easter story in more concrete ways than he did as a youth. At the same time he is overwhelmed by the awareness that the new life in Christ is already here.

Our pilgrimage brings us home rejoicing—to our place in the center of God's love and delight.

Though Jones' book never ignores the ills of our time—violence, pollution, AIDS and much more—it is essentially a celebration of the Passion of God's love. Beyond that, it is a prayer that we will all fall into the arms of the Divine Lover.

The spoon from the pot

Soweto, My Love: a Testimony to Black Life in South Africa *by Molapatene Collins Ramusi (Henry Holt, 1989, 262 pages)*

Reviewed by Elaine Sommers Rich, Box 7905, NCSU, Raleigh, NC 27695

This book speaks as the spoon from the pot (an African proverb). It is an insider's view of South Africa. Ramusi is a member of the Batlokwa tribe of the Molemole region. In 1960 he studied anthropology at Northwestern University. When he returned to South Africa, he passed the bar examination there and became an attorney and advocate for his people.

He tells his life story in three sections: "The Early Years," "The Turbulent Years" and "The Revolutionary Years." Through his eyes we see his first encounter with Christianity. Lutheran missionaries from Germany established a school near his village. He recalls intense humiliation in "Christian" homes, not being allowed to drink from a glass or cup because he was a "heathen." Eventually he attended the Christian school, was baptized and acquired Western learning, but he never lost his deep love and respect for his own culture and people.

He tells heartrending stories of hardships and humiliations he experienced when he went to Johannesburg for further education. He tells of his courtship and marriage, in the manner of their people, to Thabo Morare. Through these pages walk Albert Luthuli, Steve Biko, Nelson Mandela, Robert Sobukwe and Mondlane (his school friend who worked for the independence of Mozambique). I felt the pathos in his chronicling of the removal by the government of whole peoples to barren "Bantustans."

At the end of the book he explains why he turned from sole reliance on non-violent means and came to approve armed revolution. This, of course, saddens Mennonite readers. He tells of the death of his son Selaelo, nicknamed General Whirlwind. Ramusi still works as an attorney in the Supreme Court of South Africa.

I strongly recommend the book to all people interested in apartheid.

Not by the numbers

Liberating Ministry from the Success Syndrome *by Kent and Barbara Hughes (Tyndale, 1987, 204 pages)*

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

The church is more and more preoccupied with methods and techniques that guarantee effectiveness. This unfortunately affects our understandings of the pastorate. We increasingly regard preachers as professionals who must fulfill certain criteria (M.Div., D.Min., C.P.E.) and produce quantifiable results. Although Mennonites have long been suspicious of clergy-laity distinctions, we are also drawn into such worldly temptations.

What a pleasure then to discover this book. Kent Hughes, a pastor for many years, writes about the temptation to quantify the success of pastoring by numbers of members in the church, new members recruited, dollars in one's salary or donations in weekly offerings.

Hughes recounts a bitter experience as the pastor of a struggling congregation: "We did things 'right.' Our denomination retained a church-growth expert who instructed us in the broad principles and minor subtleties of growing churches. . . . We obtained aerial photographs and demographic projections, commissioned ethnographic studies, consulted with the county and chose the target community with painstaking and prayerful premeditation." In spite of these monumental efforts, the church never grew beyond a couple dozen. When he evaluated his experience in terms of worldly accomplishment, he was a failure. When he let go of those concerns and concentrated on faithfulness, he was renewed for his task.

This timely book bears reading by many. I won't claim that I liked everything about it; it has more than its share of trivial fluff. I was uncomfortable with the Hughes' assertion that being a pastor is the highest Christian calling. I was also annoyed that the book alleges to be coauthored, but little is written by Linda Hughes. In spite of these concerns, this is a well-intentioned effort to encourage pastors and congregations in the tough task of doing God's work in today's world.

A testimony for three upon retirement

Gertrude Roten

I am grateful for the opportunity to teach in my church's seminary, Mennonite Biblical Seminary. This provided the link between a call I received as a young woman and giving expression to that call.

Words dear to me then were, "Holy Bible, book divine,/ precious treasure, thou art mine." This confession has stayed with me throughout these years.

Now that I have reached retirement, the lines of a promise remain close to me: "Jesus Christ, the same yesterday, today and forever."

It is good to be in the company of these trusted friends upon reaching this point. As we make our exit, it is with hope and joy, for that promise belongs to us.

John Bender

Gertrude Roten has retired as associate professor of Greek and New Testament.

John Bender

Orlando Schmidt has retired as professor of church music and worship.

John Bender

Erland Waltner has retired as professor of English Bible.

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editorial

Dust off your inclusive language

In 1938 the triennial session of the General Conference Mennonite Church took place in a stadium carpeted with wood shavings. The committee paid $100 to rent the place. All documentation of that and most other events until the 1960s shows, understandably, groupings of white males.

In a week we'll meet in a new auditorium on a large university campus to celebrate "Many Peoples Becoming God's People." The final bill for this one is not yet in. Blizzards of planning, in full swing already last winter, turned into summer hurricanes of details. In the calm after the storms we will convene our 45th triennial conference. Documentation of the event will show an array of people of all colors.

Our first triennial conference was at West Point, Iowa, in 1860. The 38th and 44th were in Saskatoon. Six conferences have been held in Wadsworth, Ohio; five in Bluffton, Ohio; four in Berne, Ind. I count seven in eastern Pennsylvania and three in southern California. Only one other time have we met in Illinois, and that was in 1863 in Summerfield.

Our next one may be in Sioux Falls, S.D., and after that (1995) we're beamed toward Edmonton. Increasingly we're going to cities.

The years bear testimony to our becoming inclusive. We are learning to let people speak for themselves—whatever minority group that may be. We are learning to use language other than "we and they." We're learning that there is a lot to talk about besides who is related to whom. We're learning words in new languages. We're learning to pronounce new names.

David Chiu has been known to pray in Chinese at the opening of meetings of the Congregational Resources Board in Canada. One of our Mennonite pastors in Ontario is Tong Chitchalerntham, who has had as many as six preaching places for Lao Christians in the St. Catharines area. Mennonite Vietnamese congregations are in Calgary, Edmonton and Winnipeg. Chinese Mennonites gather in Houston and San Marcos, Texas; in Cerritos, Santa Clara and San Francisco, Calif.; in Richmond and Vancouver, B.C.; in Calgary, Winnipeg, Toronto and Saskatoon. Spanish Mennonites gather in St. Paul (Minn.), Chicago, South Bend (Ind.), Dallas (Texas), Upland and Santa Fe Springs (Calif.), Philadelphia and Lansdale (Pa.), Toronto. Add to these the array of Native Canadian and American Mennonites, some of whom worship in their own tongues. Get ready to see delegates from these congregations at the microphones and in the lunch line at Normal, Ill.

We in Canada and the United States don't have an edge on Mennonite emphasis of many peoples becoming God's people. Radio broadcasting by Mennonites in Paraguay occurs in eight languages. I trust that representatives from the six congregations in Paraguay (as well as seven in Uruguay and Brazil) will also be in Normal.

All of this diversity is still only part of the story. As you know, we will meet with delegates from the Mennonite Church's area conferences. This combination of people, in the words of Carla Reimer, our conference news service editor, "just might make history." We will vote yes or no on the question: Should we pursue the idea of integration of our two groups, the Mennonite Church and the General Conference Mennonite Church?

Such talk is not new. What *is* new is the generation of young people who have read their dual-conference *With* magazine. A generation and a half of seminary students have studied together in Elkhart, Ind. We have coproduced Sunday school curriculum: *Builder*, Foundation Series, Adult Bible Study Guide. We share family life, young adult and evangelism portfolios. Overseas mission personnel frequently crisscross our two denominations. We have sung out of the same hymnal for 21 years.

With all this in mind, let us go to Normal, Ill., next week determined to strike up conversation with people we don't know. Let us leave our we-they language at home and see what the Lord has in store for us. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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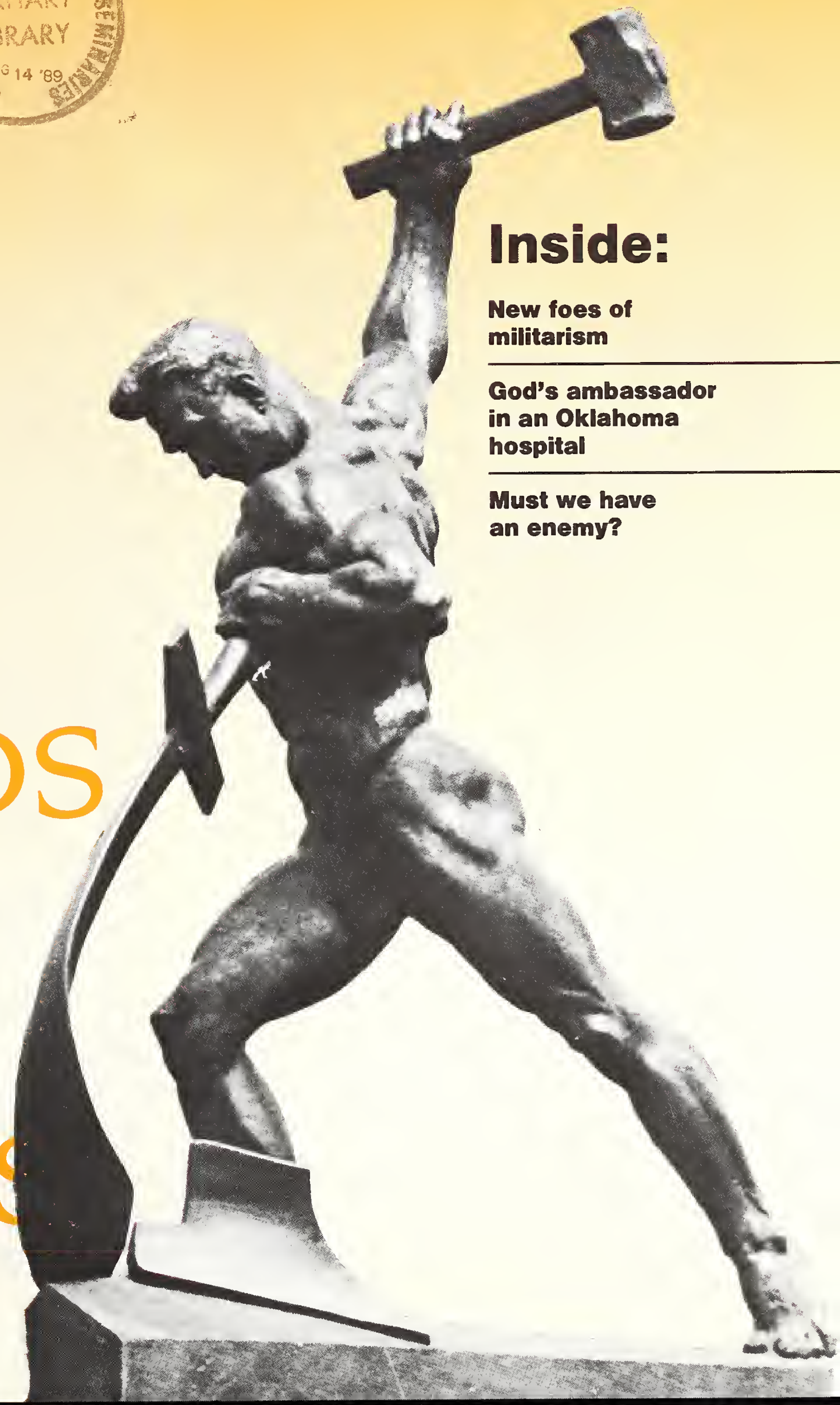
WE SHALL BEAT OUR SWORDS INTO PLOWSHARES



Inside:

New foes of militarism

God's ambassador in an Oklahoma hospital

Must we have an enemy?

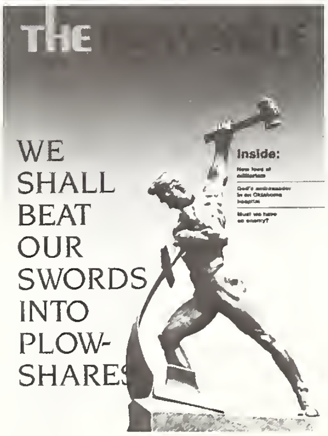
PROLOGUE

The job of a writer, says novelist and wise person E.L. Doctorow, "is to be a witness, to tell the truth, to distribute the suffering so that it can be borne."

For these reasons I'm glad that Cynthia Goerzen wrote the story of her sister-in-law's ministry as a nurse in Oklahoma. Ly Tran Klassen's story is on page 366. For a background to the story read her husband James' book *Jimshoes in Vietnam* (Herald Press, 1986) documenting his work there with Mennonite Central Committee and up until May 1976. Below is how they looked on Dec. 26, 1982. I see them as people of peace.

More good news is the response we have been receiving to *The Mennonite*, resulting from general secretary Vern Preheim's invitation for you to participate in this magazine's production costs. To date (July 19) $4,760 from 170 people has been received. Nineteen others have sent $4,038 for other conference causes. I thank you for sharing in this way.

Vern's letter also prompted five people to write and say that their eyesight was failing and they could no longer read. That's my cue to let you know that each issue of *The Mennonite* is available on 90-minute cassette tapes. Congregations can help their members bear sightlessness in this way. (The tapes are also useful to commuters and joggers and homemakers.) For more information write or call Angela Rempel, editorial assistant, *The Mennonite*, Box 347, Newton, KS 67114, (316) 283-5100. *mts*



THE

WE SHALL BEAT OUR SWORDS INTO PLOWSHARES

Inside:

This nine-foot bronze statue was a gift of the Soviet Union to the United Nations in 1960 and stands in the north garden area of its New York City headquarters.

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Cover: "We Shall Beat Our Swords into Ploughshares" by Evganiy Vuchetich, courtesy of the United Nations

Correction: The roof on which Mennonite men were working (pictured on the July 11 cover) is that of First Mennonite Church in McPherson, Kan., not Hutchinson, Kan.

The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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NEW FOES OF MILITARISM ARE JOINING THE OLD

Nancy J. Myers

The magazine I work on, *Bulletin of the Atomic Scientists*, was born in remorse and alarm 44 years ago in the ashes of Hiroshima and Nagasaki. Many of the scientists who devised those first atomic bombs were decent human beings who had been swept up in a tide of exhilarating science and unquestioning, militaristic patriotism. They stopped short when they saw that their science had killed over 100,000 human beings within the space of a few days. Ever since, the magazine has echoed their urgent, chastened calls for a demilitarized world.

These scientists added a new layer to the enduring foundation of commitment, established by peace churches and other pacifists, that undergirds the on-again, off-again peace movement. And I believe the latest phase of the peace movement has also left behind a new layer of commitment. Many of the newly committed are Christians. Others would simply call themselves concerned citizens.

At a meeting of a diverse group of academics, arms control experts, peace organization executives and policymakers, a forum was convened by a businessman who was test-marketing his ideas about how to save the world. The experts trod gingerly around the subject; the concepts were naive and incomplete. Then an economist jolted the discussion into life. "The value of a plan like this," he said, "is that it is one man's attempt to demilitarize American thinking about security." From that point on the forum was more like church than a professional meeting. "Demilitarization" was the spark that generated intense talk and listening about a shared vision.

HIROSHIMA
NEVER AGAIN

We traditional foes of militarism should welcome these new comrades. They may be as close as our schools. Phyllis La Farge, an education specialist, believes that teachers and school boards are beginning to accept "nuclear-age" education, which aims to teach young people to think independently and creatively about solving world problems, including militarism. "Growing awareness of U.S. economic difficulties, which include the costs of the arms race, is winning a place for nuclear-age education that the moralizing of the peace movement could never accomplish," she wrote recently. "Values that not long ago seemed only for idealists now begin to appear practical and therefore palatable in the schools."

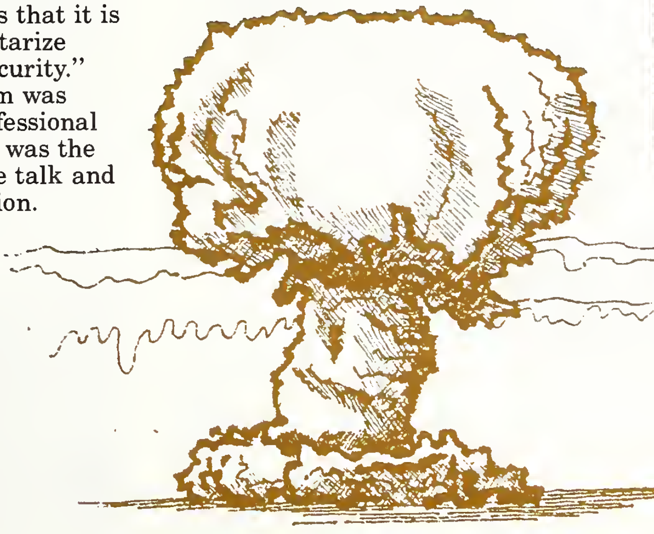
Or they may be in the news. The story of Admiral James D. Watkins shows what can happen when military minds are put to better use. Until 1987 Watkins was known chiefly for designing the U.S. Maritime Strategy, a provocative plan that many believe could start a nuclear war at sea. Then Ronald Reagan asked the retired admiral to head the floundering AIDS panel—an unlikely choice by most standards.

Watkins knew nothing about AIDS, as he freely admitted in a radio interview shortly after the panel released its draft report in June. But he learned. Watkins said that during the panel's investigation, a "nine-month cram course," he had changed. He had come to see the HIV epidemic not only as a problem to be solved but as "an opportunity to make this a more caring society."

Admiral Watkins now heads up George Bush's Energy Department and has an opportunity to make this a more caring society by cleaning up the poisons left by 44 years of making nuclear weapons. We will see.

Mennonites can affirm retired admirals, teachers and atomic scientists who choose the path of peace. What better time to do this than on the anniversary of militarism's horrors?

Nancy J. Myers, managing editor of the Bulletin of the Atomic Scientists, *is a member of First Mennonite Church, Oak Park, Ill.*



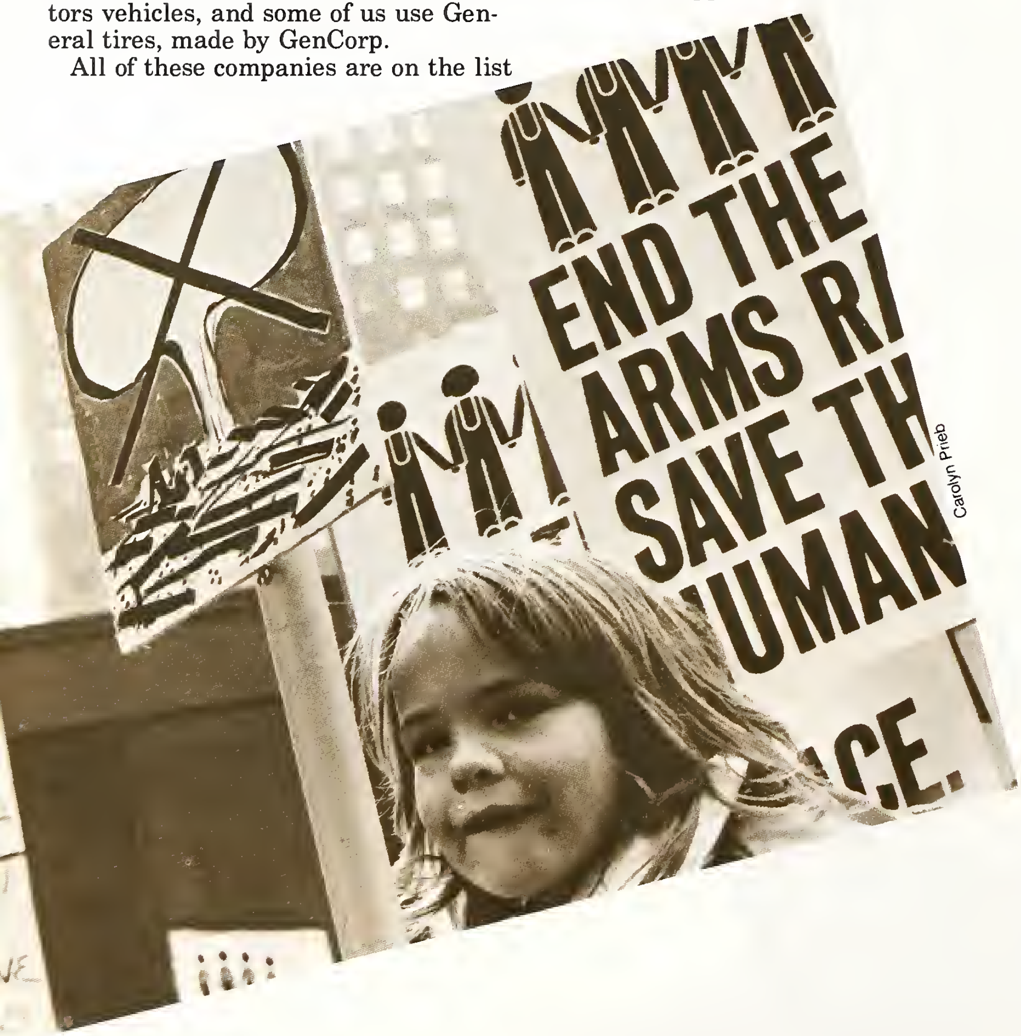
The MILITARIZATION of

Becky Roth Schenck

Most of us are content to research quality and price when buying groceries or a clothes dryer. But ethical decisions may also be involved.

The Morton salt we use to season our food is produced by Morton Thiokol, Inc. Equal and NutraSweet artificial sweeteners are Monsanto Co. products. Much of our cookware is coated with Teflon or Silverstone, both Dupont products. We protect our homes from fire with Honeywell, Inc., smoke detectors. We watch television on sets made by RCA and keep our food cold in Amana (Raytheon Co.) refrigerators. We light our homes with General Electric light bulbs. Using the telephone connects us with AT&T, GTE or ITT. Many of us buy Ford or General Motors vehicles, and some of us use General tires, made by GenCorp.

All of these companies are on the list of the top 30 nuclear weapons producers in the United States (*Socially Responsible Buyer's Guide*, updated April 1987). Life would be easier if we could ignore this information. Few of us would voluntarily give money for the construction of military weapons. Yet in choosing certain consumer products and services, many of us unknowingly support the weapons industry. For example, when we buy Kodak film for our cameras the money we pay may end up in the research program for the Star Wars missile defense system. Likewise, purchasing a Litton microwave oven may mean support for Litton's work on guided-missile cruisers (*Rating America's Corporate Conscience*, 1986). Buying one product results in support for the entire range of a company's products.



Carolyn Prieb

We also profit from the nuclear arms race if we invest in money-market or mutual funds or use VISA cards with assets in corporations involved in nuclear weapons work.

In the United States and Canada we have believed that justice is integral to our legal and political systems. Have we considered that justice relates to our economic system as well? The relationship between increased human need and increased military spending is documented: From 1982-1986 the U.S. military budget increased 38 percent; during this same period spending on health in the United States decreased 8 percent, spending on education decreased 14 percent, and spending on housing decreased 82 percent (Jobs with Peace, Fact Sheet No. 3). If North American Christians support emergency food and shelter programs but continue to buy products from corporations involved in military or nuclear weapons work, are we doing justice?

Where does the impetus come for the design and development of new, more complicated and more expensive nuclear weapons systems? Decisions do not come only from a military assessment of what is needed for defense. Rather, research and development labs of corporations eager for profit develop weapons and then justify the need for their development (*INFACT Brings GE to Light*, 1988).

In all countries military budgets deplete the funds available for human resources. Worldwide 30 children die every minute from lack of food and inexpensive vaccines, yet the world's military expenditures are now in excess of $1.7 million per minute? (*World Military and Social Expenditures: 1986*). If we believe that all of us are members of one "household" (Ephesians 2:19), we will use our money as a tool for justice on behalf of the world's poor.

Will it make any difference if we don't buy products from corporations that also make military weapons? Will the corporations even notice? A recent example proves that individuals acting together can make a difference. The Infant Formula Action Coalition (INFACT) began a

ur homes

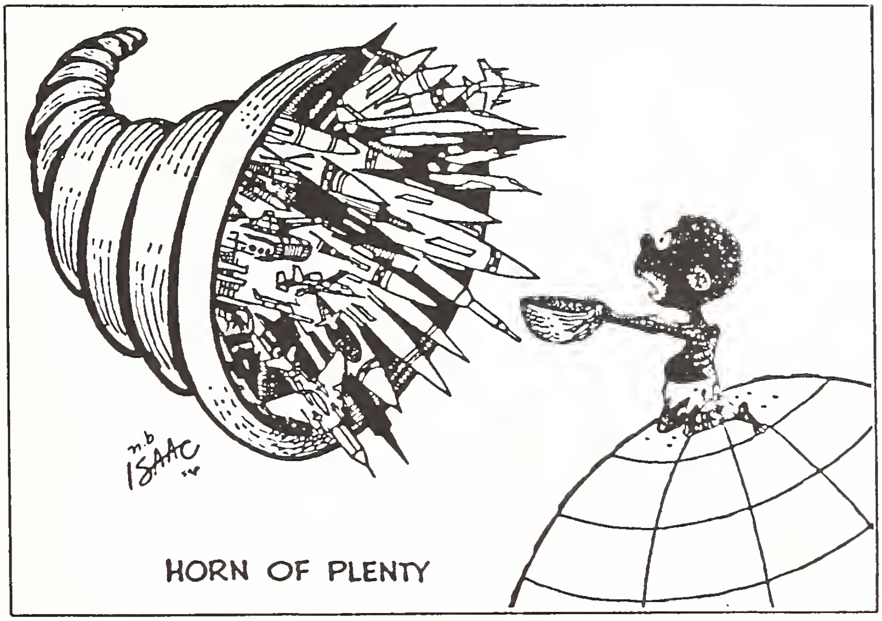
grass-roots drive to convince Nestle, the multinational corporation, to act more responsibly in its promotion of infant formula in developing countries. Ultimately 1 million people in 10 countries stopped buying Nestle products until the corporation changed its marketing policies. Individuals working together can be effective.

How do we decide from which corporations to buy? Are there really any ethical corporations? In our complex society of corporate subsidiaries, mergers and takeovers, it is often difficult to know. It is also hard to determine a particular company's involvement in military or nuclear weapons work.

Rating America's Corporate Conscience (1986) is one book that profiles companies on a variety of issues: weapons contracts, investment in South Africa, charitable contributions and representation of women and minorities in management.

A specific corporation may have an outstanding record in one area and a questionable one in another. A percentage of Ford Motor Company's income is from military contracts and nuclear weapons-related work. On the other hand, Ford has one of the best records of corporations making charitable contributions to minority-oriented programs. Dow Chemical Company has no record of military or nuclear weapons contracts and has an excellent record of charitable contributions but has been involved in controversy for years over the human health and environmental hazards of the herbicide 2, 4, 5-T, of which Dow was one of the major manufacturers. Dow has also been at the center of other controversies involving pollution.

Where is the joy in life if each purchase we make is burdened with an ethical dilemma? Our joy is in living according to Christ's teachings. Our spending is one thing we can control. Our satisfaction can be in accepting the responsibility to spend and invest our money ethically. Satisfaction also comes in choosing not to buy products from corporations that benefit from military and nuclear weapons-related work. By selective buying we can remind ourselves of our millions of brothers and sisters who do not experience the peace and security we take for granted. We can choose to commit all aspects of our lives to God, including our spending. We can sow in peace the "harvest of righteousness" (James 3:18).



Isaac/Manila Bulletin

Are we affected by the fact that 30 children in the world die every minute from lack of food and inexpensive vaccination, yet the world's military expenditures are now in excess of $1.7 million per minute?

To seek peace and do justice, we can do the following:

- Pray, confessing that too often we are more concerned with maintaining our comfortable lifestyles than with working for peace and justice in the world.
- Buy selectively on the basis of conscience. Acquaint ourselves with corporate products and policies by reading books such as *Add Justice to your Shopping List* (Herald Press, 1986), *Rating America's Corporate Conscience* (Addison-Wesley, 1986), *Socially Responsible Buyer's Guide: How to Keep Nuclear Weapons Out of Your Daily Life* (Covenant for a World Free of Nuclear Weapons, 1987), and *INFACT Brings GE to Light* (INFACT, 1988). Selective buying is an opportunity to do justice.
- Use credit cards whose issuing banks invest their assets in companies with commendable records on social issues. One such card is Working Assets VISA Card.
- Choose money-market and mutual funds that invest in companies that avoid military or nuclear weapons contracts, that do not support oppressive regimes and that have positive records in employment, community development and pollution control. Among such funds are Pax World Fund, Calvart Social Investment Fund and Working Assets Money Fund.
- Let companies know of our support (or lack of it) for their products and policies by writing letters and making telephone calls. By communicating our concerns, our actions mean more.
- Share information with and seek guidance from other Christians as we make decisions about ethical buying and investing. Encourage each other to be faithful.

Becky Schenck, Eugene, Ore., is a member of Mennonite Central Committee U.S. Peace Section.

Ly Tran Klassen:
God's Ambassador in an Oklahoma hospital

Cynthia Goerzen

Exhausted after working a night shift, Binh* fought drowsiness and a slick winter road on the way home. Suddenly the car skidded out of control, then jerked to a halt. Binh was unconscious.

He was taken to the hospital. For months he lay unconscious. Eventually no hope for recovery remained. Consequently insurance no longer supported his hospitalization. On a Friday Binh's brother and the doctor decided that Binh, 22 years old, should be placed in a home for the aged.

Ly, a soft-spoken nurse, intervened for Binh. She convinced his family to wait until the following Monday. With the weekend off, Ly Klassen's heart worked overtime. She prayed all weekend for Binh. Her husband prayed. Their church prayed.

When Ly returned to work Monday morning, she greeted him as usual, "Hi, Binh." Ly talked to him, as she does to all her comatose patients. In a comforting voice she identified herself and explained the medical procedures she needed to perform.

On that crucial Monday morning Binh repeated, "Hi, Binh." That response, Binh's first since the accident, was enough to keep him in the hospital, out of the nursing home. For several weeks he responded by repeating what he heard.

Gradually he began thinking for himself and answering with one or two words in his native Vietnamese. To most hospital staff Binh's speech sounded unintelligible. But Ly, whose native language is also Vietnamese, understood him perfectly. In time Binh also used English.

"Can't do it. Tired," he complained to the occupational therapist, refusing to cooperate. When Ly counseled him, however, he confided, "Can't see." Ly discovered that Binh's thick glasses had been lost in the car accident.

At Ly's suggestion, hospital nurses donated money for new glasses. Ly arranged an appointment with an optometrist and accompanied Binh in the ambulance. With glasses, Binh's hospital therapy progressed steadily. Eventually he became an outpatient and obtained a job.

Binh is only one of many patients who have flourished under Ly's care. In contrast to her small size, such power emanates from her gentle persuasion that even the most difficult patients cooperate with her. Her patients and their families often comply with her when they refuse everyone else. After listening outside a patient's door, one doctor commented, "There's no way they can refuse her." By gently gaining the trust and cooperation of her patients, Ly has been able to avert dire consequences for many of them.

Ly goes the second mile, ministering not only to the physical needs of the patients in her intensive care unit, but to their emotional and spiritual needs as well. She offers her patients God's "medicine," not produced or administered by human hands.

Ly understands the anguish her patients face, for she too has endured tragedy. Ly's father, a schoolteacher/superintendent, died when Ly was only one year old, leaving Ly, her mother and her brother to struggle for existence in war-torn Vietnam. As the fighting approached their beloved Tam Ky home, the young family fled. As refugees—pawns in an international political game—they headed for NhaTrang, taking only what they could carry. War left them homeless.

Within this predominantly Buddhist country, Ly grew up in a Christian home. NhaTrang provided her first contact with Mennonites. As a nurse assistant fluent in English, she translated for the Evangelical Clinic in NhaTrang, cosponsored by Mennonite Central Committee and the Evangelical Church. There she found fellow Christians committed to serving the God of peace.

Ly participated in the Mennonite Central Committee cultural exchange program as a nurse aide. Under the auspices of the Mennonites, Ly came to the United States "in the name of Christ," countering the wounds of hatred produced by war. She harbored no bitterness against this nation that was wreaking havoc in her own country, but prayed instead, "Father, forgive them, for they know not what they do."

Following the one-year MCC exchange program, Ly visited cousins in Canada. By the end of her visit, the Republic of Vietnam—the government that had granted her passport—no longer existed. The Canadian airport border official stamped her passport: "stateless."

Stateless. A young woman without even a country, Ly was barred from her homeland and her family. She was all alone—a refugee with only a suitcase.

Stunned, she boarded the airplane and headed back to the United States. Her future loomed hazily in front of her.

She enrolled at Hesston (Kan.) College and graduated from the nursing program. With specialized training in critical care, she currently works as a nurse in Tulsa, Okla.

She has served as president of her church youth group, president of the women's mission organization and as deacon. Ly Tran and James Klassen, who also served with MCC in Vietnam, were married seven years ago at Alexanderwohl Mennonite Church near Goessel, Kan. They are involved in a young Vietnamese mission church in Oklahoma.

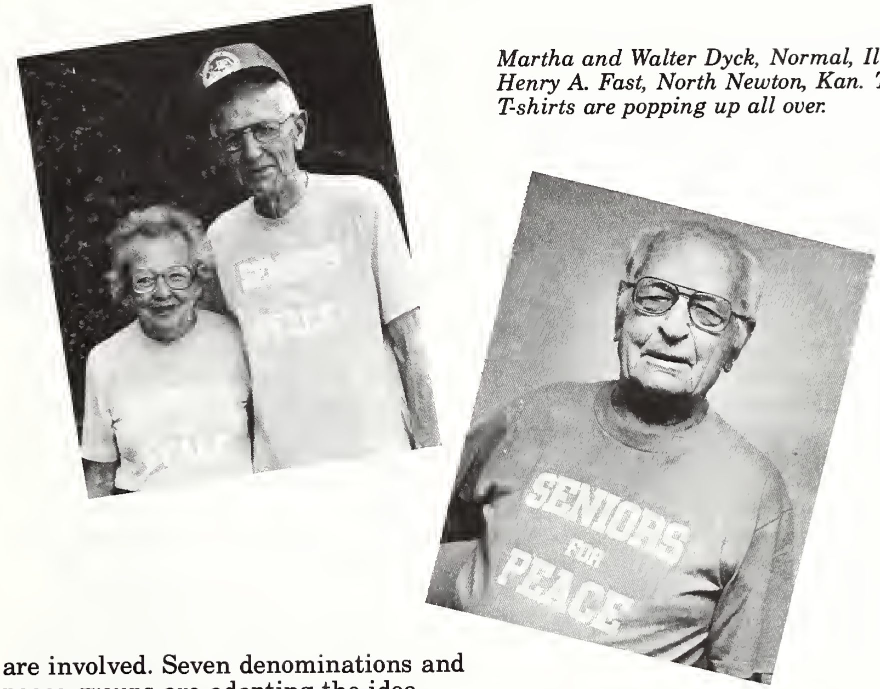
Much like her husband's Mennonite ancestors, Ly is a first-generation U.S. citizen. But her higher allegiance is to the reign of God.

Cynthia Goerzen is a member of Tabor Mennonite Church, rural Newton, Kan. She supplied the photo for this article.

*His name has been changed

Seniors for Peace: a grass-roots movement

Atlee Beechy



Martha and Walter Dyck, Normal, Ill., and Henry A. Fast, North Newton, Kan. Those T-shirts are popping up all over.

Why should seniors be peacemakers? I have seven reasons: (1) Jesus and the gospel call us, (2) our faith needs expression, (3) our witness is needed, (4) our witness counts, (5) peacemaking is evangelism, (6) our children, grandchildren, nieces and nephews deserve a future, (7) our spiritual and mental health will improve.

Seniors for Peace is a grass-roots movement whose purpose is to stimulate interest in peace and justice issues and to increase peace witnessing among seniors. We seniors must wake each other up if we are asleep and encourage each other if we are on the move. Peace is a gift of God's grace; it is a gift to be shared and a call to action.

Peacemaking is the vocation of every Christian. Peacemaking begins with me and includes all relationships. It involves helping people be reconciled to God and each other, breaking down walls, affirming the good, protesting the evil, reducing violence and injustice, creating shalom communities and being Christ's peacemaking presence in one's daily walk.

How do you get involved? Simply decide that you want to become more involved and share your decision with a friend. Invite four to six friends, neighbors or acquaintances (diversity is good) to an informal tea to discuss what you can do individually and as a group to work for peace. Work with congregational and community peace efforts. Consider the role of prayer, Bible study, discernment and action. Bring yourselves under the discipline of the Spirit and claim God's gifts of inner peace, joy and hope.

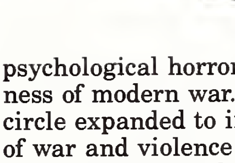
Is Seniors for Peace taking root? Yes. Obviously many seniors have been active peacemakers for a long time. More people are becoming involved. Seniors for Peace is in contact with individuals and groups from 21 states and two provinces. A number of Civilian Public Service (CPS) reunions, senior centers, congregations and conferences, summer camp programs and the Inter-Mennonite Council on Aging are involved. Seven denominations and peace groups are adapting the idea. Seniors-for-Peace T-shirts are appearing far and wide.

Peacemaking needs cry out in many tongues and places—increasing brokenness, divisions, violence in all levels of society, the growing gap between rich and poor, serious human rights violations, environmental prostitution, declared and undeclared wars and the ever-present threat of nuclear destruction. May God give us the courage and the wisdom to respond with compassion and hope.

My parents and Sunday school teachers taught me that peace is active, not passive, that responding to human needs was peacemaking and that participation in the military was sin. College teachers opened a window to an Anabaptist understanding of the Scriptures and the costs of discipleship. Six years of inner-city teaching taught me much about suffering, powerlessness, violence and tested my non-violent peacemaking commitment and skills. In CPS I discovered that non-participation in the military was a beginning step, not a complete peace witness.

Personal experiences in working with war sufferers in Europe, Nigeria (Biafra), Vietnam and Ethiopia strengthened my anti-war convictions as I saw firsthand the physical and psychological horror and destructiveness of modern war. My peace witness circle expanded to include the causes of war and violence (graduate studies in psychology shed light on this aspect), the building of shalom communities and the struggle for righteousness and justice. I was converted at 12 and continue to be converted each day to the meaning of faith, of following Christ and peacemaking. That is why, as a senior, I continue to work for peace.

Write to one of the following addresses for more information and brochures: Seniors for Peace, Inter-Mennonite Council on Aging, Box 1245, Elkhart, IN 46515-1245; Mennonite Central Committee Canada, Peace and Social Concerns, 134 Plaza Drive, Winnipeg, MB R3T 5K9.



Atlee Beechy's address is 1916 Woodward Place, Goshen, IN 46526. He supplied the photos for this article.

PERSONAL

A chance to give back

Amy Rinner Dueckman

Siegfried and Erna Bartel became involved with the local Mennonite congregation as soon as they arrived in British Columbia in 1951. They helped form a General Conference fellowship in the Agassiz community, where they had settled. The location of Agassiz, somewhat isolated from other Mennonite church communities, meant that that small fellowship was Bartel's for several years until a bridge was built across the Fraser River connecting Agassiz more directly with the Chilliwack community. The Bartels joined the East Chilliwack Mennonite Church, now Eden Mennonite Church of Chilliwack, in 1957.

Erna and Siegfried Bartel

Bartel's good relationship with Mennonite churches of all varieties stems from his longtime connection with Mennonite Central Committee. He retired from the MCC Canada board in January 1988 after serving 16 years on the board and 12 years on its executive committee. He was a member of the MCC B.C. board for 18 years, 15 years as chairman. In 1988 he continued as vice chairman of MCC B.C. He visits churches across Canada on behalf of MCC, telling also his story, often preaching on forgiveness. "I've always tried," he says, "when I was a minority, to present myself wisely and not confrontationally."

Throughout the years, Siegfried Bartel has found satisfaction in being active in his local congregation. He has been chairman of Eden Mennonite Church three terms, a Sunday school teacher and a regular preacher at the German service, which numbers 70-90 each week.

In addition, Bartel has been a member of the B.C. Conference missions committee, the Conference of Mennonites in Canada finance committee and the CMC European Ministries advisory committee, which is responsible to the General Conference Church in Europe, Mexico and South America.

Though he may have cut back his involvements with MCC, Bartel is still in the center of MCC activity. He has been appointed by MCC and MCC Canada to promote MCC within the constituency, especially to the more conservative element, which has not been as supportive. Bartel has chosen to ease into retirement now because "I think it's much better to go while still in the peak of one's work, rather than have somebody tell you it's time to leave," he says.

Margaret L. Reimer

The Bartels at home

Bartel is glad that his wife, Erna, can accompany him on part of his travels. "I could never have done it all without my family," he says.

Reflecting on his deep love for serving Christ through his church activities, Siegfried Bartel believes his current involvement is only natural. "I was on the receiving end in Europe," he says. "It never dawned on me that I would be able to give back something someday."

Amy Dueckman, Clearbrook, B.C., is the adviser to The Mennonite *for the Conference of Mennonites in British Columbia.*

It was Christmas 1941 or 1942. I was an officer in the German army. We were out in the front trenches in Russia—far up north. It was Christmas Eve. I was walking among the men stationed on the front line. As I walked, I noticed especially one fellow, a little bit toward the no-man's land. He bade me to himself. This man was working on a listening device. You know, frozen soil leads like wire; frozen soil always helps in transmitting sound. He said, "Listen to this," and gave me the earphones. And there on the battlefield I heard, from the trenches of the enemy, Russian soldiers singing Christmas carols. I was wounded before and after this experience. I was decorated. But I believe my pacifism—which I cherish today—may have been born at that moment. *Siegfried Bartel*

I was a child when C.F. Klassen visited my parents in Prussia in 1928. That was the first time I heard about Mennonite Central Committee. It made a profound influence on me. After the war, in 1946, a short time after I found my family again, I realized what it meant to be found by other Mennonites. *Siegfried Bartel*

TOGETHER

Perestroika is bittersweet

Peter Kehler

Jacob Tilitzky, former president of our conference, spent six weeks visiting Mennonite churches in the Soviet Union in May and June. While there he spoke 56 times in 32 churches: 17 Kirchliche Mennonite, four Mennonite Brethren, 10 Baptist and one Lutheran. He experienced another side of Soviet restructuring or perestroika.

Jake's visit was prompted by an invitation from two ministers of the Kirchliche (Church) Mennonite Church, Julius Siebert of Karaganda and Peter Toews of Alma Ata. The invitation had come to the European Ministries Committee of the Conference of Mennonites in Canada via Mennonite World Conference.

The ever-present concern in Jake's informal meetings with Soviet Mennonites was the current Mennonite exodus from the Soviet Union. Most congregations are now half the size of what they were four years ago. Some people leave to be reunited with family in West Germany, others because of economic concerns, some because of their past experience, still others because they see this as a biblical fulfillment of returning to the land of their roots before Christ's return.

Jake Tilitzky

Congregations are finding it hard to plan for the future. Most of the pastors have left. Others were called to replace them and they have left as well. The majority of the new leaders have had no training, either in preaching or in leading a congregation.

The center of congregational life is preaching. Every service ends with an invitation to accept Christ's offer of salvation. Members are serious in prayer, with many tears.

People love to sing. The marvel is that they have been able to sing four-part harmony all these years without hymnbooks. Many musical instruments have been left by those who have moved to Germany.

Bibles are available; there is no need to smuggle them. Churches also have all the German books they can use.

Jake expresses his concern for the future of the Kirchliche Mennonites in the Soviet Union. The Kirchliche churches are especially vulnerable because they have no official ties to the official All-Union Council of Evangelical Christian-Baptists. They are registered with the government.

Kirchliche members lament the fact that so many young people have left the church. They say it's because of the churches' unwillingness to change.

We in North America need to stay in communication and foster fellowship with our sisters and brothers in the Soviet Union. Service opportunities may open up. When they do, we should be ready to step in. Jake calls for North American Mennonites to pray for the Christians in the Soviet Union.

Peter Kehler, Abbotsford, B.C., is conference minister of the Conference of Mennonites in British Columbia, with headquarters in Clearbrook, B.C.

A chiropractor by any other name . . .

I love names. I have to, with a name like Matterssome. So I go to and fro about the earth, scouring the corners. And here are some (absolutely bona fide) offerings just for you.

My respectable and churchy cousin swears—oops, affirms—that there is (or at least was) a funeral parlor in Chicago named "Killum and Ketchum." She says she was always a tad thankful that the name wasn't "Ketchum and Killum."

Then there's Dr. Payne the dentist, and Dr. Butcher the physician, and Mr. Drain the water quality administrator, and Dr. Bonebreak and Mr. Knackstedt the chiropracters. (Be sure you pronounce the initial K on that last one.)

Along similar lines, I figure our conference will always be fiscally fit as long as we have pastors named Ward and Sears—which, yessiree, we do. And maybe we'll be psychologically fit with overseas missions enthusiasts with the surnames Myers and Briggs. Check your Commission on Overseas Mission prayer directory. (Actually the Myerses were mission partners in the recent past.)

Some of the best ones I found while proofreading the directory of the Handbell Ringer Association seven years ago. There was a Clinkingbear, a Kloefkorn, a Heimerdinger, a Lefferdink, a Garringer. And they lived in places like Kinnickinnic Street in Milwaukee, in Menomonee Falls, Wis., and Tuolumne and Calpella, Calif.

The prize goes to young Ren Tyler, born last March, whose birth was recorded in the *Moundridge* (Kan.) *Ledger*. The baby's grandparents are Nightingales and Flickingers. (Did they forget to put the "w" on Ren?)

Ah, the music of it all. These things do matter some, yes. *Tim Matterssome*

"I felt a bit guilty last week," wrote pastor Walter Neufeld of First Mennonite Church, Ransom, Kan., in the May 28 church bulletin, "after reading an article about the oil shortage in our future....24,000 miles last year at 25 miles per gallon—I had used almost 1,000 gallons of diesel fuel....The B-1 bomber coming over Ransom has a fuel tank of 33,000 gallons and burns 2,000 gallons per hour of flight. And we have hundreds of these....Cocaine is not the only American addiction."

The Edmonton Recycling Society, a program supported by Mennonite Central Committee Canada, has been given permission by the MCCC executive committee to explore the possibility of developing a project in Edmonton to recycle plastic waste. Impetus for the project, which is expected to create 20-25 jobs, arose from ERS plans to begin collecting plastic waste in July. According to Dave Hubert, ERS chair, "a third of all residential waste by volume is plastics." ERS conducts curbside pickup of recyclable materials from 60,000 homes in Edmonton.

NEWS

JPIC conference held in Switzerland

European conference affirms non-violence

QUAKERS
POUR LA PAIX
VOOR DE VREDE
PEACE
FÜR DEN FRIEDEN
JACKSON

Frederick Fransen (MCC)

People in Belgium carry a "Quakers for Peace" sign during a demonstration urging NATO's nuclear planning group to not approve modernization of its Lance short-range missiles.

Basel, Switzerland (MCC)—About 700 delegates and other interested people gathered for a Justice, Peace and Integrity of Creation conference here in May. It was the first-ever European joint assembly of Catholic, Anglican, Orthodox and Protestant delegates who gathered to "examine together what the Holy Spirit tells the churches today." Every European country except Albania sent representatives.

Several Mennonite Central Committee workers attended. The group recognized that assembly participants "are not yet in full communion," but their final group statement outlined a common approach to pressing problems facing the world. "Deadly threats" to humanity that were mentioned included the fact that 950 million people today lack the basic necessities of life; more than 100 wars have been fought since 1945; and thousands of different species of animals and plants have been made extinct.

The group statement included minority statements by groups whose positions were "intransigent." A historic peace church statement said, in part, "...the assembly document does not fully represent our understanding of the peace testimony.... We say no to every training and use of violence through military service and in other forms. We commit ourselves to conscientious objection as witness that follows the gospel and to develop peace service structures that support this vision. Peacemaking should be a ministry of the church." The statement was signed by 65 delegates, including Mike Garde, an MCC/Mennonite Board of Missions worker in Ireland, who helped draft the statement.

The entire group emphasized their common faith in Christ, noting John 14:27, "In Christ, crucified and resurrected, the way is opened for fallen humanity to receive peace with God and between themselves."

During discussion about Europe's future the group strongly affirmed the importance of "non-violent, political means" as the appropriate way to work for change. "There are no situations in our countries or on our continent in which violence is required or justified," the group stated, pressing for the "realization of a common European house."

Various workshops were available during the assembly. Grass-roots organizations and base communities displayed their vision of the future of Europe through exhibits, many on a peace theme. A display by the European Mennonite Peace Committee highlighted projects such as efforts to stop NATO low-level flight training over the Innu people in Labrador.

Church and Peace, an ecumenical organization located in West Germany, set up a "Peace House" as a coordinating and information-sharing center for Quaker, Mennonite and Brethren assembly participants. It offered low-cost vegetarian meals, workshops, discussion periods and worship gatherings on peace, non-violence and church themes. Shari Erickson, MCC worker from St. Paul, Minn., with Church and Peace, helped organize the Peace House; Frederick Fransen, MCC worker in Belgium who is a member of Bethel College Mennonite Church, North Newton, Kan., led two workshops on issues related to his work as editor of *NATO Watch.*

The Council of European Churches and the Council of European Bishops' Conferences sponsored the conference. *From a report by Frederick Fransen*

A formerly homeless 13-year-old girl in Boston recently wrote a prize-winning essay on the homeless. Lashanda Daniels, who slept five months at a city shelter, sharing one room with her mother and four brothers, won first prize in the contest, "What Can We Do About Homelessness?" Sponsored by the Boston police department and a radio station, the contest drew more than 600 articles. Daniels' suggestions for dealing with the homeless include city-run workshops on getting jobs, more low-income housing and more shelters and a call for understanding and self-help.

A United Methodist minister and his wife of 32 years have obtained a divorce to enable her to receive Medicaid benefits for home care. Rose Marie Justice was paralyzed in an automobile accident in 1979. Two years later she and her husband, Lincoln Justice, built a barrier-free house in Lincoln, Neb. But last January Ms. Justice developed pneumonia and now needs 24-hour care, which her husband is unable to provide personally or afford on a clergy salary. To solve the dilemma the Justices obtained a legal divorce. In an interview Mr. Justice said, "Our real reason for getting the divorce is none other than the failure of our nation to provide an adequate health care system."

Attempting to use the crucifixion of Jesus Christ as an argument in defense of capital punishment, New York State Senator James Donovan, a Republican from Oneida, recently remarked, "Where would Christianity be if Jesus got eight-to-15 years with time off for good behavior?" (*The Christian Century*)

NEWS

International gathering concentrates on evangelism

San Antonio, Texas (Meetinghouse)—Many of the 700-plus participants from more than 100 countries found an early morning meditational walk a highlight of the World Conference on Mission and Evangelism held here in May.

Stops on the two-hour journey provided walkers the opportunity to use various senses in identifying with their Lord: marking their foreheads with a cross of ash; carrying a heavy timber with a half-dozen fellow pilgrims; listening to the hammering as penitents nailed sins they had written on Post-It notes to the cross; drinking miniature cups of wine vinegar; walking blindfolded to experience aloneness and helplessness; pausing before a resurrection icon in a garden of flowers; drinking water and eating a single flour tortilla as a simple breakfast in solidarity with the millions who cannot be sure of any food any day.

Conferees thus moved from head to heart the seemingly limitless pages of handouts (translated into French, German and Spanish via overnight telex from Geneva, Switzerland) and the hours of plenary and small-group discussions.

Two trends were underscored in the conference message—the universal Christian spirit of the gathering along with concern for the fullness of the gospel.

That spirit was dramatically exhibited during opening worship in a Southern Baptist church in a predominantly Roman Catholic city when a Vatican official read the gospel lesson after the host pastor called the people to worship. A Greek Orthodox missionary bishop from Kenya, a Romanian Orthodox bishop and a United Church of Canada clergywoman led a litany.

With concern for the fullness of the gospel, the message urged members of the World Council of Churches (which sponsored the meeting through its Commission on World Mission and Evangelism) to hold in creative tension spiritual and material needs, prayer and action, evangelism and social responsibility, dialogue and witness, power and vulnerability, local and universal.

During the conference that whole gospel was fleshed out as registrants worked in four sections: turning to the living God, participation in suffering and struggle, the earth is the Lord's, toward renewed communities in mission. God calls Christians everywhere, the summary message emphasized, "to join in

- proclaiming the good news of God's redeeming love in Jesus Christ;
- acting in solidarity with those who suffer and struggle for justice and human dignity;
- sharing justly the earth's resources;
- bearing witness to the gospel through renewed communities in mission."

Determined to move from words only, planners instructed working participants to come up with concrete acts of faithfulness in response to the lofty generalities that usually mark conference documents. Eleven such acts were affirmed by an overwhelming majority of voting delegates on the last day.

One act challenged churches to cooperate in witness to the millions who have not responded to the gospel, recognizing this does not preclude dialogue with people of other living faiths, and work with them for justice, peace and the integrity of creation.

Other topics for which acts were urged included Palestine, Namibia, Lebanon, Armenia, economic justice, land for indigenous peoples, popular religiosity, international sharing of mission resources, and local cooperative witness.

As the San Antonio conference was winding down, about 60 participants "with evangelical concerns" released an open letter to another international missions gathering opening in Manila, Philippines, in July. Sponsored by the Lausanne Committee for World Evangelization, the Manila meeting purports to be the widest and most representative global link among evangelicals of all segments of the Christian church—Protestant, Orthodox and Roman Catholic.

The letter urged both the Lausanne Committee and the World Council to "avoid the temptation of mutually excluding each other's concerns from the public platforms and presentations." To do so "does violence to the reality of the commitments and concerns of many of God's people who find that authentic Christian discipleship requires them to embrace the concerns of both movements."

Noting that holding separate international conferences strains mission resources as well as sends a mixed message to non-Christians, the letter asks that the two conferences—historically held about every 10 years at different places—be planned hereafter for the same time and site.

Along with the final conference message, impassioned speeches by three top leaders left no doubt about the age-old question of whether and how the World Council of Churches connects with evangelism.

Eugene Stockwell, director of the commission behind San Antonio, challenged Christians to keep sharing their faith with sensitivity and conviction.

Conference moderator Anastasios Yannoulatos said, "Christian life means continual assimilation of the mystery of the cross in the fight against individual and social selfishness."

General secretary Emilio Castro, a friend of Mennonites in his home country of Uruguay, underscored the San Antonio theme: "Mission in Christ's way must start from the marginalized sectors of society and move upward toward the domes of power." What more can be said? *Willard E. Roth*

"200 Years of Mennonites in Russia" is the subject of a Sept. 4-9 symposium of the Mennonite Historical Society. Meetings will be in Mennonite churches in Bielefeld and Bechterdissen. For more information contact Gary J. Waltner, 6719 Welerhof, Post Marnheim, West Germany.

"**Menno Simons College** will open its doors to students for the coming school year this September," says George K. Epp, first president of this new Mennonite college, which is in Winnipeg. After existing in embryo form since April 1985, a fully accredited three-year degree program in close affiliation with the University of Winnipeg, approved earlier by the Menno Simons College board, was granted final approval in June. MSC will operate on the University of Winnipeg campus. For more information contact Menno Simons College, 515 Portage Ave., Winnipeg, MB R3B 2E9, (204) 786-9895.

Vandals recently threw beer bottles filled with gasoline at the north entrance and stone walls of the Charleswood Mennonite Church building in Winnipeg. Cedar siding near the entrance and part of the door were burned. The fire reached the studs under the siding but was held by the dry wall. A female jogger passing the church at 5:30 a.m. spotted the smoke and woke neighbors, who reported the fire. Police, who found evidence of seven beer bottles, one still holding flammable liquid, listed the fire as arson.

NEWS

Interfaith delegation examines refugee situation in Texas

Washington (MCC U.S.)—Mennonite pastor Donald Steelberg, Wichita, Kan., was in a delegation of Catholic, Protestant and Jewish leaders—the Interfaith Committee for Central American Refugee Protection—that visited south Texas in May to assess the federal government's recent crackdown on illegal immigration there. Steelberg represented Mennonite Central Committee U.S.

The delegation reports that despite Immigration and Naturalization Service (INS) expenditure of $12-15 million over the last two months, they "saw no convincing evidence that the (INS) policy of increased enforcement, detention and rapid deportation (of illegal aliens) has resulted in any significant decrease in the flow of Central American refugees across the (U.S.) border." Some 50,000-60,000 Central Americans have crossed the border into the United States since last fall, according to Steelberg.

The delegation says that the ebbs and flows of the immigration are influenced more by the level of war and repression in Central America than by policy of the INS. The delegation heard stories about hardships that refugees experienced both at home and on their journey. Many had fresh memories of shootings, beatings and death threats.

One Salvadoran woman, whose husband and two children were killed by Salvadoran military officials, was beaten and shot in the arm for protecting her mother, who was being abused by the military. She knew she could no longer stay in San Salvador; with her two remaining sons she fled El Salvador.

A Nicaraguan couple told the delegation that they were unable to find jobs in Nicaragua because of their political beliefs. They had no choice but to leave home in hopes of providing for their family.

At Port Isabel, the INS refugee detention center at Bay View, Texas, the delegation saw firsthand the treatment of refugees. "It was shocking to see people who had committed no crime, dressed like prisoners and confined in a facility that is essentially a prison," said one delegate.

The United States has "a strong moral responsibility to aid Central American refugees, the majority of whom have fled warlike conditions of violence and deprivation," concluded the delegation at a press conference in Washington. "We believe that a lasting solution to the continuing flow of Central American refugees across our borders can best be achieved by working for peace and economic stability in Central America." *From a report by Carlos Neuschwander, MCC U.S. Immigration and Refugee Services*

Coaldale Mennonite Church requires a dynamic, enthusiastic person to serve as **youth pastor**. Responsibilities would include coordination of youth activities, visitations and counseling of youth, organization of boys' and girls' clubs, and assistance with music and pulpit ministry. Church membership: 320. Located in the town of Coaldale (population 5,000), 12 km east of the city of Lethbridge in southwestern Alberta.

Send inquiries or resumes to Jake J. Klassen, 3926 Nipigon Road, Lethbridge, AB T1K 3Y3, (403) 327-7003.

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THE MENNONITE
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biblical SEMINARIES EDITION

AMBS Bulletin
52:4 August 1989

AMBS graduates 35

The 35-member graduating class of Associated Mennonite Biblical Seminaries will learn the lessons of leadership only as they pursue the role of servanthood.

According to Luci Shaw, people entering leadership want to "be anything almost but servants." Yet "Jesus imaged for us the ultimate meaning of leadership," the president of Harold Shaw Publishers, Wheaton, Ill., said in graduation exercises held at College Mennonite Church, Goshen, Ind., May 26. Her address, "Metaphors to Live By," was based on Isaiah 40:6-8 and 61:1-3.

Twenty-five of the 35 graduates completed the Master of Divinity degree. The three-year M.Div. program prepares people for roles in pastoring, teaching, counseling, evangelism and missions.

Five graduates completed the Master of Arts in theological studies degree, a two-year program to supplement other professional training or for strengthening participation in the life and mission of the church.

Four graduates completed the Master of Arts in peace studies degree, a two-year program for deepening understanding of and commitment to the biblical vision of peace and justice and its embodiment in the world.

One person graduated with a certificate in theology.

Marlin E. Miller, president of Goshen Biblical Seminary, and Henry Poettcker, president of Mennonite Biblical Seminary, presented the diplomas, assisted by Jacob Elias, dean, and Ruth Ann Gardner, registrar.

Ray Bair, M.Div. (GBS). Ray is employed in insurance sales. With his wife, Lillian, he works part time in congregational stewardship education in the Mennonite Church through Mennonite Board of Congregational Ministries, Elkhart. Member, Belmont Mennonite Church, Elkhart.

Bassam Elias Bannoura, M.Div. (MBS). Instructor at Bethlehem Bible College, Bethlehem, West Bank. Member, Eastern Orthodox Church, Beit Sahour, West Bank. "At AMBS our horizons were broadened and call affirmed. Friends enriched our lives. The Anabaptist vision is now ours to take home. Thank you, Mennonites."

Linda M. Burr, M.A. (GBS). Goal, work within the church at a variety of ministry tasks. Member, Stirling Avenue Mennonite Church, Kitchener, Ont. "I have experienced growth and challenge in many areas: e.g. the meaning of Christian community, the peace and justice stance of the Bible, a vision of mutuality for women and men in the church."

Marie Meng-Li Chen, M.A. (MBS). Marie will enter a year-long Clinical Pastoral Education program in North Carolina. Member, Ta-tung Mennonite Church, Taipei, Taiwan.

Luci Shaw, commencement speaker

Rudolph E. Franz, M.Div. (MBS). Leading minister at Gretna Bergthaler Mennonite Church, Gretna, Man. Member, Sargent Avenue Mennonite Church, Winnipeg. "AMBS has been a personally supportive, healing experience. The students, professors, staff, courses and environment have provided vocational direction and an opportunity to meet genuinely with kindred spirits. Shalom."

Kenneth Grove, M.A. (GBS). Goal, involvement in peace and justice work, MCC service or further study. Member, Hagerman Mennonite Church, Milliken, Ont. "I leave with greater knowledge of peace, conflict and justice issues, especially as they relate to theology and the Bible. Self-understanding also deepened through course work, friendships and AMBS community functions, like men's group."

Ahmed Haile, M.A. (GBS). Ahmed will return to Somali in 1990 to work in church planting and development. Member, Somali Fellowship Church.

Roy D. Hange, M.Div. (GBS). Continues as associate pastor at Waterford Mennonite Church, Goshen, Ind. Member, Waterford Mennonite Church, Goshen. "My experience at AMBS has been a valuable preparation for ministry."

Ken G. Hawkley, M.Div. (MBS). Secretary for adult and young adult education, Commission on Education of the General Conference Mennonite Church, Newton, Kan. Member, Mountainview Mennonite Church, Vancouver. "AMBS was an experience in being part of a nurturing, caring community. Our family felt supported, accepted and loved. We experienced good models for ministry."

Bruce R. Hiebert, M.Div. (MBS). Senior pastor of Grace Mennonite Church, Regina, Sask. Member, Mountainview Mennonite Church, Vancouver.

Anna Janzen, M.Div. (MBS). Pastor at Luebeck Mennonite Church, West Germany. Member, Mennonitengemeinde, Backnang. "I enjoyed studying the historical and biblical roots of Anabaptism and I also enjoyed getting to know students from other countries."

AMBS graduates—*continued*

Janeen Bertsche Johnson, M.Div. (MBS). Associate pastor of Lorraine Avenue Mennonite Church, Wichita, Kan. Member, Meadows Mennonite Church, Chenoa, Ill. "My AMBS experience was marked by new insights and learning, growth in pastoral identity, significant relationships with peers and faculty, and meaningful worship encounters."

Leon D. Kaufman, M.Div. (GBS). Interim pastor at Shore Mennonite Church, Shipshewana, Ind. Member, Belmont Mennonite Church, Elkhart, Ind. "Seminary is a place where I intersected with issues of faith and life in the context of Christian education. AMBS has given me that sense of ministry."

Nicholas J. King, M.Div. (GBS). Director of Teen Life Ministries, Chicago, through August, anticipating pastoral leadership after that. Member, Good News Community Church/Iglesia Buenas Nuevas UCC, Chicago. "AMBS has been a rich experience in community, reflection and academic resources. Accessible faculty and international friends have made deep and lasting impressions."

Lorraine J. Letkemann, M.A. (MBS). Goal, assignment in peace/justice advocacy and education and currently considering an internship in Buenos Aires, Argentina. Member, Coaldale (Alta.) Mennonite Church. "My studies and experiences these last two years have deepened my commitment to working toward shalom in peace and justice making within the church as well as beyond, specifically with the oppressed."

Sandra A. Liechty, M.Div. (MBS). Part-time pastor at Calvary UCC in Lima, Ohio and full-time instructor at the University of Findley, Ohio. Member, First Mennonite Church, Lima, and an associate member of First Mennonite Church, Berne, Ind. "Returning to AMBS after completing four terms of missionary service in Japan has been an excellent re-entry experience as I seek God's direction and call to a new task and identity."

Jack L. Mace, M.Div. (MBS). Jack will be in Clinical Pastoral Education at HCA Wesley Medical Center, Wichita, Kan. Member, First Mennonite Church, Hutchinson, Kan. "The senior year of a master's program is lived in a blur, especially if it is an isolated year—from previous years. It has been good to remake relations, and it has been a year of making new relationships that will go with me for years. This has been a year of personal and academic growth. I eagerly await the fulfillment of God's plan in my life."

David R. Markel, M.A. (MBS). Continues as executive director of Residential Services, Niles, Mich. Member, Wesley United Methodist Church, Niles. "My eight-year sojourn has been invaluable in terms of building understanding of community, peace and justice from a biblical/theological framework."

Nancy K. Marshall, M.Div. (GBS). Nancy will work part-time with Deaf Ministries of Mennonite Board of Missions, Elkhart, to develop a deaf lay training program. Member, Orrville (Ohio) Mennonite Church. "During my three years at AMBS I have been consistently impressed with the faculty's dedication to their areas of study as well as to their students. My experience as an M.Div. student has been both stimulating and challenging."

Hedy L. Martens, M. Div. (MBS). Goal, career in pastoral counseling and family therapy in Winnipeg, Man. Member, Westwood Community Church, Winnipeg. "My year at AMBS has been a rich experience, integrating my Anabaptist theology with counseling theory and practice. I am grateful for the opportunity."

Brenda North Martin, M.Div. (GBS). CPE residency at Bronson Methodist Hospital, Kalamazoo, Mich. Member, Belmont Mennonite Church, Elkhart, Ind. "While at AMBS my gifts were tested and affirmed, and I experienced spiritual, emotional and intellectual growth. I was supported and encouraged by students, faculty and staff who modeled love for people and commitment to the church."

Terry W. Nichols, M.Div. (MBS). Goal, placement in the areas of pastoral counseling, consulting and training is pending. "I have focused my academic work in the area of pastoral counseling. I have been particularly interested in examining the effects of unresolved anger and conflict on congregational life and the implications of these for pastoral care within a local congregation."

Gayle Wiebe Oudeh, M.Div. (MBS). Administrative assistant at Southside Fellowship, Elkhart, Ind. Member, Fort Garry Mennonite Fellowship, Winnipeg, Man. "Challenges, questions, new insights, clearer understanding, hard work and joyful discovery, affecting the intellectual, the emotional and the spiritual, have made my AMBS experience full and rich."

Fred H. Redekop, M.Div. (MBS). Continues as the pastor at Bethel Mennonite Church, Lancaster Pa. "For me, seminary was embodied by the prayers of Howard Charles during class, which called us to a faith that demands peace and justice in the world."

Valerie Regehr, M.A. (MBS). Goal, assignment that will bring together her social work and theological training. Member, Charleswood Mennonite Church, Winnipeg, Man. "AMBS has been a growing experience intellectually, relationally and spiritually. I leave with a greater knowledge of both the challenges and the gifts of the church."

Cornelius G. Rempel, M.Div.—B.D. exchange (MBS). Continues as a pastoral counselor in Winnipeg, Man.

Dean E. Roberts, M.A. (GBS). Future assignment is pending. Member, Valley View Mennonite Church, Spartensburg, Pa.

Harold Schilk, M.Div. (MBS). Pastor at the Nith Valley Mennonite Church, New Hamburg, Ont. Member, Olive Branch Church, Waterloo, Ont., and Toronto United Mennonite Church. "Highlight: Chicago Urban Ministry course during interterm. Theology, praxis, koinonia and dialectic in one!"

Linda J. Shelly, M.A. (MBS). Goal, continue to be involved in the lives of the poor and oppressed, most likely in a Latin American context. Member, Akron (Pa.) Mennonite Church, and an associate member of First Mennonite Church, Newton, Kan. "AMBS has provided a good context

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for integrating experiences in Latin America with biblical studies. I appreciated the opportunities to reflect on learnings from Central Americans personally involved in the struggles of their nations, within the framework of academic peace studies."

Dale E. Shenk, M.Div. (GBS). Pastor of Olive Mennonite Church, Elkhart, Ind. "My time at AMBS has been tremendous because of warm personal relationships and exciting academic challenges, which have broadened my view of the world and God's work in it."

Ezra M. Sigwela, C.Th. (MBS). Ezra is serving a short term as international-in-residence with Mennonite Central Committee. He plans to be involved in the ministries of the ecumenical movement in South Africa. Member, the Methodist Church in South Africa. "I appreciate the manner in which AMBS introduced me to a wide terrain of theological study. My greatest highlight was being taught by Dennis Martin. The eloquence of his thought and language impressed me."

Darrel Toews, M.Div. (MBS). Pastor at Tavistock (Ont.) Mennonite Church. Member, Gospel Mennonite Church, Winnipeg, Man. "I appreciate and treasure the challenging theological and ethical reflection, the spiritual formation I have experienced within the AMBS learning community."

Bryan L. Ton, M.Div. (MBS). Pastor at Kewanna and Pleasant Hill United Methodist Churches. "AMBS has been a supportive community in my studies, where I felt accepted even though I was an 'outsider,' i.e. a United Methodist. Thank you."

John H. Waltner, M.Div. (MBS). Goal, pastoral ministry. Member, Spokane (Wash.) Mennonite Fellowship. "My path at AMBS crossed peaks and valleys. I am thankful I found many able guides along the way to help me hone my sense of direction."

Calvin D. Zehr, M.Div. (MBS). Half-time assistant pastor at Silverwood Mennonite Church, Goshen, Ind. "AMBS has provided tools and background for biblical studies, an environment to test my gifts for ministry and friendships that have enriched my life."

Back, from left, Ken Grove, Ahmed Haile, Roy Hange, Rudy Franz; front, from left, Marie Chen, Linda Burr, Bassam Bannoura

Back, from left, Ken Hawkley, Leon Kaufman, Bruce Hiebert, Lorraine Letkemann; front, from left, Janeen Bertsche Johnson, Anna Janzen, Nick King

Back, from left, Cal Zehr, John Waltner, Harold Schilk, Dale Shenk; front from left, Darrel Toews, Linda Shelly, Ezra Sigwela

Back, from left, Terry Nichols, Gayle Wiebe Oudeh, Val Regehr, Jack Mace; front, from left, Fred Redekop, Brenda North Martin, Nancy Marshall, Hedy Martens

Charge to AMBS graduating class, May 26, 1989

Erland Waltner

In this solemn yet joyful moment, with heavily mixed emotions for me and for many of you, I bring you this charge out of the chosen biblical texts (Isaiah 61:1-3 and 1 Peter 1:22-25).

At least four worlds intersect in these familiar texts.

The first is the world of nature, for here we read of the oaks, of grass, of flowers and of seed.

The second is the world of humanity, the poor, the brokenhearted, the captives, the prisoners, the mourners, the transient (like grass and flowers, here today, retired tomorrow), the sister and the brother.

The third is the divine world, the Spirit, the Sovereign One, the favor of God, the vengeance of God, the planting of the Lord, the word of God.

And the fourth is the world of human meaning, the purpose of life, my life, your life, the point of getting going in the morning, the Lord saying, I have anointed you, I have sent you to preach, to proclaim, to bring release, to comfort, to love, to make known that in this ever changing world only the word of God abides forever.

In the name of this Sovereign Lord and in the name of Jesus, who in himself enfleshed the Isaiah texts, I, who am also one of you, charge you to recognize that the calling of the prophet, which became the calling of Jesus, is also your calling and mine.

It is you who are called to preach the gospel to the poor and to bind up the brokenhearted. It is you who are to comfort those who mourn, and to proclaim the shalom-making intention of God to bring about the great exchanges, the crown of beauty instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of the spirit of despair.

I charge you then to recognize and name your ministry, your mission, your assignment. Ask not only, What are my gifts? but, What does the world really need? Not, What does the world want? but, What can save it from death? In spite of all so-called human progress, humanity is in a moral mess, in a pathetic muddle, in deep trouble, drowning even nature itself in our own pollutions. Our personal and our corporate sins are destroying us.

Our texts, however, speak of hope, of good news, of healing, of redemption, of new birth, of transformation. And to keep hope alive in our kind of world is the heart of our task.

In the tradition of Peter, an apostle of hope, I charge you to give love the controlling place in your life, learning to love each other and other human beings deeply, from the heart, as Peter says, for love, rather than knowledge or skills, will be the generating and sustaining power of your ministries.

Whatever your special interests and gifts, major in love, as both Peter and Paul, following Jesus, teach us. Love God with your whole mind, which includes the love of all truth, so pursue truth relentlessly. In short, be passionate scholars of truth. Love your sisters and your brothers and your neighbors and your enemies with the same love with which Christ has loved you. In short, let Christ be formed in you. Love yourselves because God has loved you. Let no one ever despise what God has loved, including yourself. In short, live in grace as well as in discipleship.

On behalf of all of us, who by God's grace have been given the privilege of being partners with you in the AMBS pilgrimage, I charge you in a world where the transitory is much more obvious than the eternal, and the power of destruction much more evident than the power of love, to preach the Word, to teach the Word with passion, to tell the story, to act out/to live out the story both personally and corporately, both verbally and by lifestyle, that only the Word of God, the gospel of love and peace and justice, the saving gospel of our Lord and Savior Jesus Christ abides forever.

Let this word of Christ abide in you richly. Give Christ time and space in a life of disciplined prayer. Allow the Holy Scriptures to nourish and guide you. Quench not the Spirit of God, who empowers and equips you. By word and deed, let the living and abiding Word of God be your full-time preoccupation, whatever your occupation.

For this you are anointed and sent, commissioned for the variety of ministries to which you are being called. Go forth then, as ministers of the gospel, as missionaries of the crucified and risen Christ, as servants of reconciliation, peace and justice, as teachers and administrators, as nurturers of youth and children, as counselors and comforters of the sick and the elderly, as evangelists and church planters, as scholars and as writers, as artists of shape and color and sound, or however you are being called, knowing that Jesus, who both calls and commissions us, has promised to be with us, with you, to the end of the age.

Erland Waltner retired June 30 as professor of English Bible. He is executive secretary of the Mennonite Medical Association.

January 1990 at

Associated Mennonite Biblical Seminaries

Interterm Courses, January 8 - 26

Daniel
Millard C. Lind

Biblical Hermeneutics
Willard Swartley

Christian Ministry in the Urban World
Gary Martin

Romans
Henry Poettcker

The Early Church
Alan Kreider

Congregational Group Leadership
Marcus Smucker

Pastors: Week, January 29 - February 2
"Revelation: A Pastoral Letter to the Churches"

For more information contact:

Steven L. Fath
3003 Benham Ave.
Elkhart, IN 46517-1999
219/295-3726

A Missionaries to America team, sponsored by Teen Missions of Merritt Island, Fla., is on a year-long tour of the United States, ending in September, ministering to churches, the poor, downtrodden and elderly. The 10 team members, aged 17-27, represent Egypt, Poland, Zimbabwe, Colombia, South Africa, Australia, Mexico, Iceland and the Philippines. "America sends missionaries all over the world, but we see a great need in America," said team leader David Ware of Queensland, Australia.

A leadership seminar for Mennonite and Brethren in Christ pastors and conference leaders will be held in Washington Oct. 5-7 at the Mennonite Central Committee Washington Office. The seminar will include ideas on how congregations can form groups of people committed to a prophetic biblical witness on public policy issues; discussion with a congressional member from a "Mennonite district" and dialogue with leaders of Church of the Saviour, Sojourners, Community of Hope (Nazarene) and Washington Community Fellowship (Mennonite). For more information contact MCC Washington Office, 110 Maryland Ave., N.E., Washington, DC 20002, (202) 544-6564.

Friendship Evangelism Seminars will be discontinued later this year by the Commission on Home Ministries of the General Conference and Mennonite Board of Missions of the Mennonite Church. Melba Martin, seminar coordinator, said the last seminars will be held in October. CHM and MBM staff said that the seminars had been held in most Mennonite communities and that attendance had dropped significantly in the last several years.

NEWS

Family Life Ministry Council discusses its ministry

Chicago (GCMC/MBCM)—"We are the products of the four to five generations that came before us. We are also the products of our present relationships. We are not sick or well alone," noted speaker J. Andrew Stoner at the second meeting of the Family Life Ministry Council.

Because of this reality, he said, the church can't begin to address individual concerns without first looking at the whole system of relationships. "That's good theology and good congregational life," said Stoner, pastor of personal and family life, First Mennonite Church, Berne, Ind.

The 22 representatives from district and provincial conferences in the Mennonite Church (MC) and General Conference (GC) who gathered here June 2-4 also heard from Clare Schumm.

"God created personhood. The image of God is relatedness," said Schumm, secretary for the MC/GC Family Life program. "The Biblical story is one of God calling people into a covenant community."

Paula Diller Lehman, secretary for youth education for the GC Commission on Education, asked participants, "Can we throw out some of the myths of adolescence? Adolescents are not a uniform, organized group. Adolescents are not children. Adolescents are not going through a change or transition."

A large part of the meeting involved the sharing of ideas and resources about how to minister to families. "The cross-fertilization at these kind of meetings is excellent," noted Norma Johnson, executive secretary for COE.

The executive committee for next year is Herbert Peters, Saskatoon, GC Conference of Mennonites in Saskatchewan; J. Andrew Stoner, Berne, GC Central District Conference; and Carol Bohnert, Lombard, Ill., MC Illinois Conference.

Youth Ministry is subject of symposium and study

Every place that the church touches the lives of youth is a potential setting for ministry to youth, says Lavon Welty, author of *Blueprint for Congregational Youth Ministry* (Faith and Life Press, 1988). Participants in the congregational youth ministry symposium and course at Associated Mennonite Biblical Seminaries, Elkhart, Ind., June 9-16, included, back, left, Daniel Schipani (coordinator and instructor); Lavon Welty (instructor); Brad Miller, Goshen, Ind.; Diane Zaerr, Goshen, Ind.; Ruth Naylor, Bluffton, Ohio; Randy Klaassen, Altona, Man.; Peter Gruber, Kitchener, Ont.; (front) Glyn and Susan Allison Jones, Kitchener, Ont.; Del Hershberger, Garden City, Mo.; Gwen Gustafson-Zook, Elkhart, Ind. Also presenting during the week were John Rogers, Pittsburgh; Paula Diller Lehman, Newton, Kan.; and Clare Schumm, Elkhart, Ind.

AMBS

Goshen College is seeking a **faculty person in the business department** beginning September 1990. Responsibilities include teaching both lower- and upper-level courses in management, marketing and finance; assisting in maintaining department relationships with local business and industry; and providing leadership to the business program. Experience in business or industry, and skill and experience in working with microcomputers preferred. Preference will be given to candidates holding a doctorate degree in business. Candidates should be supportive of private liberal arts education, and should have a desire to work closely with students in small classes. Appointment level will depend on previous experience and degree held. Salary is dependent on qualifications.

Please send a letter of application, curriculum vita, unofficial undergraduate and graduate transcripts, three references and evidence of teaching effectiveness or interest to John W. Eby, Dean, Goshen College, Goshen, IN 46526 **by Jan. 31, 1990.**

The Conference of Mennonites in Manitoba invites applications or nominations for the position of **executive secretary**.

This is the chief administrative position of the conference and includes responsibility for the development and coordination of the overall conference program.

The executive secretary is accountable to the General Board.

Further information regarding the position description, salary and benefits is available upon request.

Applications will be received **until Sept. 1**. Please submit inquiries or applications by mail to Jack Loepp, Route 2, Box 25, Morris, MB R0G 1K0, Phone: 1-746-8161 (Aug. 1-Sept. 1), or Vic Loewen, 212 McLean St., Winnipeg, MB R3R 0V5, Phone: (0) 885-9284; (H) 885-9134 (to July 29).

Mennonite Credit Union (Ontario) Limited will host the third retreat of the Association of Mennonite Credit Unions Sept. 8-10 at Conrad Grebel College, Waterloo, Ont. Anyone interested in the credit union idea is welcome. For more information contact Mennonite Credit Union (Ontario) Limited, 200 Weber St. N., Waterloo, ON N2J 3H4, (519) 746-1010.

Sponsor families around the United States are needed for Central American refugee children currently in detention in South Texas. Because of forced military conscription, economic devastation and the general violence of war in their homelands, many children (mostly teenagers) flee to the United States without the protection of an adult family member. A sponsor family should be prepared to care for a child for several months or more, find an immigration attorney to take their case and enroll them in school. Basic knowledge of Spanish is preferred. Contact Border Association for Refugees from Central America, Box 715, Edinburg, TX 78540, (512) 631-7447.

Violence against gay men and lesbians continues to be "alarmingly widespread," a U.S. organization said recently in a report outlining more than 7,200 incidents of violence and verbal harassment against homosexuals around the country last year. In its fourth annual report, the National Gay and Lesbian Task Force, a non-profit civil rights and public education organization, said it was becoming increasingly concerned about violence committed by organized right-wing groups and on college campuses, where it said "intolerance may be gaining ground."

NEWS

Parents of gays, lesbians offer network of understanding

Elkhart, Ind. (MBCM)—The Mennonite Church's Listening Committee of Homosexuality Concerns met in May with parents of gay and lesbian children and a few of their children. People came from the Church of the Brethren, the General Conference Mennonite Church and the Mennonite Church. The gay and lesbian children of these parents ranged from late teens to senior adults, from children who are active members of the church to others who are on drugs and alcohol.

The weekend retreat offered the parents an opportunity to give mutual support and let the Listening Committee hear the pain and the faith of the parents.

The committee heard parents describe their stunned surprise as a son or daughter "came out" to them about their same-sex orientation. They confessed low self-esteem and confusion of faith as they asked, "Where did I go wrong?" "What does the Lord think about this?" "What *does* the Bible say?" The parents wanted to love and serve God and to love and protect their children yet were unsure it was possible to love both God and such a son or daughter.

Parents described the loneliness of the silence imposed on them by understanding but timid pastors. They acknowledged their frustration with a church that seems too concerned with its own purity to be a friend of people perceived to be sinners. It seemed that to be accepted themselves they must reject a son or daughter.

Parents told of their anxiety because a son or daughter was separated from them by many miles and because their whereabouts, activities, safety and health were sometimes uncertain. At the same time, they acknowledged pride when they knew that their gay sons and lesbian daughters were accomplished and unusually caring people.

The parents told the committee of dashed dreams and broken hearts. Parents hugged each other and cried, whispered words of comfort and understanding. They dreamed aloud of local churches and whole denominations of churches filled with acceptance for all God's imperfect children, of churches in which hurting parents could confess their hurt and be comforted, of churches asking forgiveness from the people against whom they had sinned. The parents asked, When will this happen? In my lifetime? Or 200 years?

The parents planned ways to invite the community of faith to share in their struggles. They decided first to reach out to other parents of lesbian and gay children. Those who write to Box 1708, Lima, OH 45802, will be informed of other such parents near them, thus building a confidential network of caring and understanding parents. *Martin Lehman, chairperson, Listening Committee of the Mennonite Church*

NAPC thinks globally, works locally

Jean Hershey, Newton, Kan., packs athletic uniforms donated by Bethel College for shipment to Nicaragua. This is part of the $30,000 worth of donated humanitarian aid, which was combined with $300,000 worth (23 tons) from across Kansas. The Newton Area Peace Center (which celebrated its fifth birthday in April) worked with the Kansas Network on Central America to send this aid. Though predominately Mennonite, NAPC strives to be ecumenical and now has 10 supporting churches; 500 households receive the monthly *NAPC Newsletter*. Tim Lohrentz, North Newton, Kan., is the center's staff person.

Rio Grande
Rio Grande
RUBYS

Susan Balzer

MCC builds first rehab center in Soviet Armenia

Akron, Pa.—Mennonite Central Committee will help build a rehabilitation center in Yerevan, Armenia (with Adventist Development and Relief Agency), for children who suffered physical and psychological trauma in the December 1988 earthquake. Reconstruction plans were outlined in February by an MCC delegation to Armenia. Yerevan is a city of 1.1 million people. The new center will serve 70 inpatients and 50 outpatients at a time and will be operated by the Armenian Ministry of Health. Karl Brauer, a West German engineer and businessman, will direct the project. MCC is recruiting an assistant who speaks Armenian (or Russian) and builders to work for one to three months each. This budget item for MCC is $735,000. Designated gifts and grants toward the project total $645,000 so far. *From a report by Andrea Schrock Wenger*

This Russian construction supervisor is in charge of rebuilding the village of Gerasar.

Herman Bontrager

The Church/College Matching Scholarship at Bethel College, North Newton, Kan., will continue as a means of assisting Mennonite students attending Bethel, according to James Dunn, outgoing director of church relations. The program was begun as a centennial scholarship project during the 1986-87 school year and reaffirmed by the Bethel board of directors this spring. Since the beginning of the scholarship program Bethel has invested $186,740 in matching scholarships given to students by their congregation. Bethel matches at a rate of 25 percent.

Youth Discovery Teams is a new Mennonite Central Committee learning program that will bring together North American and international youth to study the Bible, do work and service projects and live in a new culture. The first team will go to Central America in September. Mennonite youth from Costa Rica and Nicaragua will join U.S. participants after two months of language study in Guatemala. A second team will be made up of three people each from North America, Europe and Zaire. The nine will travel in Zaire, Chad, Europe and North America performing music from each country. A third team will bring together North American and Indonesian youth for service and learning in Indonesia and British Columbia. Contact MCC, Box M, Akron, PA 17501, (717) 859-1151.

NEWS

Business group proposes Soviet investment plan

Winnipeg (MEDA)—Can glasnost and perestroika open doors wide enough to allow business partnerships between the Soviet Union and North America?

Several Mennonite entrepreneurs from Manitoba think the time is ripe for such an initiative. They want to find ways for Christian businessfolk in North America to help emerging Soviet entrepreneurs start businesses and develop a measure of independence and strengthen church groups.

Backers believe it is in tune with Soviet perestroika, which encourages more private participation in certain economic activities and permits greater involvement by non-Soviet financial partners.

The unusual proposal had its first stirrings in discussions between Art DeFehr, a furniture manufacturer in Winnipeg, and a senior Soviet official. The two met at a conference where the Soviet was speaking, and they became friends. DeFehr describes his vision for what he calls "emotional investment"—investment for reasons other than only personal profit.

DeFehr says the Soviet official was intrigued. "He felt the idea had a lot of merit and that in principle there was no reason why they shouldn't be interested. He also volunteered to steer it through the bureaucracy."

When DeFehr returned to Winnipeg he tested the idea with Neil Janzen, president of Mennonite Economic Development Associates, and Harry Giesbrecht, a contractor who recently landed a multimillion-dollar hotel contract in Leningrad. Subsequent meetings were held with larger groups, and the idea began to gel.

The plan is to negotiate with the Soviet government to allow emotional investment by Mennonites and others in partnership with Soviet Christians. North American participants would be businesspeople as well as church-related institutions interested in promoting relations with Soviet believers.

The kinds of businesses established will be decided in consultation with the Soviet partners, DeFehr says. Good candidates may be franchise enterprises that have a broad application and that meet current needs in the Soviet economy.

North American partners will supply ideas, initial sponsorships and business training. They will help the Soviet partners initiate the enterprises and then either withdraw gradually or develop long-term investment relationships.

DeFehr's group thinks the plan, tentatively called Soviet Economic Enterprise Development, can strengthen the economic stake of individual entrepreneurs in the Soviet Union and by extension strengthen the Christian church. DeFehr notes that Mennonites are taking advantage of new opportunities to emigrate and are leaving the Soviet Union in huge numbers. "It is anticipated that only 10,000-20,000 people of Mennonite heritage may remain in Russia," says DeFehr. "The remaining community will undoubtedly be shorn of its leaders, will be dispirited and may lack the internal resources to remain a viable entity."

By linking economic opportunity with the church, DeFehr says, it is hoped that those who succeed economically will be drawn to an ongoing association with the church rather than feeling alienated. "If there are church members who become economically successful, the church will also obtain an ability to grow and develop from its own resources rather than to develop an unhealthy dependency on its North American and European brothers and sisters."

DeFehr emphasizes that the proposal is still very much in the concept stage and is open to refinement. "Now we want to broaden the circle so people can respond and perhaps add to the idea," he says.

Anyone who wants more information or to comment on the proposal may contact the organizing group through the MEDA office at 402-280 Smith St., Winnipeg, MB R3C 1K2, (204) 944-1995. *Wally Kroeker*

Self-Help Crafts, Cedar Falls, Iowa, is seeking salaried **shop manager** 35 hours/week. Will work with 50 volunteers from wide range of ecumenical backgrounds in an established, growing program. Mennonite Church, University of Northern Iowa nearby.

For application or information contact Vonna Yoder, 805 E. 18th St., Cedar Falls, IA 50613, (319) 268-1584 or 268-1302.

Emmaus Mennonite Church is seeking a **pastor**. Candidate must be able to relate well to mid- and late-teen youth. Candidate must also have strength in visitation work.

If interested please contact Emmaus Mennonite Church, Box 26, Wymark, SK S0N 2Y0.

The General Conference Mennonite Church has **deferred annuities**. These can provide you with a secure retirement income.

Contact Gary Franz, Planned Giving Office, Box 347, Newton, KS 67114, (316) 283-5100.

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Contact: George Janzen, 32693 Crane Ave., Mission, BC V2V 4V3, (604) 826-2170 (H), (604) 826-2445 (O).

Singles

Are you serious? Would you really like to meet someone who shares your interests? CROSSROADS, a growing introduction service for Mennonites, Brethren and B.I.C., may give you the chance.

Several hundred of your fellows have joined. Not all have found success, but many have—certainly the 7 couples we introduced, who have married.

The price is right—$100 for 2 years. Isn't it worth a try? For information write CROSSROADS, Box 32, North Tonawanda, NY 14120.

A Russian Mennonite Bicentennial symposium will be held Nov. 9-11 in Winnipeg. Sponsors include the University of Winnipeg Chair of Mennonite Studies, the Centre for Mennonite Brethren Studies, Mennonite Heritage Centre, Menno Simons College (all in Winnipeg) and Conrad Grebel College, Waterloo, Ont. Planners hope that several Soviet scholars will join the symposium. Inquiries may be sent to John Friesen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Henry Enns, Winnipeg, of Mennonite Central Committee's Disabled Peoples' Concerns, said he expects "at least one representative from every country where there are Mennonites and Brethren in Christ" at a retreat for people with disabilities July 21-23, 1990, prior to the Mennonite World Conference Assembly 12 in Winnipeg. The retreat is to create a sense of common purpose and solidarity within the church community among people who are concerned about issues affecting disabled people. Meeting facilities have been booked at Canadian Mennonite Bible College for 300 people, including accommodation for 100 people, with 50 rooms accessible to wheelchairs.

Mennonite Renewal Services became Empowered Ministries at its annual meeting April 20-22 in Indianapolis. A parallel group to Empowered Ministries is the Apostolic and Prophetic Council, which serves as a resource to the renewal organization and promotes the establishment and support of new congregations. Virgil Vogt, Evanston, Ill., is chairman of both the council and Empowered Ministries. The next annual meeting is scheduled for Indianapolis in 1990, either for April 19-21 or Aug. 15-19, in connection with the nationwide congress on the Holy Spirit.

RECORD

workers

Dale Bartles has resigned as pastor at Grace Church, Dallas, Ore.

Margaret Devadason, Calcutta, India, visited MCC offices in Akron, Pa. She has worked with Mennonite Central Committee for 25 years, beginning as secretary to the country representative. Since 1975 she has been business manager.

James Dunn, Hesston, Kan., will begin as pastor at First Church, Newton, Kan., on Sept. 1. *Lubin Jantzen* is the associate pastor and *Cleo Koop* the director of youth and young adults.

Elmer Friesen will begin as interim pastor at First Church, Aberdeen, Idaho, in September.

Devadson

Heisey

Selena Friesen, Fort Garry Fellowship, Winnipeg, began a one-month Mennonite Voluntary Service assignment on Aug. 1, on the staff of Samaritan House Ministries, Brandon, Man.

Loris Habegger, North Newton, Kan., is the interim pastor at Goessel (Kan.) Church.

Keeney

J. Larson

M. Larson

E. Loewen

G. Loewen

Loflin

Wilmer Heisey, Mount Joy, Pa., retired June 30 after seven years as executive secretary of MCC U.S. He is succeeded by *Lynette Meck* of Akron, Pa.

Vera Isaak, Ottawa, will begin as director of Self-Help Crafts Canada in September 1990. She is a member of Springsteen (Man.) Church and will succeed *Herman Neff*.

Heinz and *Dorothea ("Dotty") Janzen* have resigned as pastoral team at Trinity Church, Hillsboro, Kan., effective September 1990. Dotty has been named campus co-minister at Bethel College, North Newton, Kan. She will also be administrating the Ministry Inquiry Program and service emphasis days at the college.

Lois Keeney, Akron, Pa., has been named new coordinator of the MCC Global Family Program (formerly Child Sponsorship Program). Her previous experience includes serving with MCC in Bolivia from 1974-76, with COM in Taiwan from 1977-79 and as administrative assistant in the Akron office.

Mary Kauffmann-Kennel, interim pastor at Southside Fellowship, Elkhart, Ind., has resigned from her position and is a full-time homemaker in Elkhart.

Pauline Kennel, Schaumberg, Ill., has completed seven years as Chicago Area Mennonite (CAM) coordinator. CAM will continue to have an office, but only a part-time secretary.

Nancy Kerr has resigned as pastor at Pulaski (Iowa) Church. She is residing in Elkhart, Ind.

Jonathan and *Mary Kay Burkhalter Larson*, missionaries in Botswana, arrived in the United States in June for a short North America Assignment followed by an extended leave. The Larsons have served since 1981 with COM and AIMM. Most recently Mary Kay served as a public health officer with the government of Botswana in the area of family planning, and Jonathan was involved in leadership training with the African Independent Churches. Mary Kay (member of First Church, Berne, Ind.) will study for a doctorate, and Jonathan (member of Faith Church, Minneapolis) will itinerate on behalf of COM and MCC.

Kori and *Larry Leaman-Miller*, MCC workers in El Salvador, have had their residency status reinstated after being denied re-entry for five days in May. They are part of Community Church, Lancaster, Pa.

David Gary and *Eleanor Peters Loewen*, missionaries to Brazil, completed service there in June. They will settle in Mission, B.C., where Gary will be part of the pastoral team of Cedar Valley Church, beginning in September. The Loewens have served with COM in Brazil since 1979. They worked with the Mennonite Center of Theology (CEMTE), a national training program for church leaders, and were involved in the local Mennonite church in Campinas.

Linda Loflin, First Church, Halstead, Kan., has begun a one-year MVS assignment as a staff person at Family Tree, an organization that works with battered women and children, Arvada, Colo. Her parents are James and Lois Loflin, Halstead.

Barry McDonald will

An AIDS Mission Group has been formed at First Mennonite Church, San Francisco. It provides a Mennonite-based resource for individuals and congregations seeking information and support around the AIDS issue. "We have access to resources in AIDS research, clinical practice, AIDS hospice care, practical support services, family counseling and AIDS education," writes Joyce Wyse, pastor at the church. For more information contact AIDS Mission Group, Box 410656, San Francisco, CA 94141, (415) 255-0370.

Comic books make up one of the most violent sections of bookstores, according to the National Coalition on Television Violence. Two-thirds of all comic book sales are made up by Marvel and DC comics. Eighty-seven percent of all comics in normal bookstores feature themes of sensationalized violence. In specialty comic book stories it is 95 percent, if the smaller number of pornographic comics are excluded. Intense and brutal war themes, cannibalism, decapitation, satanism, rape and profanity filled many of the comics in the NCTV study of 80 comic book series.

Christian leaders need to consider ways to make the Bible more "user friendly" if the majority of Americans who do not read it are to begin, says pollster George Barna. A recent survey found that although 73 percent agreed that "it is important for people to read the Bible," 57 percent don't read it except at church services. The survey also found that 31 percent of the respondents said that "the Bible is too difficult to understand."

RECORD

Miller

Pipkin

H. Schwabe-Fry

P. Schwabe-Fry

Shantz

Toews

become associate pastor at Eden Church, Clearbrook, B.C., Sept. 1.

Patrick and *Janet McFarren*, Big Sky, Mont., will begin giving pastoral leadership to Bethlehem Church, Bloomfield, Mont., in August.

Larry Miller, Strasbourg, France, has been appointed executive secretary-elect for Mennonite World Conference. He begins Aug. 1, and after Assembly 12 in Winnipeg July 24-29, 1990, he will succeed *Paul N. Kraybill* as executive secretary. At that time the MWC office will be relocated from Carol Stream, Ill., to Strasbourg. Larry is director of the Europe program for the Mennonite Board of Missions (Elkhart, Ind.). The Millers have three children and have lived in France since 1975.

Luis and *Ana Naranjo*, Comunidad de Amor Church, Philadelphia, and Rafael and Argentina Peralta, Grace Church, Lansdale, Pa., were among 50 Hispanic Christians to meet with U.S. President Bush on May 10. The group also heard from a number of government employees about the effect of child pornography, job dropout rate among Hispanics and programs to help low-income families and abused and neglected children.

Dan Nighswander was appointed adjunct lecturer for three years at Conrad Grebel College, Waterloo, Ont. He is pastor at Waterloo North Church.

Wayne Northey will serve for one year as interim coordinator of Victim/Offender Ministries for MCC Canada. He succeeds *Dave Worth*, who resigned that position to become the new executive director of MCC's Ontario office.

Kenneth J. Peterson, Aurora, Ore., will be the new pastor of Hutterthal Church, Freeman, S.D., succeeding *Louis Goertz*, Kenneth has been the pastor of Calvary Church, Aurora.

H. Wayne Pipkin joined the faculty of Associated Mennonite Biblical Seminaries, Elkhart, Ind., July 1. As professor of Anabaptist and 16th-century studies, he succeeds *C.J. Dyck*, who has retired.

Leroy Redding, pastor at Congerville (Ill.) Church, has resigned effective in August to take a position with the Navigators in Seattle.

Orlando Schmidt, Kansas City, Kan, will be the speaker at the 1990 annual meeting of Eastern District Conference, to be held at Grace Church, Lansdale, Pa.

Nancy and *Peter Schwabe-Fry*, Advent Evangelical Lutheran Church, Tuscorara, Pa., accepted two-year MVS assignments in Kansas City, Kan., beginning April 17. Nancy works as a family advocate for battered women and children at Rose Brooks Center, and Peter is a child-care worker at Franklin Children's Center.

Kathy Shantz, Olive Branch Church, Waterloo, Ont., will begin an assignment in August as MCC's Canadian Women's Concerns director.

Stan and *Marlene Smucker* will begin giving pastoral leadership to Arvada (Colo.) Church in August, succeeding *Vernon Lohrentz*.

Fred Steiner, First Church, Bluffton, Ohio, editor for the past 11 years of *The Bluffton News*, has resigned to take an editorial job in Lima, Ohio.

Ed R. Stucky has joined the pastoral staff of Eden Church, Moundridge, Kan., with his primary ministry being to older adult members.

Jim Stutzman began work as a pastoral intern on Feb. 20 at his home church, the Mennonite Church of Normal, Ill.

Craig Suderman, Hesston, Kan., began a two-month MVS assignment June 16 as maintenance worker with the Pleasant Valley Outdoor Center, Woodstock, Ill. Craig is a member of Buhler (Kan.) Church and son of James and Lola Suderman, Rio Rancho, N.M.

Michael Sutberry will be the new pastor of United Church, Quakertown, Pa., beginning in late summer.

Reg Toews has completed his work as MCC associate executive secretary. He has served with MCC since 1974, holding the positions of voluntary service director and personnel services director for MCC Canada, as well as MCC U.S. executive secretary. In September Toews begins as the Canadian director of Recovery of Hope program with Eden Mental Health Services.

Sybout van der Meer is international guest pastor June 23 to Aug. 6 at Akron (Pa.) Church. He and his family are Mennonites from the Netherlands.

Tom Voth began as pastor at Comins (Mich.) Church on June 10.

John Howard Yoder, Elkhart, Ind., will address the subject "Valuing Life" on Nov. 25 at a symposium sponsored by Menno Simons College, Winnipeg.

Merrit Welty, student at AMBS, is summer intern at Oak Grove Church, Smithville, Ohio.

Raymond Wong began on July 1 as pastor at Calgary Chinese Church.

—compiled by Angela Rempel

Mennonite Disaster Service regional meetings are scheduled as follows: region I (East Coast): Oct. 14, Lowville, N.Y.; region III (Central States): Nov. 11, Henderson, Neb.; region IV (West Coast): Sept. 16, Filer, Idaho. The all-unit binational meeting is scheduled for Feb. 9-10, 1990, in Eugene, Ore.

Albania, the homeland of Mother Teresa and one-time haven for persecuted religious minorities, is described in a new human rights study as the world's worst abuser of religious liberty. "There is absolutely no institutionally sponsored public expression of faith of any kind in Albania today," reports Puebla Institute, a private human rights monitoring group in Washington. According to the report, friends and family members in the small country on the Balkan Peninsula are encouraged to spy on each other as part of the campaign against religion. Many of those who have tried to practice their faith have disappeared or are in prison.

Formosa Plastics in March announced plans for a $470 million plastic film production facility in Pointe Coupee Parish in Louisiana to manufacture such consumer staples as imitation leather, swimming pool liners and raincoats, according to *Greenpeace* (July-August). This is the same Formosa Plastics of Taiwan that has had "serious groundwater contamination and lots of releases" at a vinyl chloride plant in Baton Rouge, Louisiana, according to Willie Fontenot, special assistant on environmental affairs to the Louisiana state attorney general.

RESOURCES

books

Neighbors Near and Far: Native People in North America (Commission on Home Ministries, Commission on Education, Women in Mission, Native Ministries, 1989, $10) includes 13 one-hour sessions about Native people that can be adapted for children and adults of all ages. The Oklahoma Cheyenne, Arapaho, Northern Cheyenne, Hopi, Metis, Cree and Saulteaux tribes are the focus of this fourth and final set in the *Neighbors Near and Far* curriculum. Resource sheets, maps, people profiles and a project poster are included as well. In addition a mission education kit containing items such as authentic Cheyenne dolls, historical maps, handicrafts and music and language tapes is available for rent. Order from the General Conference Mennonite Church, Neighbors Near and Far, Box 347, Newton, KS 67114, (316) 283-5100. The mission education kits may be rented for $6 from the above address and the Conference of Mennonites in Canada, Resource Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781, and Ontario Mennonite Resource Centre, Mission Education Kit, 51 Kent Ave., Kitchener, ON N2G 3R1, (519) 745-8458.

Authentic Cheyenne dolls

From the Claws of the Dragon by Carroll Ferguson Hunt (Zondervan, 1988, $7.95) is the true story of a Chinese pastor persecuted and imprisoned by the Red Guards during the darkest days of Mao Tse-tung's regime.

East Africa provides the setting for a cross-cultural novel. **A Long Dry Season** by Omar Eby (Good Books, 1988, $14.95) portrays the conflict between Western and non-Western values as seen through the eyes of Thomas Martin.

The Best of Amish Cooking by Phyllis Pellman Good (Good Books, 1988, $19.95) highlights traditional and contemporary recipes adapted from the kitchens and pantries of Amish cooks.

Dutch Quakers and Mennonites joined to produce a nine-chapter booklet, **God's Peace Wins the Battle**, designed to provide background to their peace witness and aid in the search for a peace strategy.

God's Inner-City Address: *Crossing the Boundaries* by Mark E. Van Houten (Zondervan, 1988, $6.95) is a basic primer for a ministry of presence in the city.

The book of Psalms is relevant for today because its lyricists and composers "wrestled with the nitty-gritty of life in the ancient world," writes Don Wyrtzen in **A Musician Looks at the Psalms** (Zondervan, 1988, $19.95).

Esperanza en Camino is a Spanish publication containing "Anabaptist reflection in Central America." It is produced by Ediciones SEMILLA in cooperation with Mennonite Central Committee at Apartado 371-1, Montserrat Zona 7, Ciudad de Guatemala, Guatemala.

Andrea Lange, pastor of the Mennonite congregation at Karlsruhe-Thomashof, West Germany, has written **Die Gestalt der Friedenskirche** (*The Shape of the Church*). The book treats such topics as the peace witness of the gospel, the peace church tradition and Mennonite theology of today.

Animal Tales: *The Cat's Story, The Fox's Story, The Magpie's Story, The Mouse's Story* by Nick Butterworth, illustrated by Mick Inkpen (Zondervan, 1988, $4.95 each) offer a perspective of New Testament stories through the eyes and ears of four animal characters.

The work of French priest-turned-author Jean Sullivan is not generally known to the North American public. Paulist Press has published **Morning Light:** *The Spiritual Journey of Jean Sullivan*, translated by Joseph Cunneen and Patrick Gormally (1988, $12.95).

Soar! Study! Share! is the theme of a new poster that tells children about the work of the General Conference Mennonite Church by letting them "travel" by airplane to 20 different locations around the world. Copies are available for no cost from Dave Linscheid, Communications Office, Box 347, Newton, KS 67114.

"I've read too many stories where everyone gets saved, everyone's problems are solved, and that's a lie to tell kids. Life isn't like that," writes Marian Bray, author of **Stepping Over Stones** (Augsburg, 1988, $4.95), a collection of short stories in the Young Teen Series.

Elegant Choices, Healing Choices by Marsha Sinetar (Paulist Press, 1988, $7.95) explores the ways adults grow toward wholeness.

William R. White offers over 80 retellings of folktales and stories from across the world in **Stories for the Journey:** *A Sourcebook for Christian Storytellers* (Augsburg, 1988, $7.95).

Francis: A Call to Conversion by Duane W.H. Arnold and C. George Fry (Zondervan, 1988, $11.95) is "an 'instrument of peace' to draw together Catholic, evangelical and radical Christians."

—compiled by Gordon Houser

LETTERS

Speaking of integration

In regard to the proposed integration of our General Conference and the Mennonite Church, we are aware that while some people are impatient with how slowly the process is moving there are others who believe that in light of the differences in church government we should move slowly.

It will require much give and take on the part of both church conferences to make integration work. The question remains, Are we, are they, mature enough to make the necessary changes?

As one reads the letters in our church papers, it seems that we still have in our General Conference some of the John Wayne type mounted on their chargers with swords drawn ready to slay any dragons who do not interpret Scripture just as they do. That may also be true of some of our Mennonite Church people.

Who among us dare claim that we have the truth, the whole truth and nothing but the truth in our understanding of Scripture. Jesus said, "Ye have heard it said by them of old, but I say unto you."

We trust that as we come closer to our Lord and Master we will come closer to each other. It is our hope that integration will be possible. *Orville and Mabel Baer, Route 2, Box 103A, Trenton, IL 62293*

I talk to many people and I sense that there is great enthusiasm for relating to other Mennonites but not much interest in new structures. *William T. Snyder, 215 S. 12th, Akron, PA 17501*

Thank you for the excellent June 13 joint issue of *The Mennonite* and *Gospel Herald* in preparation for Normal '89 and our further discussion regarding integration of these two Mennonite church bodies.

The issue was well done, giving us at a glance an overview of concerns and mission important to both groups. Having served in GC, dual-conference and MC congregations, I continue to see so much that we can gain from each other for our common mission in the world. *James H. Waltner, College Mennonite Church, 1900 South Main Street, Goshen, IN 46526*

A dilemma?

Are Mennonites ceasing to be a "peace church"? I fear this to be the case. Look at the "establishment" church in the land of Menno. Look at emerging national churches where political and economic conditions plead for action. Look at the increasing theological diversity and behavioral tolerance.

I applaud strong statements on behalf of peace, but our efforts must be solidly grounded in theology and history. And there's the rub.

I see two responses to the dilemma of "activism and caution." On the one hand, activists seek theological affirmation for a renewed emphasis on justice. Intellectual inquiry deals forthrightly with the new trends in theology and increasing complexity of ethical decision-making. Advocates are confident they can steer between the

continued on next page

Let's Get Together at OMSC

Let's get together with the best leadership we can find and think through today's key issues and trends in the Christian world mission. Let's get to know one another, share experiences, compare insights, learn how to better express the support and love of the Body of Christ in mission service. Let's get back to basics, and think creatively about the future. Let's see what we can learn from Samuel Moffett, Eugene Stockwell, Saphir Athyal, Dellanna O'Brien, Thomas Stransky, David Kerr, and other mission colleagues who make OMSC an exciting place for multinational fellowship and hard thinking about mission today.

Sept. 26-29: **Growth and Change in 20th Century Missions: Personal Reflections.** Dr. Samuel Moffett, Princeton Seminary.

Oct. 2-6: **ECUMENICAL AND EVANGELICAL AGENDAS: ASSESSING TODAY'S MISSION ISSUES.** Dr. Eugene L. Stockwell, WCC Commission on World Mission and Evangelism.

Oct. 10-13: **Effective Communication with the Folks Back Home: A Writing Workshop for Missionaries.** Robert T. Coote, OMSC staff. Consultation on writing projects available in the afternoons.

Oct. 16-20: **Reading Week:** *Today's Choices for Tomorrow's Mission,* David J. Hesselgrave (Zondervan, 1988).

Oct. 23-27: **CHALLENGES TO CHRISTIAN WORLD MISSION, FROM AN ASIAN PERSPECTIVE.** Dr. Saphir Athyal, Union Biblical Seminary, Pune, India.

Oct. 30-Nov. 3: **MK EDUCATION: ENABLING AND EQUIPPING PARENTS FOR THEIR ROLE.** Dr. Dellanna O'Brien and Shirley Torstrick, INTERFACES. Family educational consultation available. Cosponsored by Mission to the World and Mission Society for United Methodists.

Nov. 7-10: **Toward Century 21 in Mission.** Dr. Gerald H. Anderson, Director, OMSC.

Nov. 14-17: **Evangelicals and Roman Catholics in Mission: Convergences and Divergences.** Rev. Thomas F. Stransky, The Paulists.

Nov. 27-Dec. 1: **CHRISTIAN PRESENCE AND WITNESS AMONG OUR MUSLIM NEIGHBORS.** Dr. David A. Kerr, Macdonald Center for the Study of Islam and Christian-Muslim Relations, Hartford Seminary. Cosponsored by F.M.M. Mission Resource Center, North Providence, R.I.

Open to all: OMSC seminars are for all who are interested in the Christian world mission. You do not have to be in residence at OMSC to participate.
Registration/tuition: $50 for programs listed in CAPITAL letters (8 sessions, beginning Monday afternoon, concluding Friday noon); $35 for other programs (4 sessions, Tuesday, Wednesday, Thursday, Friday mornings).

Overseas Ministries Study Center
Gerald H. Anderson, Director
490 Prospect St., New Haven, CT 06511-2196 U.S.A.

Please send more information about:

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just war position and passivism.

The other response simply advocates traditional values and doesn't bother with theology but merely affirms the "church's historic position."

Are these two groups to be the sole representatives of the peace position in the future?

May our advocacy of peace combine theology, historic Anabaptism and activism. I am convinced that our peace position is a precious heritage, worthy of emulation, and in conjunction with a deep Christian commitment deserves continued support. *Harley Wagler, Box 1594, Lawrence, KS 66044*

Response to book review

In his review of Theron Schlabach's *Peace, Faith, Nation*, David Rempel Smucker noted the failure of the Mennonite Experience in America series to give serious attention to Canadian developments. I agree that it is a limitation of both my volume and Schlabach's that the Canadian story is only incidental.

When the Mennonite Experience in America project was first launched by Al Keim, John A. Lapp, Robert Kreider, C.J. Dyck, Theron Schlabach, Rod Sawatsky, James Juhnke, Paul Toews and T.D. Regehr early in 1975, there was serious consideration given to writing from a North American perspective. The initial prospectus issued in June 1975 was titled "The Mennonite Experience in North America" and envisioned a history of all Mennonite groups in the United States and Canada "seen against the background of North American religious and social history."

The first Mennonite Experience in America conference met at Goshen College in 1976. The invitation from John Lapp noted that "the planning group is an ad hoc group of historians who have been contemplating a major history of the Mennonite experience in the United States and/or North America." The late Frank Epp had published *The Mennonites in Canada 1786-1920: the History of a Separate People* in 1974. His book provided inspiration and a model for the MEA project from the first.

At the Goshen MEA conference, Frank Epp presented a paper on "Religious History and National Borders," in which he argued convincingly for separate United States and Canadian Mennonite histories. The complexity and the differences in the religious and social history on either side of the border made the North American perspective far more difficult than it might seem. The decision to make the Mennonite Experience in America primarily a history of Mennonites in the United States did not reflect the narrow provincialism or chauvinism of the authors, nor was it carelessly made.

A group of Canadian and American Mennonite historians concluded that MEA should tell the U.S. story, and *Mennonites in Canada* would take the Canadian story up to the present in subsequent volumes.

Forthcoming Mennonite Experience in America volumes by James Juhnke and Paul Toews and Ted Regehr's forthcoming third volume of *Mennonites in Canada* will complete the two separate historical projects. With these books in hand, some younger historian may be better able to pick up the vision of "The Mennonite Experience in North America." *Richard K. MacMaster, Bluffton, OH 45817*

Letter from Laos

Laos is definitely awakening from a long slumber. After economic hardship for many years, exacerbated by drought and a bloody border war with Thailand, there are now many official crossing points on the border between Thailand and Laos, and tourism is increasing. Economic controls have been relaxed and subsidies eliminated, improving conditions for many people in the cities. For villagers throughout Laos, however, life is quantified by how many months a family's rice will last and when they must begin to dig roots and bamboo shoots in the forest to survive. In drought-stricken Champassak, for example, many farmers' rice stores are depleted. In the north, MCC-donated rice mills are not operating due to a lack of rice.

The Lao Evangelical Church recently held a national assembly in Vientiane, and government representatives attended at the invitation of the church. Many people were baptized last Christmas, and young people continue to participate actively in the church. We continue to worship regularly with the Lao church and feel we have a place among this community of believers. *Lois Foehringer and David Merchant, Mennonite Central Committee country representatives, Vientiane, Laos*

Rights and restraint

Regarding two recent, historic [U.S.] Supreme Court decisions: (1) The message of flag burning is that the flag has already been desecrated by U.S. policy in Latin America, and we don't even know it; and (2) Liberty is a gift, the continued possession of which is dependent upon responsible self-restraint in its exercise.

The recent setback in abortion rights clearly demonstrates this principle. There are occasions when abortion should be permitted, and the decision would best be left to responsible mothers and fathers, together with their doctors. Unfortunately, this has not worked out. Two million abortions in the United States per calendar year is hardly a picture of responsible behavior. The backlash of horror is both natural and predictable. Choice activists should not be surprised to find their liberty restricted.

Most abortions could be avoided by the simple practice of chastity. Promiscuity and violence follow one another like day and night. One generation practiced irresponsible, unrestrained sexual liberty, and the next generation inherited marital violence, divorce, child abuse, abortion. The only safe practice of sex is within a permanent, monogamous relationship. How long will this sexual license continue before a puritanical backlash brings us to Orwell's *1984* or to a new Victorianism? Individual rights cannot be maintained without individual restraint in their exercise. *Philip E. Friesen, 2279 Brewster, St. Paul, MN 55108*

Thanks

Thank you for your book reviews in each issue. Living outside of town and with so many books available, honest appraisals can save me time by culling the ones that do not deal with subjects and values I want. *Bonnie Clarkson, Route 1, Box 71, Stark, KS 66775*

Discontinue

We are sorry, but we want to discontinue our subscription to *The Mennonite*. I don't care for all the debate on different issues between the two conferences. Seems that's all that is in it. We prefer to read a magazine more like *Decision*. *Orval J. Neuenschwander, Box 326, Monroe, IN 46772*

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

Must we have an enemy?

Dan Lepp Friesen

"My God, what have we done?" were the horrified words of one airman aboard the Enola Gay, the airplane that dropped the atomic bomb on Hiroshima.

Columbia Broadcasting System's television docudrama "Day One," about the Manhattan Project, chronicled the steps that led the world toward the creation of bombs that could destroy Hiroshima and Nagasaki in an instant. The drama debated the dilemmas posed by this weapon: Could the atom be split? What should it be used for? On whom should we drop the bomb?

"Wouldn't it be awful," one of the generals moaned, "if the war would end before we could use this thing?" Such was the case as Truman and Stalin met in Potsdam to discuss terms for the Allies to levy on the Axis powers. Not only was Hitler dead and Germany crushed, but the Japanese were asking for terms of surrender and had officially approached both the United States and the Soviet Union.

But the momentum behind the bomb was too great: 2½ years and $2 billion. The U.S. Congress wanted to know what it paid for. Now that the argument no longer centered around saving American lives, as Japan was reported willing to surrender, the use of the weapon was debated again. A point needed to be made. Crush Japan further with one blow and with it send the message to the Soviet Union: "See what we have." With Eastern Europe occupied by the Soviets, the United States hoped this would intimidate Stalin.

But the grand power play failed. Not only did thousands die in Japan, but Stalin did not budge from Eastern Europe. Nor did it take the Soviet Union long to develop its own bomb.

The use of force to solve arguments and to "make a point" is as old as history. Like knocking one's head against the wall, humans arm themselves and engage in battle. Everyone says that "war is hell," but still our world is seduced into buying and developing still newer, more creative and destructive devices. This seduction by violence tempts us to believe that it might solve our problems, domestic or national.

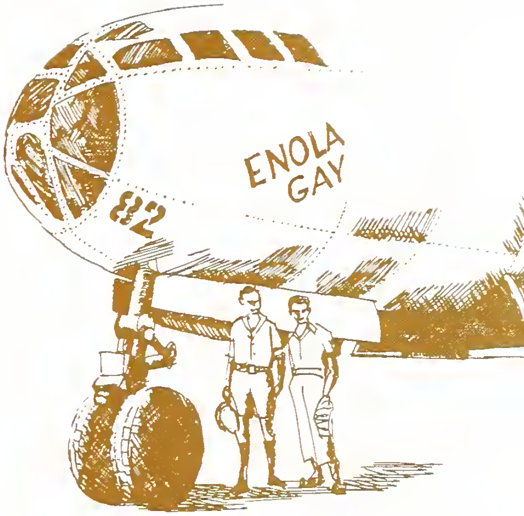
The United States creates enemies like a director that changes the backdrop to a play. First it was Britain in the 1700s. Then it was Mexico, then Germany. That enemy lasted two wars. For a time Japan was the major world evil. After hating the Germans and the Japanese, we turned our hatred fully on the Soviets, once our allies. China, once the red devil itself, became a good friend. Who's next?

Vietnam became the next target that the United States felt OK about attacking. Southeast Asia faded away as Iran, Libya and the Palestine Liberation Organization emerged. But even while Iran was an enemy, our government made money selling them weapons. Many nations I have not mentioned play the same game with their people; sacrificing them to "enemies" who may turn out to be allies 20 years later.

Now that the Soviets are no longer the enemy, I'm confused as I wait for the next backdrop to fall. The weapons we have pointed east—Where do they go now? The animosity generated for more than 40 years against a people now must change.

But there must be a new enemy. How else can we justify spending billions on defending ourselves? We have always been willing, even eager, to accommodate the risk of war as we court mutual destruction with hair-trigger apocalypse.

But risk peace? Jesus seems so far away. We who use the name Christian to define ourselves, why do we ignore the command (not request) to love our enemies? Can we not see through what is told us—to love these and hate the others; no, wait, love the others instead and hate these?



For the Word of God to dwell in us, we must be faithful—especially when it is most difficult. My urge to curse the driver who cut me off on the highway must become a blessing.

Jesus calls us to think and live in an opposite way from the world: faithfulness instead of adultery, poverty instead of wealth, gentleness instead of harshness, mercy instead of revenge, love instead of hate.

Dan Lepp Friesen lives in Grand Rapids, Mich. He spent some of his childhood in Afghanistan and has worked for Mennonite Central Committee in Lebanon.

The powerless God

Vernon Stucky

When evangelists who claim to have faith in the Lord
Tell the bamboozled masses to pick up the sword
To fight for and shield the Almighty Lord,
Then the power and dominion they tend to accord
To the God they proclaim as Almighty Lord,
Is clearly belied by the uplifted sword
That is used to protect the Almighty Lord.

Vernon Stucky lives in Hesston, Kan.

REVIEWS

Films

Love vs. hate

Do the Right Thing, *produced, written and directed by Spike Lee*

Reviewed by Gordon Houser, assistant editor

Racism is ugly. Racism is violent. Racism is evil. Spike Lee's controversial new film depicts this evil, preaches against it and hints at a "right" response. But his message is ambiguous.

Lee, an outstanding filmmaker, has become a kind of spokesman for black concerns—partly since so few blacks have opportunities to direct films. Yet he has offended blacks as much or more than whites. In his first two films he dealt with the macho sexism of black men (*She's Gotta Have It*) and with the conflicts of identity (and skin color) at a black college (*School Daze*).

Do the Right Thing is his first film to include white characters. It is set on the hottest day of the year in the Bedford-Stuyvesant section of Brooklyn, N.Y., and revolves around Sal's Famous Pizzeria. Sal (Danny Aiello) and his sons Pino (John Turturro) and Vito (Richard Edson)—the whites—have kept their business in the neighborhood, the majority of whose residents are now black, for 25 years.

Mookie (Spike Lee) delivers pizza for Sal. A variety of other characters fill the screen—from three funky philosophers, the Corner Men, to Da Mayor (Ossie Davis), Mother Sister (Ruby Dee), Buggin' Out (Giancarlo Esposito), Smiley (Roger Smith) and Radio Raheem (Bill Nunn). These are all acted superbly; Aiello and Davis especially shine. Lee puts faces to the black neighborhoods that are invisible crime pockets to most of us. These become real people to us.

One point of controversy is that no mention is made of drugs. While Lee is known for his honesty, his realistic portrayal of blacks, the Bed-Stuy in this film feels a bit idealized. (The movie crew had to close down some crack houses before filming began.)

Another controversy surrounds the film's violent ending. The destruction of Sal's pizzeria stems crazily (realistically) from Buggin Out's insistence that Sal put pictures of blacks on his wall instead of only Italian-Americans. The racial tension, like the heat, seethes beneath the surface throughout the film, until it is unleashed after a brutal death.

Mookie (Lee) and Sal (Aiello)

Newsweek

Do the Right Thing addresses racism more honestly than any film I know of. At one point a succession of five soliloquies of ethnic slurs are aimed right at the camera. A black man insults Italians. An Italian defames blacks. A Puerto Rican castigates Koreans. A white cop rips into Puerto Ricans. A Korean slanders Jews. Then the camera cuts to the neighborhood radio deejay, Mister Señor Love Daddy, who calls a halt: "Time out!"

In another scene Radio Raheem addresses the camera with the film's theme. He wears brass knuckles on each hand. One spells "love," the other "hate." He tells the audience that love and hate are in conflict but that love will win.

This is Spike Lee's hope, but he's too honest to present it glibly. Two quotes at the end of the film show his ambivalence. One by Martin Luther King Jr. denounces violence; the other by Malcolm X validates violence in self-defense as intelligent. That last quote, though the film helps explain it, disturbed me most.

This is a powerful, funny yet disturbing film. Lee lays bare the hatred that lies within us, that we must face if we are to survive as a society. In doing so he uses language that, though realistic, will offend some people. But it's not nearly as offensive as racism.

Welcome the stranger

Somewhere in the Bible, *produced by Overground Railroad, written by David Janzen, Mary Jude Postel and Eduardo Orbea, directed by Eduardo Orbea*

Reviewed by Gordon Houser

This 20-minute video tells the story of Overground Railroad, an organization that helps Central American refugees find legal asylum, usually in Canada, since the U.S. government denies most of their requests.

The story is told simply, with some great shots of refugees. The interviews are flat, unexciting. The point (made in the title) that giving refuge is a biblical mandate is not argued eloquently by those who address it. And the narration uses words like "oppression" too easily, without explanation or substantiation.

It's the refugees who convince us: their simple faith, their quiet courage, the beauty of their children, their innocent eyes. And to the video's credit, the narration does not overwhelm the images. The chief value of *Somewhere in the Bible* is that it brings these people's faces before us. And that, more than anything, will move us to action.

books

God's grace

Yesterday, Today and Forever *by Kathi Mills (Herald Press, 1989, 212 pages)*

Reviewed by Janice Reusser Pauls, Route 2, Box 78, McPherson, KS 67460

Using fiction, award-winning writer Kathi Mills addresses contemporary societal ills of infidelity and divorce in *Yesterday, Today and Forever.*

The author portrays an all-too-familiar scenario of an unfaithful spouse, degeneration of a marriage relationship and the resulting heartbreak and emotional turmoil. Mills gives her book an extra dimension, however, by including intrigue and suspense to maintain interest.

Building on a foundation theme of God's unchanging love—yesterday, today and forever—Mills transports her central character through feelings of guilt and self-punishment, gradually developing into fortitude and followed eventually by an understanding and acceptance of God's forgiveness.

The rebirth of faith in the midst of pain and tragedy is a focus that the author strives to maintain throughout her writing. Using secondary characters to communicate this theme, Mills elaborates on Hebrews 13:8—"Jesus Christ is the same yesterday, today and forever"—to relay that even broken hearts and shattered lives can be mended through God's ever-present grace.

MEDITATION

God's creation

Vic Buller

There is a peace that flows through nature's scenes
of flowers, birds and trees and rippling streams
of lakes and rolling landscapes, patterned fields
of soil and sun and rain, the goods earth yields.

There is a love that's tender, pure and wise,
that scintillates in warmth from Mother's eyes;
the mystery of life that is her child
an ecstacy, a joy that's undefiled
The sounds of babies, human, tame and wild;
the tiny buds of grass and tree and flower
are witnesses of God's renewing power
that life, though short, is man's most glorious hour.

Our Master planned this world for us
to plow and sow and reap in trust,
preserve and nurture, prune and brush;
songs of robins, wrens and thrush,
the oriole, loon and meadowlark,
the beaver's slap, the coyote's bark,
the wolf, the bear, the moose, the deer,
the eternal cycle of God's creation
conception, birth and life's elation,
the door of death and life eternal.

God's Son with loving confrontation
laid down his life as an oblation
to free us from our wont to sin
and tune our souls God's hymn to sing.

A program filled with growth and trials,
a Master Plan with myriad styles,
for those who choose to live.

Since man discovered atomic power,
it's raised the question of this hour,
to threaten life and live with fear
or build a peace with God's design,
so humankind can live.

Vic Buller is pastor of Disciples Mennonite Church, 206 W. 4th St., Duluth, MN 55806

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editorial

Will this witness be costly?

We have been hearing how mission—once "across the water"—has come to our doorsteps. Dorothy and Jake Giesbrecht, for example, now minister to the Sikh community in British Columbia, not India; George and Margaret Ediger minister to the Hispanic community in Texas, not Colombia.

Similarly for us in Canada and the United States, wars have for a long time been out there, far away. No more. War-making has come home.

"The church," muses Filipino Cardinal Jaime Sin, "should stay out of politics. But politics is a human activity. And thus it has moral aspects," and the church must speak.

Thus space is devoted in this church magazine to the subject of war-making and how some have decided to witness against it by connecting it to taxpaying.

By the time you read this the Mennonite Church will have done what we did in 1983 at our triennial session in Bethlehem, Pa.: vote on whether or not a Mennonite organization should withhold U.S. federal income tax from any of its employees whose conscience opposes paying the military portion of that tax, who in effect choose not to go to war.

A bit of history is in order. Our own story goes like this. Cornelia Lehn, a Canadian employee at our conference offices, articulated the concern that we go to war by financing war-making. A midtriennium conference (Minneapolis, 1979) was called, and the consensus emerged to pursue all legal, administrative and legislative attempts to provide relief for conscientious objection to taxes used for military preparation.

For four years a judicial action committee, composed of General Board members, the general secretary and other key staff people pursued these efforts vigorously. No solution was found.

The question moved to Bethlehem '83. The conference resolution was called "Faithful Action Toward Tax Withholding," and the delegates passed it 1,128 to 457. Our conference now does not withhold federal tax from those employees requesting this.

"We immediately notified the Internal Revenue Service," says conference treasurer Ted Stuckey, "explaining our actions, being open, concealing nothing. That was fall 1983. We still have not heard any more from the IRS—after getting its initial response, which told us that this was illegal. We answered that we knew it was illegal but that it was in response to the action taken by the delegate body."

Currently three employees of our conference offices in Newton, Kan., are requesting that tax not be withheld. They are treated as self-employed people. They say, observes Ted, that they have appreciated the opportunity to witness in this way. The amounts not paid to IRS have been symbolic rather than comprehensive.

Now, in a similar case, the Internal Revenue Service has filed suit in federal court to require the Philadelphia Yearly Meeting (Religious Society of Friends) to turn over the wages of two employees who are war-tax objectors. PYM recognized the two as "conscientious objectors to compulsory participation in the funding of military activities." PYM has also explained repeatedly to the IRS that as a matter of religious principle it could not act as a tax collector but added that it would "cooperate in any way which will not violate our employee's conscience."

Meanwhile, Peace Tax Fund executive director Marian Franz and staff person Berndt Janzen are at work in Washington on a solution: Amend the Internal Revenue Code to provide for a fund similar to the way the Military Selective Service Act provides for alternatives to military service. In recent years approximately 50 Congresspeople have sponsored the bill in each session of the U.S. Congress.

"It may take 42 sessions of Congress to pass this legislation, as it took for women's right to vote," says Marian, "but we won't go away."

It's too bad, says one old saw, that Mennonites don't go to war. They're such good fighters. Let's choose our fights carefully and prayerfully, putting on the whole armor of God (Ephesians 6:11). *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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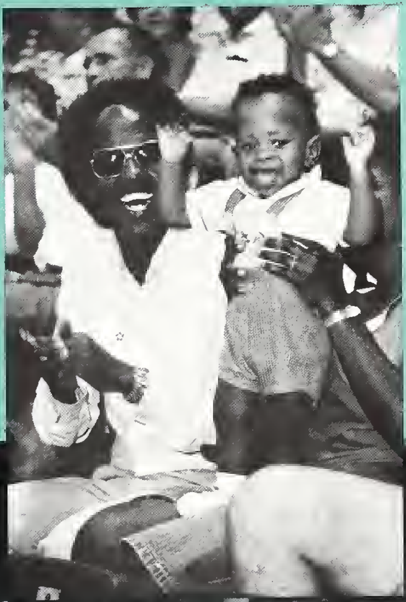
A RIPPLE OF praise

Ahmed Ali Haile, from Somalia, and his son.



Inside:

A simpler form

Some environmentalists among us

News from Normal '89

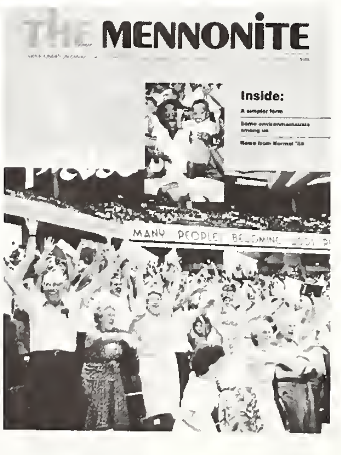
MANY PEOPLES BECOMING GOD'S

prologue

Welcome to the first issue A.N., After Normal. In order for the presses to run on time, the feature articles for this issue had to be completed before Gordon Houser, Angela Rempel and I went to conference in Illinois July 30 to Aug. 6. If you're eager for that news, flip back to page 394. More articles and photos will be in the Sept. 12 issue. It's one of those cases where if all were told about Normal '89 the whole world (apologies to the apostle John) could not contain...no, scratch that.

To supplement the limitations of reporters and round out the whole picture for those who could not be there, I invite each of you who attended to write to the other readers of this magazine. Describe something that you experienced or observed at the triennial sessions.

As to the feature articles, lean back and feast your eyes. We're talking about God's beautiful creation and our responsibility toward it. When you are finished reading, go outside and watch the sky for a time. *mts*


THE MENNONITE

Inside:
A simpler form
Some environmentalists among us
News from Normal '89

Expressions of joy at Normal '89 at times took forms unfamiliar to some of us. Becoming global Christians will ask all of us, Can you be open to the possibility of appreciating things that are unfamiliar?

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Cover: Photos by Ron Blaum

The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106

THE MENNONITE

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Preserve the creation

William Keeney

Mennonites have placed heavy emphasis on justice and peace and not given as much attention to the integrity of creation. However, it has been in Mennonite thought and practice.

In the Genesis account of creation the affirmation that creation is good is repeated several times. Theologically speaking, if something exists it cannot be absolutely evil. God would not create something that is absolutely evil. Therefore, anything that exists must have some goodness.

Proceed in the Genesis account beyond the creation of the world that is good and you come to the existence of human beings. It is they who disrupt the harmony and wholeness of creation by sin, self-interest, greed. They even use the image of God, which is part of them, to act counter to the purposes of God. Thus they abuse both the gift and the creation God has provided.

Human sin was not much of a problem for the earth when the population was small and people were scattered over vast areas. God created the world with the capacity to regenerate itself. But as the population increases, a multiplying effect eventually exceeds the earth's self-regenerating processes.

The population eventually overburdens creation. Until 1850 the population of the earth had not reached 1 billion. A year or two ago we passed the 5 billion mark.

With that population you have consequences that disrupt the God-granted harmony and regenerating capacities of creation. You have pollution of water, depletion of the ozone layer, problems from chemicals entering the soil and the water, deforestation, soil erosion, desertification from overgrazing. An example of far-reaching effects is DDT (dichloro-dipenyl-trichloro-ethane). By spraying it we killed disease-carrying insects. Then Rachel Carson,

Dominion of the earth is not for exploitation but to fulfill God's purposes for enhancement of all life. This photo is of Mennonite sculptor Arlie Regier, Kansas City, Kan. "While I was working on this piece, 'Feed the Hungry,'" he says, "I thought about how the huge military budgets leave little for the poor and the hungry."

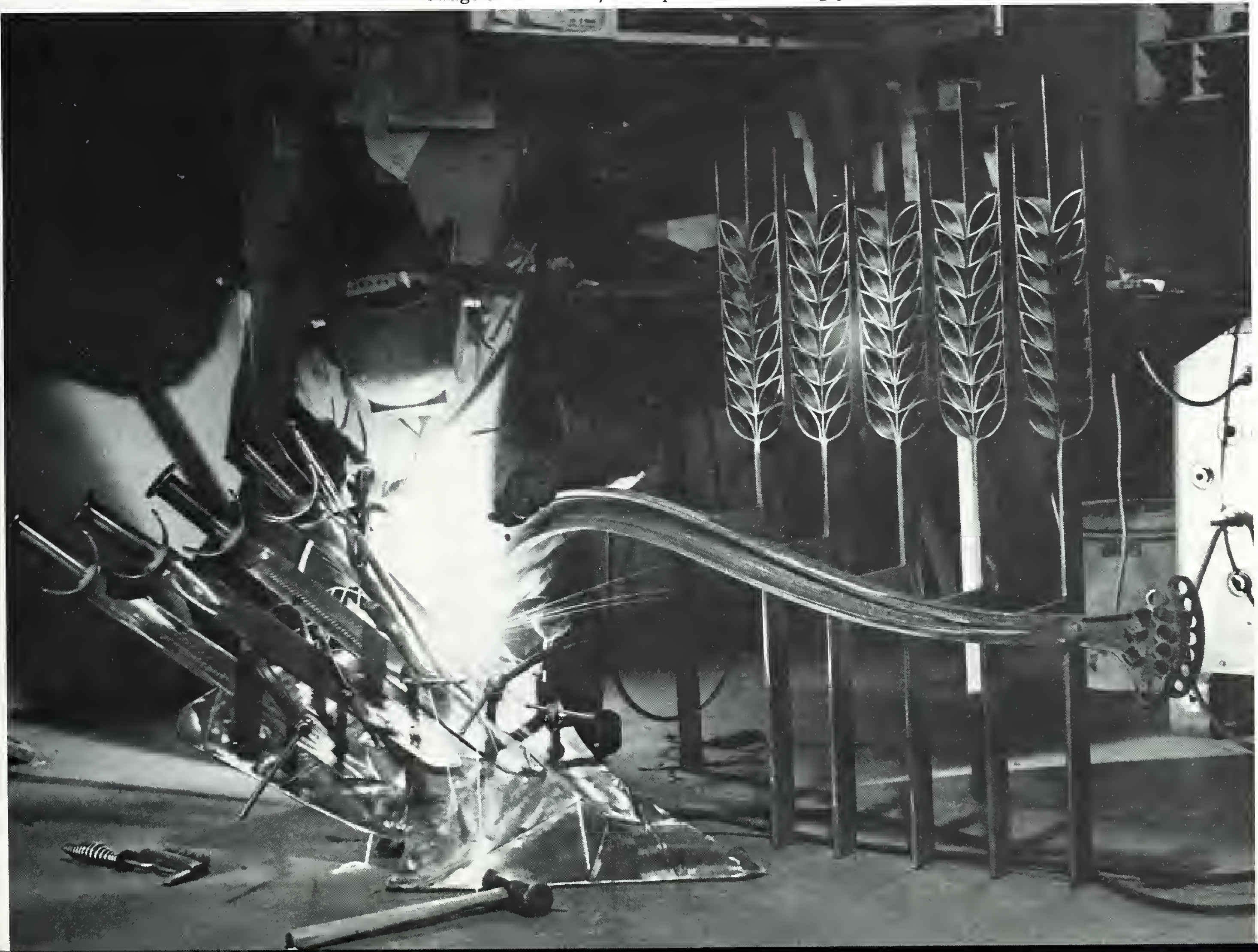


Photo supplied by Arlie Regier

in *Silent Spring*, drew attention to DDT entering the food chain for birds and causing their egg shells to be too soft. They broke before the young birds hatched. She foresaw the time, if the trend continued, when spring in the northern hemisphere would be silent because no birds would sing. This led to the banning of DDT in some developed countries.

Reports indicate that DDT is showing up in the penguins and fish in Antarctica, where no DDT has been sprayed. It shows the organic nature of creation. Problems cannot be isolated easily but affect the whole of our creation. Reports have also come that fresh snow in Antarctica shows sign of increased deposits of lead—from deposits of pollution that comes with snow falling. Northeast Ohio is certainly aware of the waste disposal problem. We have industries on the East Coast trucking in large quantities of hazardous waste. They no longer have places to dispose of this waste.

We don't know how to dispose of the mountains of garbage and trash we produce. We put it in plastic bags, then discovered that they are not biodegradable and will be in the ground for 500 years. Multiply that by 6 or 7 billion people and ask whether the earth can support our kind of lifestyle.

Our problems are rooted in our attitudes toward creation and our relationship to it. Here are seven causes of stress on the environment.

First, in Genesis 11 humankind is given dominion over the fish of the sea, the creeping things on the earth, the cattle. People have thus assumed that nature is for human use, for the survival of human life only. That leads to an overuse and abuse of nature. It leads to the belief that we can violate other living things and even the materials of the earth without suffering any ill effects.

Second, related to this is the lack of respect for human life itself. We destroy indiscriminately to satisfy our self-interest.

The use of technology is a third cause of environmental distress. Technology can be a blessing when it enhances human life. Much of our increased longevity, lowering of infant mortality and our creaturely comforts come from technological development.

But what are its long-range effects? We cannot simply look at what works for our comfort without looking at what happens elsewhere. Just because it is possible to do something does not mean that we should do it.

A fourth cause of our problems is a lack of concern for the future. Most of us do not think much beyond tomorrow.

A fifth cause is the assumption that we have unlimited resources. That is part of the technological approach. We tend to think that the scientists and engineers will find a way to take care of the problem in the future.

Another cause is our exaggerated individualism. We can pursue whatever lifestyle we choose without regard to anyone else. It leads to consumerism, perhaps epitomized in the jet set that flies around the world and engages in any activity it can afford without considering the disparity between its lifestyle and the poverty of many others.

Finally we have militarization. This utilization of resources places a heavy burden upon the earth. This production adds nothing for human consumption. All military production is for destruction.

If you identify the problems correctly, you already have half the solution.

First, from a Christian point of view, what can we do personally? We have to examine our response to the use of creation. Christ came as the Lord of all creation. "We know that the whole creation has been groaning in travail together until now" (Romans 8:22). "He is the image of the invisible God, the firstborn of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and in him. He is before all things, and in him all things hold together" (Colossians 1:15ff).

In Christ the meaning of creation is fulfilled. In Christian terms this means, first, stewardship. The earth is given to us to use according to God's will and Christ's intent for all of creation. Dominion is not for exploitation and greed but to fulfill God's purposes for enhancement of all life.

Second, Christ's lordship is over creation as well as over us. Therefore, we exercise discipleship. Discipleship comes from the same root word as discipline. We have to discipline ourselves to the kind of behavior that can be universalized.

What if everyone lived as I live?

WCC photo: Peter Williams

Human beings disrupted the harmony and wholeness of creation by sin, self-interest and greed. This is the world's biggest garbage dump, "Smokey Mountain," in Manila, the Philippines. Seven thousand families live on it.

Hairspray in pressurized cans is an example. It doesn't matter much if only you or I use it. But when millions put chlorofluorocarbons into the atmosphere to keep up with fashion, the ozone layer suffers. Is what we do sustainable for everybody on earth? If not, then we need to practice self-discipline in good discipleship.

Christ's lordship is over creation as well as over us. Therefore, we exercise discipleship.

JESUS CHRIST IS LORD

Paul M. Schrock

Some problems are too complex and too far-reaching to be dealt with individually. Acid rain, for example, is created in Ohio when we use electricity to run fans for our comfort. We burn coal, which has a high sulphur content. We use it to provide cheap electricity, instead of either using other fuels or processing it to remove the sulphur.

Because we don't want the sulphur and other fumes, we build high smokestacks to carry the smoke away. It goes into the atmosphere, then combines with the moisture in the air and falls as acid rain in the eastern United States, in Canada and in the Atlantic. The acid rain kills forests and lakes in those areas. It becomes an interstate and international problem.

So we need an enlightened public policy. One approach is a restrictive policy, one in which certain kinds of hairspray or the use of DDT is prohibited. The other approach is planning and management. A proposal for correcting the acid rain, for example, suggests that the costs should be shared in part by the federal government, in part by Ohio and in part by adding a surtax on the use of electricity generated here so that the people who use it pay for it.

To sum up, here are 10 commandments for preserving the environment:

1. Thou shalt not waste natural resources (depletable energy, water, soil and scarce materials).
2. Thou shalt not litter.
3. Thou shalt not violate the environment for comfort, convenience, pleasure and fashion. (Use only that which has minimum or no negative impact.)
4. Thou shalt support public policies that regulate pollution.
5. Thou shalt adopt an environmentally sensitive lifestyle. (Reduce to a minimum the garbage and trash that needs to be disposed of because of your use.)
6. Thou shalt recycle as much as possible.
7. Thou shalt live simply.
8. Thou shalt support programs to preserve the diversity of species.
9. Thou shalt seek to leave a healthy environment for future generations. (Do not engage in environmentally damaging practices that leave future generations to pay the cost of repairing and renewing the earth.)
10. Thou shalt oppose the waste resulting from the militarization of the world.

God created the universe, the earth, and said that it was good. Christ came to fulfill God's intention for the wholeness of creation. Our response should be to examine our personal behavior and our public policy influence to respect the creation that is given us by the graciousness and goodness of God. The world still has regenerative possibilities. But these have limits which call for self-restraint and positive action in obedience to the lordship of Christ.

William Keeney's address is 826 Mae Street, Kent, OH 44240.

Was Jesus a swimmer?

Dora Dueck

was Jesus a swimmer? did he slide
through the Galilean sea recalling
that he unrolled it over the world
as hot lava to find place in deeps,
feeling unexpected pleasure of limbs
lightened and legs thrusting forward
along the receptive coiling current?
did he remember to turn to breathe
unafraid that he would fail,
lose air and sink? did he float
on his back, a bit of wood beneath
vast night, thinking of friends in a
boat, noting wind and water swelling,
noting the time—to stop and walk?

Dora Dueck lives at 601 Bonner Ave., Winnipeg, MB R2G 2J8

A SIMPLER form

Anita Schrag Lehman

A sculptor reflects on her Mennonite identity

For 18 years I've studied and worked in clay and recently in plaster and stone. My life as an artist has flowed in and out and around my life as a wife, mother, extended family member and community participant.

As a child I had no perception of myself as an artist. There were few if any opportunities for artistic activities and no one to show me the world through an artist's eyes and questions.

I've never been far from a Mennonite community or friends, yet I've always felt on the fringe of what I've imagined to be the Mennonite experience.

As a child my perception of myself as Mennonite had to do with restrictions—the things we couldn't do that others could—and ways we were different from our neighbors. I was aware that my father's family had migrated to the United States from Russia in the 1870s and '80s as part of a group of people who were looking for "religious freedom." This was a close-knit community of individuals and we were, several generations later, still a part of that.

My mother's family had always been part of the Mennonite Church, rather than the General Conference, and their history included migrating to the United States much earlier.

My family moved to Illinois when I was 14. Although my parents administered a Mennonite home for the aged and we attended a Mennonite church, I had no sense of being part of a larger Mennonite tradition. There were far fewer Mennonites in this area, and they were not part of a group that had been together for generations.

After attending schools with mostly non-Mennonite students, I married a Mennonite and we've lived in the heart of Kansas Mennonitism since college graduation. My husband has worked for Mennonite institutions, and I taught one year at Tabor College, Hillsboro, Kan. For most of these 18 years we've attended Mennonite worship services and have become increasingly involved in the tasks of our congregation.

The longest and sharpest separation from Mennonites was 14 months spent in graduate school—no Mennonite church, no Mennonite culture. It was during this time that I moved from utilitarian ware to sculptural forms and came to identify those forms as being derived directly, though not literally, from my life on the prairie.

I've continued to feel on the fringe of the Mennonite experience. I've looked to reasons other than lack of church involvement or physical distance from Mennonite people to explain this.

Although I studied social work in college, within a year or two after graduation I was taking ceramics courses. From that point I moved toward identifying myself as potter, artist-craftswoman and artist. I never became established in a helping profession. This created a distance between me and many of my Mennonite friends.

As an adult I've come to some new understandings of my childhood faith and my spiritual pilgrimage. I've learned to listen to and trust my internal awareness of grace and a sense of

People of my birth: In the wind/ I hear your echoes./ All those names and faces long gone./ You wrapped me in the living of the generations./ And when my days demand times and places yet unknown/ You softly let me go./ Did you always mean for me to fly?

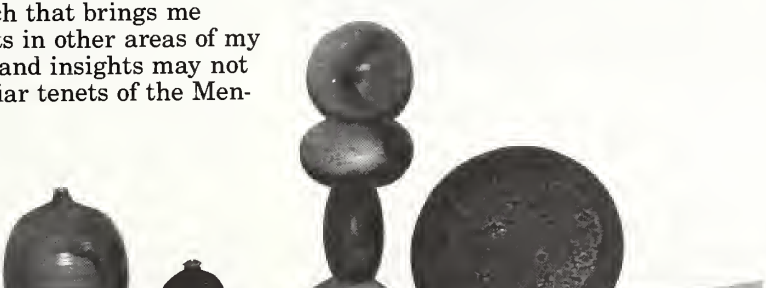
being a participant in a Power beyond myself. My experience does not always seem compatible with the experiences and belief systems of Mennonites around me.

The more I work purely sculpturally, the more I focus on form and its evolution. I am fascinated by the interaction of one mass with another. Following that fascination takes me to delightful and sometimes sobering revelations about myself and the relationships I participate in. I believe my increased knowledge of myself and my world (gained from my work as an artist) is something I give back to that world in my dealings with it, to the benefit of both myself and those around me.

I am convinced this is a valid role as a member of a Mennonite community. It is not, however, a comfortable role. The search for new approaches to form is the same search that brings me ideas and insights in other areas of my life. Those ideas and insights may not lead to the familiar tenets of the Mennonite faith. I enjoy that tension in my work and my spiritual life, but I also find it frightening.

During graduate school, I was encouraged to do whatever I wanted with clay. I started with round-thrown vase forms and moved to closing those forms. This produced an enclosed, non-utilitarian form. I soon realized that working with clay in this way was more exciting and satisfying than anything I had done as a utilitarian potter. About a year ago I switched to plaster as a media for sculpture. At that point my search for form intensified.

My sculpture has always been abstract rather than figurative. I work at simplifying and clarifying the form. My forms are rounded, soft, smooth, subtle but deliberate. When they are successful they are female and strong.



My Mennonite identity is irrevocably tied up with my life on the prairie. The Mennonites I knew growing up depended on the land for their living. We were at the mercy of the weather. The adults in my life were hard-working, practical, religious and moral. Many of the qualities in my work that I connect to the land I also connect to my life as a Mennonite: determination, solidity, peace and quietness. Sometimes there is also a passivity, a latent violence, an unexplored pain or fear. There is no message of social justice or other Mennonite themes. There is only myself, the artist, and what I bring to my work from the layers of experience, including Mennonite experience, that have created the person and artist I am.

In 1986 I wrote the poem at the top of this page. It speaks of my tie to my Mennonite roots and my journey beyond that beginning.

Being an artist is for me a means of flight that takes me beyond the places I've been but also keeps me connected to the nurturing and strength those beginnings still provide.

Anita Lehman's address is Box 69, North Newton, KS 67117.

The photos are of the author at work and were taken by George Lehman.

TOGETHER

Some environmentalists among us

Arnold Regier

Christians are reluctant to get involved in environmental issues. Dividing life into sacred and secular, spiritual and non-spiritual aspects, provides excuses for some not to consider the reverence of God's creation as a priority in Christian witness.

Nicholas von Flüe was one who sought to reverence God's creation in Bern, Switzerland, in the 15th century. When he saw the abuses of the land, he left the farm and lived in the woods. He believed strongly in the conservation of natural resources but was also effective in bringing about reconciliation between warring Swiss factions. Nicholas was a forerunner of Anabaptist peacemakers who had a deep reverence for nature.

In 1943 I had my first encounter with William Stauffer of Stone Creek, Ohio. It was unique to hear a farmer-preacher talk about saving the soil and the soul. He spoke at the Pacific District Conference, emphasizing that we were allowing our soil to get away from us through erosion and that it was our moral and spiritual duty to do better.

Arnold Regier

Dwight Platt, foreground, instructs a group about wildflowers in the prairie patch outside Kauffman Museum on the Bethel College campus.

In recent years some Mennonite farm women have shown a sensitivity in restoring natural resources. Nada Voth from rural Walton, Kan., has purchased some land to develop a nature sanctuary. At a time when our government is depleting public wildernesses she is providing refuge for wildlife, especially birds. She and her family are bird-watchers.

Ruth Enns is a former teacher from Winnipeg. She and her husband, David, have purchased a small farm near Sanford that has become a wildlife habitat. Ruth is a contributing editor of the official newsletter of the Zoological Society of Manitoba, which is concerned about the impact of our recreational pursuits and lifestyles on wildlife. Ruth writes much about endangered species and efforts to preserve them. She and David enjoy watching deer graze below their dining room windows.

Paul Buxman is a leader of the California Clean Growers Association. In years of study he has sought greater knowledge of natural ecological systems and natural pest predators. He seeks to grow food with better taste, nutrition and purity. In doing so he also has sought to beautify his surroundings. At a time when people are concerned about buying fruit with dangerous chemicals, Paul presents an alternative.

Mike Kasper, Colonsay, Sask., is a Canadian farmer who exports oat-bran cereals to the United States. He has a strong commitment to a wholesome environment. He writes that he also has been involved in reforestation projects in Africa.

Larry Eisenbeis, a farmer near Marion, S.D., is interested in developing sustainable agriculture. He participates in conferences dealing with ecological concerns. Larry feels a need for a Mennonite farm fellowship with similar interests and concerns.

David E. Ortman, Seattle, is the northwest representative of Friends of the Earth. Last year he attended the first-ever East-West FOE conference held in Krakow, Poland. Sixty delegates from 27 countries discussed environmental issues: toxic waste, air and water pollution. *The New York Times* describes Friends of the Earth as a guardian of the earth's ozone shield.

Donald Epp, Vancouver, writes that he and a number of friends have been helping to preserve old-growth forests in British Columbia. It is a constant battle to keep logging companies from cutting old trees and denuding the countryside. These forests have been the physical and spiritual homes of countless generations of Native North Americans. Donald goes to rallies, writes letters and keeps informed.

Dwight Platt is professor of biology and environmental studies at Bethel College, North Newton, Kan. He is manager of Sand Prairie Natural History Reservation and director of the Southcentral Kansas Environmental

Untitled

Elizabeth J. Regier

They're doing away with pasture
The woods and the creek and the hill;
Great metal creatures are charging
Up where the air was still.

Hissing and roaring with thunder
Up come burrow and den,
Down come the pines and willows
Never to rise again.

Ripping and heaving and howling
Through the grit-ridden day;
They're uprooting my innermost being.
They're doing my soul away.

Arnold Regier

Peter Neufeld, Will Koop and Donald Epp are preservers of old forests in British Columbia. Don is mentioned in this article.

Education program. I enjoy going on field trips with Dwight.

Henry Regier, professor of zoology at the University of Toronto, thinks that Mennonites should hold a higher esteem of Francis of Assisi. In 1985, when traveling in Flanders, I found a Francis of Assisi painting near Ghent that Anabaptists had to leave behind while fleeing to Poland. Henry found this early Anabaptist reverence for Francis interesting.

Roy W. Henry, Bluffton, Ohio, has developed a unique portrayal of "Wayside Revelations" in the *Mennonite Weekly Review*.

Lavonne Platt, Newton, Kan., and Art Meyer (see page 407), Fresno, Ohio, are board members of the North American Conference on Christianity and Ecology. It is an international organization that conducts conferences dealing with ecology, theology and economy in building a sustainable way of life.

Elizabeth J. Regier, Hamburg, N.Y., is a poet and an active member of the Nature Conservancy, an organization in Arlington, Va. They seek to preserve unique and significant natural areas in North, Central and South America and track more than 50,000 species.

In the 16th century an Anabaptist wrote and sang nature songs in prison. Humans need these mental and spiritual inputs to achieve balance.

Arnold Regier's address is 212 S. Pine, Newton, KS 67114.

THEN AND NOW

Rescue the wonderful word

Walter Klaassen

The older I get, the more uneasy I am with the use of descriptive terms like "liberal" and "conservative" as used in religion and politics, especially of the term "evangelical." The problem is that they denote stereotypes, convenient labels by which we identify people so that we don't need to take them and what they think seriously. They become terms of abuse. An obvious example of this was George Bush's use of "liberal" during the last U.S. presidential election to discredit his opponent and make him suspect of being guilty of dark, heinous social sins. We readily dismiss fellow Christians by calling them "fundies" or "secular humanists," thereby calling their Christian credentials into question and setting ourselves up as those who belong to the God or Christ party (See 1 Corinthians 1:10-13).

I consider the worst offense the pejorative use of the word "evangelical." It is one of the most pleasant and comforting words in the Christian vocabulary. To be an "evangelical" is to be the bearer of good news, the best news in the world, namely that God is in control, that God loves us and fervently desires to rescue the whole world from destruction. To be evangelical means that one's life is shaped by the characteristics of this good news and that one is passionately committed to telling people about it. But evangelical is today a dirty word used by some Christians to discredit others, or it is an arrogant, prideful word used by some to cover themselves with divine approval.

This is not a new story. Back in the days of the Reformation the word had been rediscovered. Martin Luther spoke about the gospel, and to him the word had the most pleasant sound human ears could hear. But it did not take long for the enthusiasm and brightness of the Reformation's beginnings to degenerate into partisan quarrels and resentments. The word "evangelicals," "gospellers," came to be used of the Reformers and their followers and became a term of reproach when used by Roman Catholics.

Anabaptists, too, used it. Pilgram Marpeck often referred in his writings to the "so-called evangelicals." He was, at the same time, using a word that had already become current to identify Protestants and could therefore be called neutral, but he also cast doubt on the seriousness of Protestant commitment to the gospel. Now I happen to agree with some of his criticisms, through which he questioned whether Luther, Zwingli and Calvin were really serious about the gospel. His main criticism was that they were trying to justify their resort to military violence by appealing to Jesus' life and example. I could, therefore, easily conclude that Marpeck's use of the words "so-called evangelicals" was justified. Even so, such use of the word "evangelical" did then what it does now; it divided the body of Christ through the sowing of mistrust and suspicion and self-righteousness.

Is there not some way by which we can rescue this wonderful word so that Christians can use it without being branded as either fundamentalists or hypocrites?

Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the eighth of 12 columns linking current events with stories from Anabaptist history.

Two Brazilian Mennonites, David Neufeld and Arnold Rakko, have been missing since May 9 in Witmarsum Colony. Their abandoned car was found with holes shot into it and with the men's shoes inside. An unsuccessful manhunt revealed blood 50 meters from the car, but it turned out to be dog's blood. People are speculating that interpersonal family problems are involved, said Andreas Friesen in an interview in Newton, Kan. (Friesen, from Menno Colony in Paraguay, is president of the South American Conference and was in the United States to attend Normal '89.)

Renovaré, Inc., founded by Richard J. Foster, is a new movement working for the renewal of the church of Jesus Christ in all her expressions. Renovaré (Latin meaning "to make new spiritually") is "Christian in commitment, international in scope and ecumenical in breadth." It "seeks to combine the best from the contemplative tradition, the holiness tradition, the charismatic tradition, the social justice tradition and the evangelical tradition." Activities of Renovaré include national conferences, a quarterly paper, a retreat ministry, a small group ministry, a direct-mail service. The first national conference will be held Nov. 9-11 in Wichita, Kan.

NEWS

During six days in August

Delegates vote to move toward integration

Normal, Ill.—The two largest Mennonite denominations, the Mennonite Church and the General Conference Mennonite Church, have committed themselves to six years of "deliberate exploration." The MCs affirmed this move by an 85.5 percent vote and the GCs by 87 percent during their Aug. 1-6 joint conference here.

Meeting July 31-Aug. 1, for the first time outside their country, the Conference of Mennonites in Canada, part of the General Conference, had voted to "promote" that resolution on integration. However, some in that body voiced support of "maintaining a strong sense of Canadian Mennonitism."

The action commits the two groups' 1,460 congregations (168,000 members) to a six-year process of discerning "whether or not to enter a period of actual integration of our two denominations," which already share "close spiritual fellowship and increasing unity of faith and mission."

The two groups will next meet in Edmonton in 1995. Until that time "cooperative tasks and directions will be worked on." The process, says Ralph Lebold, Waterloo, Ont., outgoing Mennonite Church moderator, will have integrity in exploring both the pros and cons of integration. Organizational union, he says, is not a foregone conclusion, though regional integration of the two groups has already occurred in the formation of the Mennonite Conference of Eastern Canada.

Dave Linscheid

Ralph Lebold, Waterloo, Ont., and Florence Driedger, Regina, moderators of the Mennonite Church and the General Conference Mennonite Church, respectively, hold the bowl and pitcher made for the occasion by Marvin Bartel, Goshen, Ind.

In joint business sessions the delegates (among the 3,892 adults attending) heard reports of wide-ranging, inter-Mennonite agency activity and cooperative committees. The Confession of Faith committee presented a progress report on writing a new confession in an inter-Mennonite perspective, to be concluded by 1995. Committee co-chair Marlin E. Miller, president of Associated Mennonite Biblical Seminaries, said that the committee's work would serve the churches whether or not they unite.

The Mennonite Church narrowly (59 percent) approved a resolution calling for its General Board to take four steps on military tax-withholding. It will establish a policy of not withholding (U.S.) federal income taxes from wages of any of its employees who make this request because of conscientious objection to war. The resolution supports "other church boards and agencies that may adopt similar policies," giving direction, not a mandate. The General Conference took a similar action in 1983 in Bethlehem, Pa., but with a stronger vote, 71 percent.

Each group at these 1989 sessions approved resolutions on confronting racism and caring for the environment. Regarding the latter, S. Roy Kauffman, Sterling Ill., said, "Our present society is like the Tower of Babel." The racism statement calls for congregations "to identify and speak out against all forms of racism in our communities." Robert Hull, Newton, Kan., connected the statement to reality: That morning's newspaper announced the presence in Normal of the leader of the Ku Klux Klan, a white supremacist group.

The General Conference approved a resolution on the 500th anniversary of Christopher Columbus' arrival in North America and a resolution on China. The former encouraged the church to "seek ways to correct the distortions of history and racist attitudes regarding Native

"Forgiveness and Reconciliation as a Way to Unity in the People of God" is the theme for the second Latin American Mennonite Consultation, to take place Nov. 29-Dec. 3 in Montevideo. Presenters will deal with the theme at the personal and family level, the congregational and denominational level, and the interdenominational and worldwide level. Contact person for the organizing group of the Montevideo consultation is Waldemar Driedger, 3 de Febrero 4381, Montevideo, Uruguay.

Prioritization of Mennonite Central Committee U.S. activities was the topic of its executive committee's meeting in June. The nine-member executive committee agreed that the primary focus of MCC U.S. will be on activity addressing the needs of the poor and oppressed in the United States. Homelessness is one issue among the poor that MCC U.S. could address with a unique perspective, said Wilma Bailey from Nashville, Tenn. "Homelessness is treated in society as a 'houselessness' issue," she said. "MCC could treat it uniquely by dealing with issues that cause homelessness—unemployment, mental illness and others."

A Heartland Faith and Farming II conference is being planned for Nov. 17-19 at the Holiday Manor in McPherson, Kan. The goal of the conference is to affirm the farm, the small town, the rural church, their people and their future.

NEWS

General Conference people elected at Normal '89

Florence Driedger (Regina), moderator
Ronald Krehbiel (Freeman, S.D.), assistant moderator
Myron Schultz (Bloomfield, Mont.), secretary
Marian Franz (Washington), General Board
Bev Suderman (Elkhart, Ind.), *Gladys Graber* (Buhler, Kan.) and *Bernie Wiebe* (Winnipeg), Division of General Services
Martha Jo Ropp (Normal, Ill.) and *Erland Waltner* (Elkhart, Ind.), program committee
Erick Sawatzky (Elkhart, Ind.) and *William Toews* (Leamington, Ont.), Commission on Education
Nadenia Myron (Phoenix, Ariz.) and *Malcolm Wenger* (Newton, Kan.), Commission on Home Ministries
MaryAnne Boschman (Abbotsford, B.C.) and *Burton Yost* (Bluffton, Ohio), Commission on Overseas Mission
John Friesen (Winnipeg), *Lydia Harder* (Scarborough, Ont.), *Frederick H. Liechty* (Berne, Ind.) and *Verney Unruh* (Newton, Kan.), Mennonite Biblical Seminary Board
Jeanne Rempel (Upland, Calif.), president, Women in Mission
Helen Hildebrand (Winnipeg), Canadian vice president, Women in Mission
Willis Harder (Moundridge, Kan.), Schowalter board

people in North America." An amendment to make actual reparations was defeated, but ideas for acting on the resolution include some symbolic transfer of land to Native Americans and Canadians.

The China resolutions, sent to the Chinese ambassadors in Canada and the United States, called on the government of China "to deal with its youth, intellectuals and the larger population in a peaceful and humane manner," and also stated that the way of Christ is against all violence.

At the close of the GC business sessions, Walter Dyck, Normal, prayed for guidance to proceed "with tenderness and courage."

Capping the conference with Sunday morning worship, an estimated 8,500 people celebrated communion, but not before giving the main coordinators a standing ovation: Jo Ropp and Lotus Hershberger, Normal, for the adult conference; Patrice Claassen, Newton, Kan., for the youth; Rachel Zehr, Normal, children. *From reports by John Bender and Muriel T. Stackley*

More articles and photos about Normal '89 will be in the next (Sept. 12) issue of The Mennonite.

Muriel T. Stackley

Connie Loeppky, Springstein, Man., member of the editorial board of the new Venture Clubs curriculum, checks out the displays at Normal '89.

Self-Help Crafts, Cedar Falls, Iowa, is seeking salaried **shop manager** 35 hours/week. Will work with 50 volunteers from wide range of ecumenical backgrounds in an established, growing program. Mennonite Church, University of Northern Iowa nearby.

For application or information contact Vonna Yoder, 805 E. 18th St., Cedar Falls, IA 50613, (319) 268-1584 or 268-1302.

Emmaus Mennonite Church is seeking a **pastor**. Candidate must be able to relate well to mid- and late-teen youth. Candidate must also have strength in visitation work.

If interested please contact Emmaus Mennonite Church, Box 26, Wymark, SK S0N 2Y0.

The General Conference Mennonite Church has **deferred annuities**. These can provide you with a secure retirement income.

Contact Gary Franz, Planned Giving Office, Box 347, Newton, KS 67114, (316) 283-5100.

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Bluffton (Ohio) College has been selected to participate in the Sears-Roebuck Foundation's 1989-90 Teaching Excellence and Campus Leadership Award Program, according to president Elmer Neufeld. The awards to more than 700 of the nation's leading private liberal arts colleges and universities will recognize top educators on each campus for their resourcefulness and leadership.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., offer a simplified enrollment for people interested in taking only one course, whether for credit or non-credit audit. Eight courses offered in the fall semester will meet once a week in the afternoon or evening. These include Women and Men: Biblical Perspectives, Personality and Religious Experience, Prayer Seminar, Systematic Theology I, Educational Ministry of the Church, Anabaptist History and Theology, Theology of Hubmaier, and Oral Interpretation in Worship. For information contact Steven L. Fath, (219) 295-3726.

The Commission on Overseas Mission of the General Conference Mennonite Church recently received a substantial gift from the estate of the late Marie Funk, Aberdeen, Idaho. The bequest will be used to establish an endowment fund. Interest from the fund will be applied to the COM budget. "The annual interest from the fund," said COM executive secretary Erwin Rempel, "will be enough to subsidize the Champa and Jagdeeshpur hospitals in India or to support a missionary for a year."

NEWS

Integration discussion: a sampler from Normal '89

"There is discussion about integration creating such a big machine that people will fall through the cracks, but I don't think that will be a problem. Both denominations want to increase work overseas; we need to present a picture of unity." *Betty Nachtigal, Chilliwack, B.C.*

"Be careful not to break a system that's working just to have a new system," *John Janzen, Newton, Kan.*

"It would pave the way for small areas like Alberta to also integrate." *Dan Klassen, Coaldale, Alta.*

"I know that it will be a worthwhile journey." *Sharon Boshart, Goshen, Ind.*

"We GCs are the anxious suitors. Let's not rush. A caution is that energy goes into rearranging our ecclesiastical furniture at the expense of mission." *Tim Epp, Berne, Ind.*

"What appears to be a diminishing of mission in Ontario was actually the paying of some earlier bills. A reality that will not go away with integration is the disenfranchisement of the edges." *Doug Snyder, Waterloo, Ont.*

"We would be richer for integration of our two groups, not poorer." *Peter J. Dyck, Akron, Pa.*

"We are already experiencing it." *Marlene Smucker, Arvada, Colo.*

"In Ontario our witness is enhanced [by the coming together of three Mennonite groups to form the Mennonite Conference of Eastern Canada]." *Jake Fransen, Smithville, Ont.*

"Harsh realities have to be faced. MCs are afraid of GC compromise with the military, making the conscientious objector stand merely an option." *Richard Early, Telford, Pa.*

"I'd like to see integration happen before I go to my grave." *David Habegger, Champaign, Ill.*

"It will help in evangelism and church planting," *Don Yoder, Phoenix, Ariz.*

"My congregation is asking, will this integration reduce the bureaucratic costs." *Barry Lessor, Swift Current, Sask. [Editor's note: Florence Driedger, moderator of our conference, answered, "My hunch is that costs will not go down, but we are committed to no increase."]*

"Let's invite additional churches to become dually affiliated with both groups." *Steve Ratzlaff, Seattle*

"Pay attention to regional identities." *Fred Unruh, Winnipeg*

"New church members don't understand the distinctions between the two groups." *Dave Suter, Markham, Ill.*

"The question is, What can we do better together?" *John Sawatzky, Richmond, B.C.*

Muriel T. Stackley

Tellers at work counting ballots included (left to right, foreground) Lynn Liechty and Warren Habegger, Berne, Ind.

"In the east feelings are deep. It's important that we speak as equals. We are like families worshiping together. Or farmers who need to share the machinery in order to bring in the harvest. But that doesn't mean we have to move into the same house." *Robert Gerhart, Bally, Pa.*

"Our tasks as church planters would be made easier by integration." *Leonard Wiebe, Aurora, Colo.*

"This integration will still not unite all Mennonites. And would this energy be better spent on mutual concerns?" *Jake Letkemann, Winnipeg*

"Bethlehem '83 and Normal '89 illustrate how much polity we have in common." *James Schrag, Smithville, Ohio*

"Let consider a Mennonite Central Committee model: an overall unity but with regional identity. Bethlehem, appropriately, was the birthplace." *Edmund Pries, Waterloo, Ont.*

"Think of this as an organism, not an organization." *Paul Goossen, Wayland, Iowa*

"This is strange. We want to rid the world of racism but want 12 years to figure out integration." *Ron Ropp, Normal, Ill.*

"I think it would be a good thing for us to unify, rather than duplicate each other in so many areas. One concern I have is that we do have misunderstandings about each other's backgrounds. A lot of people in our congregations don't know anyone from a denomination other than their own." *Ben Sawatzky, Winnipeg*

"Maybe we need more time to study." *Henry Gerbrandt, Winnipeg*

"Is it feasible to stay divided?" *James Waltner, Goshen, Ind.*

"Integration is feasible. But we have yet to answer some hard questions regarding polity and institutions of higher education. We can still say yes or no in 1995." *George Brunk III, Harrisonburg, Va.*

"The hugeness is exhilarating, but the subdivision is so much more personal." *Wayne Mumbauer, Harleysville, Pa.*

Fifty-four people participated in the May 28-June 9 Transcultural Seminar hosted by Eastern Mennonite College, Harrisonburg, Va. The annual seminar is designed for Christians serving overseas and offers guidance on cross-cultural work and international development. This year's seminar focused on empowerment and mediation in development with four different tracks: agriculture, health, education and general development. Next year's seminar will be held at Goshen (Ind.) College.

The exchange program between Goshen (Ind.) College and the Education Commission of Sichuan Province, People's Republic of China, will continue as planned this fall, the Goshen College division of international education said July 18. Twenty-one Goshen students, accompanied by faculty directors, will leave Aug. 16 for their teaching assignments at Sichuan Teacher's University in Chengdu, and nine Chinese scholars will arrive in Goshen in early September, said S.L. Yoder, acting director of international education at Goshen.

"**Medical Ethics:** Agenda for the '90s" is the topic of the Oct. 23-25 Bluffton (Ohio) College Church Leaders Conference. The workshop will feature presentations by Stanley M. Hauerwas, professor of theological ethics at Duke Divinity School, and Willard S. Krabill, campus physician for Goshen (Ind.) College and medical consultant for Mennonite Mutual Ad. For more information contact Jim Stutzman Amstutz, Bluffton College, Bluffton, OH 45817, (419) 358-8015.

NEWS

Muriel T. Stackley

One new congregation joined the Conference of Mennonites in Canada. Here Vinh Ly, representative of Calgary Chinese Church, is welcomed by Larry Kehler, Winnipeg, CMC general secretary. Others in the picture are Ruth Enns, CMC secretary; George Richert, vice chairperson; Walter Franz, chairperson.

Cornerstone Church Mennonite, Saskatoon, requires a **choir director** beginning September 1989.

Contact the CCM music committee, 315 Lenore Drive, Saskatoon, SK S7K 7Z5, (306) 242-4176.

Sermon on the Mount Mennonite Church, Sioux Falls, S.D., is seeking a **half-time pastor.** We are a small congregation in a suburban setting, dually affiliated with the Northern District Conference of the General Conference Mennonite Church and the Iowa-Nebraska Conference of the Mennonite Church.

If you are a seminary graduate with Anabaptist beliefs and are interested in serving a congregation in a community of 100,000, please contact **Curt Olson**, 1017 South Van Eps Ave., Sioux Falls, SD 57104, (605) 339-9377.

The Conference of Mennonites in Manitoba invites applications or nominations for the position of **executive secretary.**

This is the chief administrative position of the conference and includes responsibility for the development and coordination of the overall conference program.

The executive secretary is accountable to the General Board.

Further information regarding the position description, salary and benefits is available upon request.

Applications will be received **until Sept. 1.** Please submit inquiries or applications by mail to Jack Loepp, Route 2, Box 25, Morris, MB R0G 1K0, Phone: 1-746-8161 (Aug. 1-Sept. 1), or Vic Loewen, 212 McLean St., Winnipeg, MB R3R 0V5, Phone: (0) 885-9284; (H) 885-9134 (to July 29).

Indiana congregation growing fast

In the past year Silverwood Mennonite Church, Goshen, Ind., has welcomed 79 new members, these 25 being the most recent additions. Membership now stands at 154. What the church calls "revitalization" began five years ago.

The new members are (front row) Phil Haarer, Joan and Mark Folta, Sonia and Dennis Koshmider, Jim Sprunger, Freeman Christner; (middle row) Martha Neufeld, Laura and Phil Schwartz, Renee Nofziger, Sheri Miller, Yvonne Buller, Doug Luginbill; (back row) Ruth and Earl Roth, Ruth and Herman Buller, Darren Miller, John Buller, Rohrer Bomberger, Paula Luginbill. Absent for photo: Roy and Gladys Birkey, Lee Pfahler.

Abe Wiebe

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Some 300 children and youth await educational and other assistance through MCC's Global Family Program.

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Amity Press of Nanjing, China, which has printed over 870,000 Bibles for Chinese Christians in the last two years, now wants to print hymnbooks. Requests for more than 550,000 hymnals have come from various church groups. Amity is now seeking funds on behalf of Chinese Christians for the cost of good quality imported paper to use in printing hymnals. China Educational Exchange and the Commission on Overseas Mission have provided funds in the past to Amity Press.

A giving program through which two sets of donors cooperate to produce a larger gift for Bethel College is the basis for the Generation Bridging Gift Program at Bethel. John O. and Esther Schrag said that if a young couple, age 30 or under, could be found who wanted to participate in such a program (one in which a couple makes a joint gift through a life insurance policy based on both their lives), they would contribute a gift that could be used to purchase a major portion of the premium. Bethel will receive the proceeds of such a policy upon the death of the second member of the insured couple.

The Manitoba government is providing funds for a 24-hour crisis line for aboriginal women in abusive homes, to be operated by the Ikwe-Widdjiitiwin, Inc., at a shelter that will open later this year. Ikwe will serve remote, northern and reserve communities with a toll-free line, said executive director Grace Meconse. Ikwe will have counselors speaking different dialects who will be sensitive to the cultural and community values of the northern and remote centers. (from *Winnipeg Free Press*)

3 QUESTIONS

God is not neutral. God chooses sides: the poor, outcasts, the brokenhearted. The world chooses the rich and powerful. It's a clear choice.

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Akron Mennonite Church is looking for an **associate pastor.** He/she is to be part of a pastoral team sharing total pastoral care, with special responsibility to coordinate ministries for children, youth and young adults. AMC is a dual-conference congregation with 350 members.

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German Mennonites asked Mikhail Gorbachev to establish conscientious objection rights in the Soviet Union during the Soviet leader's recent visit to the Federal Republic of Germany. The request came in a letter from the German Mennonite peace Committee, signed by Wolfgang Krauss and delivered to the Soviet Embassy in Bonn on June 12. The letter commended Gorbachev for initiatives he has taken for peace and disarmament but noted that in some cases conscientious objectors are still subject to arrest or psychiatric handling.

"Tending the Soils and Seeds of Servanthood" was the theme for the second annual Retreat for Spiritual Directors, held June 28-July 2 at The Hermitage near Three Rivers, Mich. The 22 participants were pastors and lay leaders from a variety of donominations, including General Conference, Brethren in Christ, Church of the Brethren and the Mennonite Church. Mary and Gene Herr and Marlene Kropf led the retreat, which focused on prayerful time with God and began with 20 hours of silence. Discussions focused on the need to clarify Anabaptist understandings of spiritual direction, uncover historical roots in personal and written histories and develop plans for encouraging spiritual formation in congregations.

Residents of Alberta's eight Metis settlements have voted overwhelmingly to approve a $310 million land and compensation agreement with the provincial government. Under the deal the settlement will gain partial control of oil and gas development on their lands as well as a share of resource royalties while the province retains ownership of resources. (from Canadian Press)

RECORD

workers

Boschman

Chism

Epp

R. Friesen

S. Friesen

S. Froese

M. Derksen

R. Derksen

W. Froese

Horsch

Helen Dueck

Henry Dueck

Janice and *Mark Bauman*, West Philadelphia Fellowship and Faith Church, Minneapolis, have accepted a three-year assignment with Mennonite Central Committee in Indonesia. Janice will work as a community developer and Mark as an economic developer. They have three children.

Louise and *Rick Cober Bauman*, Floradal (Ont.) Church, began a two-year MCC assignment with Northern Innu Health Council in Sheshashit, Labrador, in July. They have three children.

Don Boschman, Mountainview Church, Vancouver, received a master's degree in theology from Harvard Divinity School and returned to Botswana. His assignment with Africa Inter-Mennonite Mission/Commission on Overseas Mission is working with African Independent Churches.

Sandra K. Outhier Chism, Montreal Fellowship, began a two-year assignment as a parent support worker with MCC Handicap Concerns at the House of Friendship, Montreal.

Rick and *Marilyn Carter Derksen*, missionaries to Zaire with AIMM/COM, returned to the United States in early July for a two-month North America Assignment. Rick worked with evangelism and leadership training and as chaplain at Kananga Bible Institute of Theology. Marilyn was involved in nursing and midwifery training programs.

Henry W. and *Helen Redekop Dueck*, COM missionaries to Bolivia, arrived in Canada for a one-year NAA. They will live in Clearbrook, B.C., serving as missionaries in residence at Columbia Bible College. In Bolivia they were involved with part-time teaching in a university and in Bible teaching and leadership training.

Janice C. Dyck Epp, Winkler (Man.) Bergthaler Church, is beginning a one-year MCC assignment in August as a secretarial assistant at the Winnipeg office of Mennonite World Conference.

Peter Erb has been named outstanding teacher for 1989-90 at Wilfred Laurier University, Waterloo, Ont.

Dennis Fehr, student at Canadian Mennonite Bible College, Winnipeg, is the pastoral summer intern at Wildwood Church, Saskatoon.

Craig Friesen began as associate pastor at Steinbach (Man.) Church on Aug. 15.

David Friesen has resigned as pastor at Osler (Sask.) Church, effective summer 1990.

Menno Friesen, Springfield Heights, Winnipeg, completed a summer assignment with Mennonite Voluntary Service in Oklahoma City. His parents are Cornelius and Helen Friesen, Winnipeg.

Rudy and *Sue Heide Friesen*, Bergthaler Church, Gretna, Man., completed a three-year assignment with COM in Taiwan as hosts for the mission guest house. Rudy was also the mission business coordinator. They are living in Winkler, Man., where Rudy works at the Garden Valley Collegiate School.

Werner and *Susan Epp Froese*, completed their assignment with COM on July 12. They served in Mexico providing pastoral leadership at the Burwalde Church, Cuauhtémoc. They live in Saskatoon and will intinerate in churches through November.

Warren Fuller, Faith Church, Minneapolis, began a two-year MCC assignment in March with the Family Services Bureau in Regina.

Edward Funk will begin as pastor at First Church, Burns Lake, B.C., on Sept.1.

Anne-Margaret and *Christopher Geerdts*, Cape Town, South Africa, began a three-year MCC assignment in

continued on next page

Mennonite Voluntary Service volunteers Orlando Redekopp and daughter Tasara Gerig Redekopp (at right in photo) were among nearly 300 walkers at Chicago's Soweto Day Walkathon on June 17. Pictured with them, from left, are Kenyatta Williams, Dale Brown, Keyana Powell, Marcus Walker and Donell Smith. The walkathon, sponsored by Church World Service and the Chicago Committee in Solidarity with Southern Africa, raised over $15,000 for medical care and legal aid for South African detainees and their families.

Standing for the Truth

The first study of AIDS among the homeless in New York City found the infection in 105 of 169 men tested at a municipal shelter on Wards Island, a rate of 62 percent. Dr. Ramon A. Torres, a physician at the shelter's medical clinic, presented the findings at the annual international AIDS conference in Montreal in June. The Wards Island study was based on the medical records of men who agreed to be tested after seeking medical attention for illnesses or for a routine physical examination. Although the test group was not randomly chosen, Torres said, the men tested "were not atypical" of other residents in the shelter. (*New York Times*)

RECORD

Peddie, Ciskei. Christopher will work as an appropriate technologist and Anne-Margaret as a community developer.

Judith Harder, Bergthal Church, Didsbury, Alta., returned to Canada in mid-June after completing her assignment with AIMM/COM teaching missionary children in Burkina Faso.

Philip Horsch and *Rolf Landes* are the first conscientious objectors from West Germany who are fulfilling German government service requirements through a two-year assignment at MCC headquarters, Akron, Pa. They are from the Mennonite church in Regensburg, West Germany.

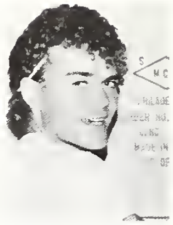
Hadley and *Jan Jenner*, Anchorage (Alaska) Fellowship, are beginning a five-year MCC assignment in Nairobi, Kenya, as co-country representatives.

Janeen Bertsche Johnson, Wichita, Kan., will be licensed Aug 27 by the Western District Conference as associate pastor at Lorraine Avenue Church, Wichita.

Marilyn Kaufman, North Newton, Kan., retired from her position as circulation secretary and wholesale clerk for Faith and Life Press for close to 38 years. She is a member of Eden Church, Moundridge, Kan.

Pauline Kennel completed her work as coordinator for the Chicago Area Mennonites on July 1. CAM has discontinued that position.

Nancy Marshall, Lancaster, Pa., is half-time director of the Deaf Christian Leadership Program. Her 12-month assignment is to raise funds, recruit students, plan curriculum and find instructors for a program to train deaf people for Christian leadership.


Landes

Philip Martens has begun as pastor at Flatrock Church, Cecil Lake, B.C.

Jim Metzler terminated his work as admissions counselor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., on June 30. He will work with Choctaw congregations in the Gulf States Mennonite Fellowship. Replacing him is *Steven Fath*, a former Mennonite Board of Missions worker in Bolivia.

Jonas Miller is the interim pastor at First Church, Upland, Calif.

Jill Basinger Mullet has begun working as secretary in the business office at AMBS.

John C. Neufeld and *Henry Sawatzky* have been commissioned as the first official lay ministers at Mount Royal Church, Saskatoon.

Harry Nigh is the pastor/administrator at Welcome Inn Church and Community Centre, Hamilton, Ont.

This year's first place award in the C. Henry Smith Peace Oratorical Contest went to *Michael Phillips*, Gloucester, N.J., student at Messiah College, Grantham, Pa., for his essay "Violence that Passes Understanding." *Sonia Weaver*, student at Bethel College, North Newton, Kan., placed second, and *Brian Jantzi*, student at Conrad Grebel College, Waterloo, Ont., placed third.

Preheim

Raber

Ken Poytsi was installed on June 25 as pastor at Burrows Bethel Church, Winnipeg.

Richard Preheim, Salem Church, Freeman, S.D., began a two-year MCC assignment in June as an administrative assistant in the Information Services department at MCC headquarters in Akron, Pa.

Mary Raber, St. Louis, began a three-month assignment in mid-July representing MCC in the Soviet Union. She will edit Old Testament Russian-language Barclay Bible Commentaries, participate in the Moscow book fair, assist in arrangements for exchange visits, explore new program possibilities and provide logistical support for reconstruction projects in Armenia.

Robert and *Alice Ruth Pannabecker Ramseyer*, COM missionaries to Japan, arrived in the United States in late July for a two-month NAA. They have assisted in planting a second Mennonite church in Hiroshima.

M. Ramseyer

R. Ramseyer

Regehr

Schantz

Peggy Regehr, Winnipeg, has completed her work as staff person for the Committee on Women's Concerns in Canada and has been succeeded by *Katherine Schantz* as of Aug. 1. The office is now in Kitchener, Ont.

Vinay Samuel, Bangalore, India, director of a ministry among urban poor people, is the second in a series of speakers sponsored by Mennonite Board of Missions to speak in Mennonite colleges. He will be at Goshen (Ind.) College, Oct. 9-13; Hesston (Kan.) College, Oct. 16-20; Conrad Grebel College, Waterloo, Ont., Oct. 23-26; and Eastern Mennonite College and Seminary, Harrisonburg, Va., Oct. 30-Nov 3.

Sheldon and *Marietta Landis Sawatzky*, COM missionaries

A leading South African Catholic archbishop says harassment against the church has taken on a new form—chemical warfare. Pretoria Archbishop George Daniel commented on several incidents in which chemical substances have been sprayed in church buildings or vehicles and on clothing. He spoke at a South Africa Council of Churches conference that ended June 30. The night before the conference was to begin, unknown people broke into the chapel where the opening service was to be held and sprayed what was later described as a cyanide-based weed killer or insecticide. Dozens were treated at a hospital. (*National Catholic Reporter*)

Pope John Paul II has dedicated the church's next World Day of Peace, Jan. 1, 1990, to the ecological crisis, the Vatican announced recently. The Vatican also said that the need to respect the environment is a new challenge to peace. The theme chosen by the pope—"Peace with God the Creator—Peace with All of Creation"—is an invitation to reflect on the ecological crisis.

A Franciscan priest and Mercy nun are defying the Boksburg, South Africa, city government's order to close a drug and alcohol rehabilitation clinic for non-whites. The government said the clinic, run by the Sisters of Mercy, must be closed because it is situated in a so-called "white area" and violates South Africa's Group Areas Act. (*National Catholic Reporter*)

RECORD

M. Sawatzky

S. Sawatzky

Siebert

Slough

to Taiwan, and their children, Ruth, Rachel and Matthew, arrived in the United States for a one-year NAA assignment. They are living in Bowmansville, Pa., where they are members of Pine Grove Church. In Taiwan, Sheldon taught missiology courses, worked with leadership training and church planting, served as chairman for the mission and the Mennonite Christian Hospital board in Hualien. Marietta was involved with women's evangelistic Bible studies.

Harold Schlegel is the interim chaplain at Conrad Grebel College, Waterloo, Ont. This one-year assignment began in mid-June.

Irvin Schmidt will be interim conference minister of the Conference of Mennonites of Saskatchewan on a half-time basis for 10 months beginning in fall.

Gladys Siebert, COM missionary to Taiwan since 1964, returned to the United States in late June for health reasons. She served as a nurse anesthetist and a member of the chaplaincy team at Mennonite Christian Hospital in Hualien. She now lives at Henderson, Neb., and is a member of the Bethesda Church.

Rebecca Slough, Berkeley, Calif., has been named managing editor of the Cooperative Hymnal Project.

Egon Warkentin has begun as youth pastor at Vancouver Chinese Church.

Bertha and *John Wiens*, Peace Church, Richmond, B.C., have begun a two-year MCC assignment in Neuwied, West Germany.

Terisa (Teri) Yoder has joined the staff of AMBS, Elkhart, Ind., as secretary to the admissions counselor and registrar. *Judy Yoder* has begun work as receptionist and mail room clerk at AMBS.

Burton Yost, First Church, Bluffton, Ohio, has been named Interim Dean of Academic Affairs at Bluffton (Ohio) College.

--*compiled by Angela Rempel*

Food services manager/head cook required at Camp Assiniboia (just west of Winnipeg). Position open immediately. Salary negotiable. Residence on site for couple or single person.

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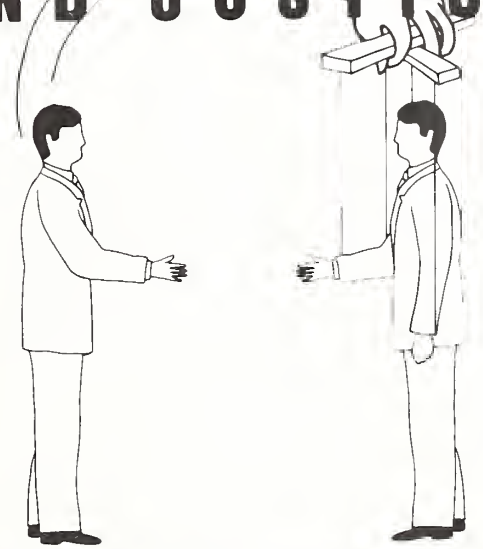

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A new Hispanic church has been meeting in the basement of First Mennonite Church, Saskatoon, since March 12. About 15 adults from various religious and cultural backgrounds attend Gethsemane, which holds worship services in Spanish on Sunday afternoons and Bible studies on Friday evenings. The congregation is a joint effort of First Mennonite Church and other congregations in the Saskatoon area.

Approximately 700 people attended a dedication service June 25 in North Newton, Kan., for a building that houses the Western District Conference (of the General Conference) office and resource library. Also included in the newly remodeled building are offices for the South Central Conference (of the Mennonite Church) and Great Plains Seminary program. A Call to Kingdom Commitment funds helped support the renovation of the building, which the WDC owns. WDC president Marvin Zehr, pastor at Hope Mennonite Church, Wichita, Kan., and Weldon Martens, pastor at Pleasant Valley Mennonite Church, Harper, Kan., led the dedication.

Approximately 370 people celebrated the 25th anniversary of the Iglesia Menonita Central in Bogotá, Colombia on May 28. José Chuquín, president of the Colombian Mennonite Church, spoke about "The Future of the Church in Light of the Word." Twenty-seven people belonged to the church when it began in 1967 under the leadership of General Conference missionaries Howard and Marlene Habegger. Today the church has about 300 members.

RESOURCES

◂ books

Who Am I? What Am I?: *A Christian View of Working* by Calvin Redekop and Urie A. Bender (Zondervan, 1988, $14.95) shows readers that the search for meaningful work is personal, existential and interwoven with cultural and social elements.

Our culture distrusts knowledge born from picture, plot and event rather than from logical propositions, says author Donald Chatfield in **Dinner with Jesus and Other Left-Handed Sermons** (Zondervan, 1988, $6.95), yet much of the Bible is presented through stories.

What Men Are Like by John A. Sanford and George Lough (Paulist Press, 1988, $12.95) discusses the psychology of men, for men and the women who live with them.

Two publications from Hendrickson Publishers in 1988 were **The Holy Spirit: A Bibliography** by Watson E. Mills ($14.95) and **A Survey of 20th-Century Revival Movements in North America** by Richard M. Riss ($9.95).

Disappointment with God by Philip Yancey (Zondervan, 1988, $14.95) focuses on three questions Yancey characterizes as possibly impolite and even heretical to ask, though we all think of: Is God unfair? Is God silent? Is God hidden?

Two resources on the environment are "The Environment and World Citizenship" by Yeon-Chang Koo in **Textbook on World Citizenship**, edited by Young Seek Choue (Kyung Hee University Press, 1986) and **State of the World 1987**: *a World Watch Institute Report on Progress Toward a Sustainable Society* (Norton, 1987).

Patience and Power: *Grace for the First World* by Jean-Marc Laporte (Paulist Press, 1988, $14.95) claims that "the only healing possible for the first world is one that entails integration with the second and third world."

A brand new magazine, **Special Education Leadership**, available from the Baptist Sunday School board, encourages parents, pastors, ministers of education, Sunday school, church training, missions and music teachers and leaders. Individual subscriptions are $7.50. Call toll free 1-800-458-2772.

Satanism by Ted Schwarz and Duane Empey (Zondervan, 1988, $8.95) describes the rituals, the style of worship, the history and the account of child abuse, molestation, torture, even murder, that can play a role in the Satanist's world.

Zondervan has brought out three books on the spiritual life by W.E. Sangster: **The Secret of Radiant Life**, **He Is Able** and **The Pattern of Prayer** (1988, $6.95 each).

The Progress of Redemption: *the Story of Salvation from Creation to the New Jerusalem* by Willem Van Gemeren (Zondervan, 1988, $19.95) says that despite "the discontinous elements, it becomes evident that there is a grand design" in redemptive history.

Knowing the New Testament historical milieu is essential to discern and comprehend Scripture, says author Richard Niswonger in **New Testament History** (Zondervan, 1988, $19.95).

Called to Caregiving: *a Resource for Equipping Deacons in the Believers Church* (MCC Mental Health Concerns Program, 134 Plaza Drive, Winnipeg, MB R3T 5K9, 1988, $10) is a cooperative effort of North American Brethren in Christ, Church of the Brethren, General Conference, Mennonite Brethren and the Mennonite Church.

Cornelia Lehn has written **The Homemade Brass Plate** (Cedar-Cott Enterprise, 45940 Collins Drive, Sardis, BC V2R 2E2, 1988, $11), the story of Mary Percy Jackson, a woman doctor in Canada's northern wilderness, in the heart of the Peace River Country, its life and its people.

The Six Days of Destruction: *Meditations Toward Hope* by Elie Wiesel and Albert H. Friedlander (Paulist Press, 1988, $9.95 cloth, $4.95 paper) is an inter-religious Holocaust prayer book and "a *Memorbook*, a history of events and of persons who must be recalled by later generations."

Dorothy Friesen, who served as co-director of Mennonite Central Committee's program in the Philippines more than 10 years ago, has returned many times to conduct interviews, do research and lead international fact-finding delegations. In **Critical Choices**: *a Journey with the Filipino People* (Eerdmans, 1988, $12.95) she recounts her experiences, offering reflection on and analysis of the Philippines under both Marcos and Aquino.

Josiah Royce: Selected Writings, edited by John E. Smith and William Kluback (Paulist Press, 1988, $24.95), contains selections from the works of this American philosopher of the late 19th and early 20th centuries.

With his characteristic challenging style, author Tony Campolo writes about controversial topics in his book **20 Hot Potatoes Christians Are Afraid to Touch** (Word Books, 1988, $11.99).

Francis de Sales, Jane de Chantal: *Letters of Spiritual Direction*, selected and introduced by Wendy M. Wright and Joseph F. Power, translated by Peronne Marie Thibet (Paulist Press, 1988, $16.95 cloth, $13.95 paper), contains letters of spiritual direction by two major figures in the history of Western spirituality.

Covering the years 1842-45, **Isaac T. Hecker: the Diary**, edited by John Farina (Paulist Press, 1988, $14.95), helps portray romantic religion in ante-bellum America.

--compiled by Gordon Houser

LETTERS

In search of loyalty

The American flag represents many things to different people. I believe I may be one of the few left in our congregation (First Mennonite, Newton, Kan.) who were members here at the time the flag was placed in our sanctuary.

Most of the charter members of our congregation came from the same area in Germany and came to the United States for the same reason, namely to avoid the Prussian military draft and find a home where they could exercise religious freedom. They found that freedom here and learned to love their new homeland.

The World War I era was a difficult time for our church and many of its members. Since we still used the German language in our worship service, we were often regarded as disloyal to our country.

In the search for an expression of loyalty to our country the American flag and the Christian flag were placed in our sanctuary. It to many of us still stands as an emblem of religious freedom. *H. J. Andres, Box 5000, Hesston, KS 67062*

Red, white, blue

A wise man told me that the colors of the American flag--red, white and blue--symbolize love, purity and truth. I have come to the conclusion that:

If the red in the American flag symbolizes love, then I am desecrating the American flag every time I do something unkind or unloving. If the white symbolizes purity, then I am desecrating it every time I commit an immoral act. If the blue symbolizes truth, then I am desecrating it every time I do something dishonest.

If I burn the American flag, I am merely burning a bit of cloth that can easily be replaced. But the value symbolized by the colors of the American flag will continue to be absolute.

However, I would not burn an American flag in a political demonstration because for some the flag has come to symbolize all the blood shed by all the soldiers and the power and dignity of the United States.

I have not been taught these kinds of symbols, but I do not believe in destroying other people's symbols.

To me the red, white and blue represent values that remain absolutes regardless of whether or not our nation survives. And some of our modern prophets are warning us that our nation may not long survive if we do not rededicate our lives to love, purity and truth. *Harold Peters, 222 S. Pine, Newton, KS 67117*

Compassionate?

To the letter "Support Is Needed" (July 11 issue) I want to say, Why do we need to include in our charitable efforts support for suicide to our brothers and sisters? Does this mean to be "compassionate"? *Erich Gellert, 212 Lawn Avenue, Bluffton, OH 45817*

Thanks

I thank you for helping put together a meaningful church paper. It is a privilege to receive it and to be a Mennonite and work together with others in bringing help to many people. *Gladys E. Harder, Route 1, Box 15, Mountain Lake, MN 56159*

An added voice

I enjoyed the summary, "Can Jews and Arabs Find a Promised Land?" One thing that troubled me was that each major speaker was quoted with one exception. Riffat Hassan gave two addresses from the perspective of a Muslim woman. She called for definition of the terms Jew, Christian and Muslim before real dialogue could begin to be attempted. She also gave an interesting commentary on Martin Buber's concepts of I and Thou as part of an introduction to Islam and some points of contention and agreement with the other two major religions. *Barbara Willems Hoover, 21 S. 12th St., Akron, PA 17501*

Integration?

We, at this point, are not convinced that integrating with the MCs is wise. Bigger is not always better. There are advantages but certainly some disadvantages. We realize that at this triennial conference session (Normal '89) we were only to express ourselves as to whether there is to be further study on the matter of merging. This we favor, and we may well change our minds with more insight. Some of our questions that are not at this point clear are in reference to our church-related schools, to our commissions and the offerings toward them and to the limitations of meeting places for conference sessions and central offices.

We have appreciated and encourage working together in the areas we have in common at present. *Mr. and Mrs. Elmer L. Friesen, Box 469, Henderson, NE 683371*

Life begins at creation

It is interesting how often the anti-abortion position is represented by a male. After all, if women are to keep silent in churches, they should probably keep quiet about this issue as well and let the men run the show. This, however, is ironic in light of the lack of interest a good percentage of the male population shows in birth control, pregnant girl friends and child-support payments.

My current position is that I am also against abortion. I do not intend to have one. I do not think any male should. I don't think any female should either. I think we should make other options easier to obtain. More pre- and post-pregnancy counseling should be offered.

But I don't think we should make abortion illegal. I do not believe the American people want to spend the money to build the jails to put away mothers and doctors who violate abortion laws—to invoke the death penalty, which could also be a likely outcome.

The Bible does not say that life begins at conception. The Bible contains a much different message: Life begins at creation. Too much effort has been focused on the question of the potential for life and the viability of life and too little attention is being paid to the actual destruction of life on the only known planet in this section of the universe. Polluted air, polluted water and toxic substances contribute to the death of countless people.

There is a science fiction term called "terraforming," which means to take a lifeless planet and transform it into one that supports life. We are accomplishing something quite different - "terrorforming" —taking a life-filled planet and slowly turning it lifeless.

I am in favor of aborting these: the stealth bomber, the MX missle, the D2 Trident missile, navy homeports, plutonium production reactors, the Soviet Union's equivalents of these, the nuclear warheads stockpiled by the United States, Soviet Union, China, United Kingdom, France, Israel, India and other nuclear countries.

So many of us are oblivious to the fact that every day we are 30 minutes from aborting life on earth. Protection of our planet is the ultimate pro-life issue. *David E. Ortman, 1119 N.W. 58th #1, Seattle, WA 98107*

Speaking of recycling, how about:

A soapy ministry

Evelyn Hoeppner

Five thousand five hundred forty pounds of goose fat were processed into 8,318 pounds of soap last winter at Cornie and Tina Friesen's place in Morden, Man. Mennonite Central Committee distributes it in developing countries.

Here is how you make soap. The day before, dissolve the lye in water. Two cups of lye are dissolved in 10 cups of water. Stir, or a hard deposit will form on the bottom. Cornie and Tina Friesen usually dissolve 100 cups of lye, using 50 ice cream pails. The fumes resulting from this solution are noxious and can damage the lungs. The Friesens keep a fan going in front of the open window in their basement.

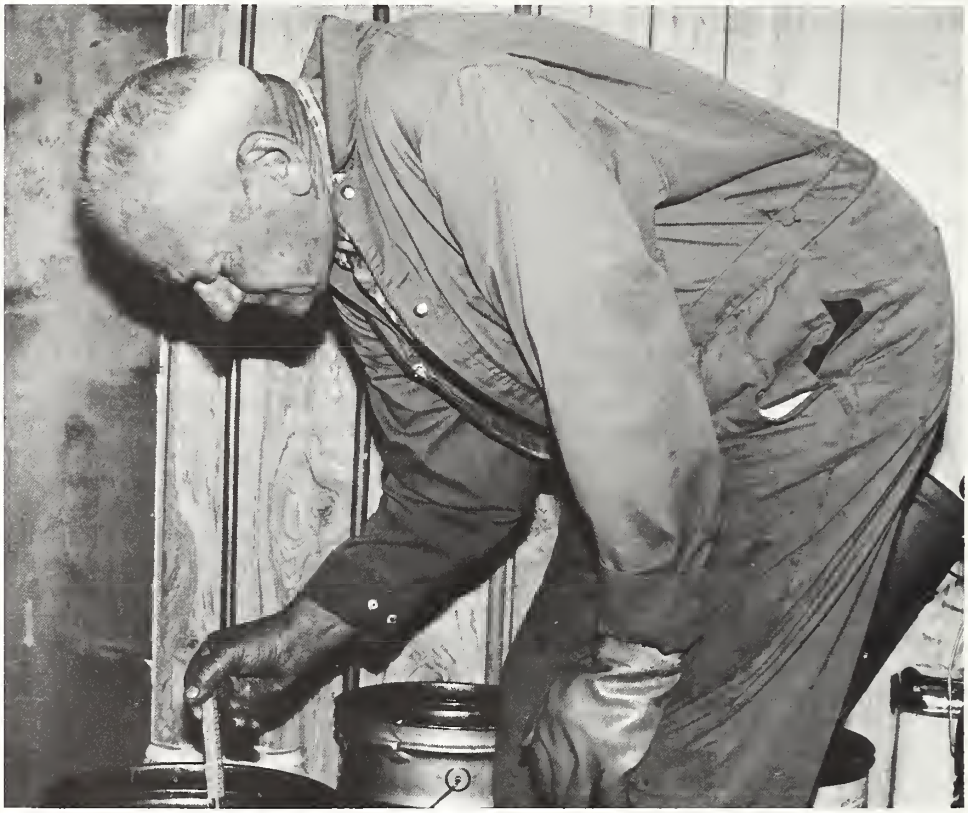
The goose fat must be rendered to lard. Approximately 500 pounds of goose fat are rendered at one time. Cornie uses a large cast-iron cauldron with a propane tank to heat it. This lets him obtain precise temperatures.

The lard must be heated to exactly 115 F°. Three-gallon plastic pails are used to stir the heated lard and the lye mixture. Four people are needed to stir this mixture for exactly 10 minutes. (Other types of fat require less stirring. If stirred too long, the mixture may separate.)

The mixture has a slightly different appearance when stirring is almost completed. Women experienced in soap-making can declare the mixture as "looking like soap."

The mixture is then poured into two-liter milk cartons and allowed to set for three days. (When using fats other than goose fat, the soap can be cut the next day.) Cornie has devised his own wire cutter to cut the soap into uniform blocks, a size MCC finds expedient for use overseas.

Many senior citizens were active in the soap-making at the Friesen residence last winter: John and Nettie Redekop, Henry and Katie Pauls, Frank and Lena Wiebe, Verna Hiebert, Helena Rempel, William Klassen and Charlotte Janz.


Evelyn Hoeppner

Cornie Friesen checks the temperature of the heated lard.

As they stirred, Tina Friesen and her sister-in-law Katie Pauls tried to recall rhymes they had known as children in the Ukraine. Charlotte Janz passed around candy sent from her sister in Germany.

From 500 pounds of goose fat approximately 800 pounds of soap was produced. Where did these seniors learn soap-making? In Russia Mennonites depended on their homemade soap. In earlier days in Canada soap-making was a necessary skill.

Why do the seniors make this their project? Having survived difficult times in the Russian Revolution, Tina Friesen and Henry and Katie Pauls empathize with needy people everywhere. The Pembina Poultry Plant supplies the goose fat at no charge. Here is an opportunity to make something useful out of a waste product.

How much soap can MCC use? Tons of it, for use in the countries of El Salvador, India, Sudan, Vietnam, Zaire, Nicaragua and Bangladesh.

Evelyn Hoeppner's address is Box 2417, Morden, MB R0G 1J0.

Alternative cleansers

The most important battleground in the war against pollution is in our homes, says Jocele Meyer, writer for Mennonite Central Committee U.S.'s global education. Alternatives to commercial cleansers (which are thoughtlessly flushed down household drains) include: baking soda for a non-abrasive scouring powder; borax to clean, deodorize and disinfect; soap, which biodegrades completely and safely, in contrast to synthetic detergents; washing soda to cut grease and remove stains; white vinegar to cut grease and soap scum; ammonia for heavy-duty jobs (but stay away from its fumes).

A teacher to remember

Elsa Kettler gave birth to a whole flock of Mennonite artists

Elsie Pankratz

Elsa Kettler

Elsa Kettler is a legend in Mountain Lake, Minn. She came to our community from Mankato, Minn., in 1928, first teaching in the District 69 country school. Though of German-Lutheran background, she was soon comfortable in our largely Mennonite community. Her interest in our heritage and her ability to speak German helped her become "one of us" in a short time. In 1943 she joined the public school faculty, teaching mathematics and social studies. Her room was soon colorful with works of art, and before long she was asked to teach classes in art. Since this was not in the budget, the beginning was rather primitive—few supplies and orange crates for storage. Her ingenuity and the eagerness of some of her pupils kept her going. Every summer for 28 years she attended art classes at Mankato State. In time she had a budget, proper storage and eventually even a kiln. She said in my interview with her that her goal was to "open doors."

Elsa was pleased when several people sent her the Aug. 9, 1988, issue of *The Mennonite*, and she spoke with pride of each of her protégés. In addition to those artists from Mountain Lake mentioned in that issue—John Hiebert, Kenneth Hiebert, Allan Eitzen and Robert W. Regier—many others came to mind, some who were at least part-time career artists. Steve Klassen teaches special education here in our public school and is a free-lance artist in oil and watercolor. His brother Dale lives in Hilagen, Holland, and works with the silk-screening process. Rachel Dick Yoder has spent several years in Costa Rica as a rug designer. Walter Besel designs shopping malls. Barbara Pankratz Fast is teaching freshman humanities and art education and design at Eastern Mennonite College; she is a free-lance artist in handmade paper. Dorothy Bartel Johnson teaches home economics and art in Elmore, Minn. She has dressed perhaps hundreds of dolls in period styles. Lorene Nickel teaches ceramics and textile design at Mary Washington College in Fredrickburg, Va. Cheryl Peters Wolf works with handspun fibers to create woven garments, hangings and art objects in Mankato, Minn. Karen Heddens has her own design studio in Minneapolis, where she sketches and then creates beautiful one-of-a-kind clothes for a large clientele. A nationally known weaver, Mary Balzer Buskirk of Monterey, Calif., designs and weaves large hangings, one of which now hangs in the new Manz Library at Bethel College in North Newton, Kan.

From primitive beginnings—few supplies and orange-crate shelves—Elsa Kettler's ingenuity kept her (and many students) going.

In other ways, too, Elsa opened doors, transmitting a sense of values and an appreciation for our rich heritage. In the late 1940s, under her guidance, the Junior Historians Club was organized. The young people went about town to grandparents, uncles and aunts collecting recipes and stories, which were published with illustrations in the *Off the Mountain Lake Range* cookbook, now in its 17th printing. The income from these sales went into a fund for the Mennonite Heritage collection at the public library. Later some of the funds became the nucleus of our Heritage House Museum, a reality now for 17 years.

Elsa expresses appreciation for the many friendships she has developed in our community, also for the many parents who encouraged her in her work. She retired from teaching in 1970 and is living at 914 S. Front St., Mankato, MN 56001.

Elsie Pankratz lives at 1310 Mountain Lake Road, Mountain Lake, MN 56159.

REVIEWS

Books

Period of change

Vision, Doctrine, War: Mennonite Identity and Organization in America 1890-1930*by James C. Juhnke (Herald Press, 1989, 383 pages)*

Reviewed by Daniel Liechty, 418 Pleasantmills Road, Hammonton, NJ 08037

This important book should receive wide reading among Mennonites. Volume three of the Mennonite Experience in America series, *Vision, Doctrine, War*, covers the period just before the turn of the century until just after World War I.

This was a time of great immigration to this country, a period of enormous pressures to "Americanize" the church, a time when both liberalism and fundamentalism pulled at Mennonite theology, when "German" loyalties were tested against "American" loyalties as a minority group attempted to maintain its pacifist stand in a hyperpatriotic environment. Conferences, hospitals, schools and colleges were founded; committees central and not so central were established. Mennonite churches largely moved from the German language to English; an increasing number of Mennonites moved off the farm and into professions, and increased mobility, both social and geographic, tore at the seams of rural community patterns. In short, much of what Mennonite churches have become today is a result of choices and changes made during the four decades covered in this book.

Juhnke, professor of history at Bethel College, North Newton, Kan., has genuinely presented the churches with a labor of love in his treatment of this pivotal time. While the standards of scholarship are high throughout the book, Juhnke also creates a narrative that holds readers' attention, avoids jargon and gives adequate attention to the topics without belaboring the details.

Mennonite church life, at least at the institutional level, is being increasingly defined by closer ecumenical ties between the Mennonite Church and the General Conference Mennonite Church. This book will help us recognize and understand our differences. For example, Juhnke assumes that the real divisions of American Mennonites are not along conference lines but along cultural/national lines.

The two main cultural/national groups are the Swiss-German Mennonites and those Dutch-German Mennonites who came to America via Poland and Russia. According to Juhnke, these two groups have different assumptions about Mennonite Anabaptism. The Swiss-German assumptions, Juhnke summarizes, are "Gelassenheit," yeildedness and submission to the authority of the church, usually synonymous with a particular person (pastor, bishop) or group of elders and deacons. The Dutch-Germans, on the other hand, assume a pattern Juhnke calls "Congregation-Christendom," which encourages Mennonites to transform their towns and even counties into places where Mennonite Christian mores are respected and expected.

These two points of view lead to different interpretations of such Mennonite/Anabaptist categories as community, discipleship, separation. As a Swiss GC, I now understand why "those Kansas folk" often seem more foreign to me than Pennsylvanians or Virginians, or why Dutch-German Mennonite scholars can so easily speak of "community standards" as the context for theology.

As Juhnke makes clear, Mennonite denominational development during this period was neither smooth nor uninterrupted. But it is a history about which, in spite of the warts, we can be proud and from which we can draw inspiration and vision for the future.

A call to compassion

A Time to Love *by Helen M. Hostetler (Herald Press, 1989, 224 pages)*

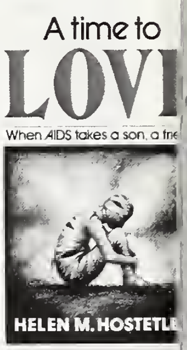
Reviewed by Pearl Bartel, 308 S.E. Second St., Newton, KS 67114

This book is hard to put down. It is the inspiring, touching, often poignant account of a young man's battle with AIDS (Acquired Immune Deficiency Syndrome). It is a mother's story of the terrible illness experienced by her only son, Roger. It relates the experiences that Helen and her husband, Marvin, had during their seven trips to San Francisco over the nine-month period of Roger's illness and death. It is a strong, clear testimony of the faith of two Mennonite parents from McPherson, Kan. Time and again they were sustained by their faith as they repeatedly responded to Roger's impassioned plea: "Please come, I love you and need you." The author describes over and over how they were touched with God's healing power and received the strength to walk beside those who are suffering.

This is a personal story. In the preface Helen describes the crisis of her son's illness and death as a growth period in which they gained maturity and insight into the complexities of life. And it describes the process by which Roger eventually comes to peace with himself, his loved ones and with God.

The author honestly describes her hesitancy to accept the homosexual lifestyle and her desire to accept and love her son unconditionally. She concludes that "what Roger needed now was for us to walk with him, not judge him. He was miserably involved in fighting a deadly disease —not persons. He needed all the hope and care we could possibly give him for his last days on earth."

She observes that many AIDS patients are abandoned by their families at a time when they are needed most. Many of the families are born-again Christians yet are not available in times of desperate need. As a result, many AIDS victims have become separated from their faith. The stigma expressed by Christians makes it difficult for people with AIDS to seek counsel and care from the Christian community. The author recalls the words of admonition, "...since all have sinned and fall short of the glory of God" (Romans 3:23). The Hostetlers had many opportunities to demonstrate God's love to abandoned victims.



Helen candidly tells of her day of surrender when she was able to thank the Lord for what he was going to do in Roger's life and believe it. She describes the anxious times: Roger's last flight home by himself (his choice) when he was already ill, his return trip to San Francisco and his failure to arrive there as scheduled, and each farewell, when they did not know if it would be the last.

The author's background as a health professional shows in her accurate description of AIDS and its treatment.

The most important message in this book is its challenge to the church to take seriously its ministry to the victims of AIDS and their families. It must demonstrate that "perfect love casts out fear," enabling us to walk with them rather than judge them. To be redemptive, the church must offer loving care, friendship, trust and hope. *A Time to Love* is for those ready to hear Christ's call to love.

A New Testament theology of creation

Art Meyer

The Old Testament is clear on the care of the created world. God's created order is good. God's people are to respect and care for it. The prophets warn that humans should not achieve material affluence by exploiting the world or oppressing the poor.

But what does the New Testament say about an environmental ethic, about care of the earth?

Our gross environmental degradation indicates that we are not practicing appropriate earth stewardship. Christians must rediscover the theology needed for an appropriate environmental ethic.

One theologian who interprets such a theology is Paulos Mar Gregorios from the Indian Orthodox tradition. Gregorios describes this theology in a chapter called "New Testament Foundations for Understanding the Creation" in a book edited by Wesley Granberg-Michaelson, *Tending the Creation* (Eerdmans, 1987).

Christians have been conditioned to understand redemption in Christ primarily in terms of personal salvation. Gregorios claims that the writings of both Paul and John "strongly affirm the redemption of the whole creation—cosmic redemption—of the participation of all creation in the liberation of humanity from the bondage of sin and death. The whole creation has been redeemed and reconciled in Christ."

To develop a genuine Christian environmental ethic, a new understanding of redemption in Christ will have to take these into account: (1) "personal and corporate salvation; (2) spiritual reality and material reality in the creation and the incarnation; (3) the created order as the object and field of the redeeming order and (4) the human person as integrally related to the whole cosmos."

Colossians 1:15-23 leads to Gregorios' second ecological principle: "Christ himself should be seen in his three principal relationships: (1) to members incorporated into his body; (2) to the human race and (3) to the other-than-human orders of created existence in a many-planed universe. Each of these is related to the other."

The whole creation, redeemed in Christ, participates in the liberation of humanity.

Lester Janzen

Christians often think of Christ as being separate from the world, from culture. But according to Paul in the Colossians passage, Christ is not an abstract or purely spiritual" entity. He is incarnate. He took on an earthly body, becoming part of the created order while remaining unchanged as one of the Trinity—the Creator. All parts of the creation are now reconciled to Christ. The created order is to be set free and to share in the "glorious freedom of the children of God." Gregorios believes that Christian theology's weakness "has been its failure to recognize the wider scope of the redemption beyond the individual soul or person. We must move beyond personal salvation to declare and teach the three basic dimensions of redemption."

> ***All parts of the creation are now reconciled to Christ. The created order is to be set free and to share in the glorious freedom of the children of God.***

John 1:1-5 leads to Gregorios' third ecological principle: "Christ and the Holy Spirit are related to the whole created order in three ways: by creating it, by redeeming it and by fulfilling it in the last great consummation."

Here the act of creation is a corporate act of the Trinity. Not a single thing exists that did not come into being without Christ and the Holy Spirit. The creative energy of God is the true being of all that exists; matter is that spirit or energy in physical form. Christians should regard our environment as the energy of God in a form that is accessible to our senses.

We may conclude that the created order—the universe—is to be respected, not worshiped, as the order that has given birth to us, sustains us. It will be the framework for our existence when complete creation has been redeemed. We are to respect the created order both because it comes from God and is sustained by God and because it is the place of our origin, growth and fulfillment.

We therefore have a responsibility to tend the creation and use it for our own development. But we must also respect it as a manifestation of God's creative energy. We must cooperate with God in bringing out the full magnificence of the created world so that it reflects the Creator's glory.

As we combine these New Testament understandings of the created order with those of the Old Testament, we will be able to develop a creation theology that produces an appropriate environmental ethic. Until this happens, Christians are implicated with all other people in hastening the environmental degradation now rampant on God's earth.

A motto for an environmental ethic may be, "Let all the Christians of the world agree that they will tend the earth with loving care."

Art Meyer, Fresno, Ohio, works for Mennonite Central Committee U.S. development education.

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editorial

One mighty multitude's energy

You are using too much energy," came the word from the city of Normal, Ill., to its residents on Friday, the hottest and most humid day of our triennial conference, Normal '89. Little did it know.

The 7,828 Mennonites who were among its residents on that day exhibited astounding energy.

I was sitting in a business session of the Mennonite Church as air conditioning systems were being shut down, one after another. Oxygen was in high demand in that windowless, almost doorless room, heavily curtained (velvet from ceiling to floor) with about 1,000 people breathing in and out.

While we adults fanned ourselves, 1,100 of our youth (out of 3,398 registered) were all over the city doing a variety of assigned tasks for 14 local agencies. One Dick Brunskill was inspired to write to Normal's newspaper, *The Pantagraph*, about "the love-filled efforts of two Mennonite girls volunteering their efforts to wash windows at the Home Sweet Home Mission." Another letter to the newspaper editor read, "Leadership, cooperation, planning, education and a firm belief in God and Christ's teachings do make a difference. Thanks to the Mennonites and their program of putting into action their philosophy of daily living out of their beliefs."

If Normal '89 is any indication, evidence is strong that the theme for the youth, "The Jesus Difference," has energized our youth. That being the case the immediate future of Mennonite witness to Jesus Christ on this continent looks healthy.

Energy was added to the overall theme, "Many Peoples Becoming God's People," by the various expressions of worship. We unhooked ourselves from the printed pages of the hymnal at the encouragement of several song leaders and simply sang, led by people who know how to let the Holy Spirit lead their voices. We got a taste of the mighty multitude that is mentioned in Revelation 9, the text of the closing sermon by Don Jacobs of Salunga, Pa. The reason for us to cooperate, he said, is evangelism and mission, "to add voices to the praise of the Lamb of God."

The many peoples theme, said Walter Franz of Altona, Man., is embedded in the Scriptures. He cited Genesis 12, Psalm 72, Isaiah 2, Micah 4, John 1, the whole book of Acts, ending with Revelation like the peak of a crescendo. When communities of faith are formed, this is "not our doing but God's doing." Energy.

We were reminded of the energy of some of our missionary forebears. "I thank God," said Joe Walks Along of Lame Deer, Mont., "for the people who were willing to learn Cheyenne in order to preach the good news to Indian people" 100 years ago.

It took our friends, the delegates from Paraguay, Andreas Friesen and Werner Franz, to help us see ourselves as others see us. When we in South America are making decisions, they said, we search the Scriptures, right there while we are together. We have not seen you with your Bibles open. In the seminars, even the ones on Christology, you are quoting the Bible, talking about the Bible, but we do not actually *see* the Bible.

I plead guilty. The Bible that I had at Normal '89 stayed in my dormitory room except for the days that I didn't need to carry the telephoto camera lens. Energy failed me on the morning to evening treks between buildings and meetings. Along with other talk of re-visioning and restructuring and priorities and goals, I stand corrected on this point.

Normal '89 was good. We will not know, however, how it would have been with scheduled cell groups of Bible study and prayer and meditation. We can only guess about the added energy that might have come from setting aside, even briefly, our carefully timed agendas and reporting for some minutes of silence.

What are our next steps? Our stated desire to become God's people can be furthered in many ways. One way would be for each congregation to (energetically, of course) invite someone to speak who is of an ethnic group other than that of a majority of its members. Let's do that, and tap into the energy available. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:17 SEPTEMBER 12, 1989

Inside:

- Eight questions for those who love young people
- Introducing Venture Clubs
- Call for spirituality
- Photo feature of Normal '89

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prologue

Join me in honoring and thanking Marilyn Kaufman, North Newton, Kan., who has retired after working 38 years for Faith and Life Press, publishing arm of the Commission on Education. (COE is the feature of this issue of *The Mennonite*.)

You have seen Marilyn's name for years if you read the tiny print in the masthead—just to the right of this column. From the beginning of her career here in 1951 she kept up the name-and-address list for this magazine. In 1986 she added to her portfolio the 33,000 names of people who receive *Being In Touch*.

Lester Janzen

Marilyn registers surprise at one of the parties given in her honor.

Astonishing is the fact that Marilyn in all those years had only three bosses: Abe Wiebe, now of Goshen, Ind.; Walt Unrau, North Newton, Kan.; and now Dietrich (Dick) Rempel, Hesston, Kan. She says that on her original application was the question, How long do you plan to work? She answered, "All my life, but not here."

Dick says of Marilyn, "She carried out her work responsibility with commitment to Christ and the church. The work entrusted to her was done with care." A former pastor of hers, Loris Habegger, adds, "Her making sure that details were carried out has been a great feature of God's getting his work done."

Marilyn for years handled the thousands of addresses (now computerized) with 3 x 5 cards and a manual typewriter. For the office mail she carried a portable postage machine back and forth to the local post office.

Marilyn is the 10th of 12 children and a longtime member of Eden Mennonite Church, Moundridge, Kan.

Go with God, Marilyn.

The next issue of *The Mennonite* will feature three stories of people who were converted to Christ from the worship of Satan. *mts*

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Dan Gerber

8 QUESTIONS for those who love young people

Paula Diller Lehman

Mennonite youth have committed suicide. Teenage Mennonite girls have become pregnant. Teenage boys and girls engage in premature sexual activity. Mennonite youth have alcohol problems. Mennonite families have suffered the pain of sexual abuse and incest.

I challenge you and myself as members of Mennonite congregations to answer these questions:

1. Can we as congregations be in the business of soul transformation? Can we throw out some of the myths of adolescence? For example, the myth that adolescents are a uniform, synchronized group? Or the myth that they are children? (Many are sexually active. They are capable of political and social action.) Or the myth that they are just going through a stage, in transition?
2. For hurting youth and families, can the church programs be like a cast for broken bones—holding things in place long enough for healing to happen?
3. Can we who are concerned about youth and families speak to the people in our congregations with integrity and compassion, like a poet?
4. Can we speak like an artist who sees with new eyes? Life embodies joy and suffering, light and darkness, smooth and textured experiences. We never fully resolve anything but continue to master and remaster skills that help us live. Life is a process of growth and change.
5. Can we hear with the ears of a musician? The rests and pauses are as much a part of the music as the melodies and harmonies.
6. Can we work with the people in our congregations like a sculptor who discovers as well as shapes? Like a sculptor who works with the grain of the wood or a potter who applies gentle direction to the clay?
7. Can we empower people to be decision-makers? To be willing to risk failure? The difference between those who fail often and those who see themselves as failures is the ability to get up and try again. Can we help each other get up and try again?
8. Can we provide the atmosphere for youth to see the image of Christ in themselves and each other? In college my favorite class was photography. I enjoyed putting the exposed photographic paper in the proper chemicals at the right temperature and watching the image appear. The image of Christ is in all of us. We need the environment to help the image of Christ appear. Can we as a church be that environment?

John Westerhoff, in *Bringing Up Children in the Christian Faith*, says, "Our question ought never be, 'How can we make our children into Christians?'" He suggests telling and retelling the biblical story. Celebrate our faith and life together. Pray together. Talk and listen together. Perform faithful acts of service and witness *together*.

Westerhoff, also a practicing Episcopal priest, tells about a father and his 5-year-old daughter during a sharing time at the end of a worship service. The worship theme for the day had been caring. The little girl said that her daddy was hurting but he was not telling anyone. Everybody was quiet for a moment. Then the daughter began hugging her father and he, somewhat embarrassed, said, "Oh, Amy, you're going to hug me to death." But Amy said, "No, Daddy, I'm going to hug you to life."

May we be about the business of hugging each other to life.

Paula Diller Lehman, rural Newton, Kan., is secretary for youth education for the Commission on Education of the General Conference Mennonite Church.

Can we hear our young people with the ears of a musician, knowing that rests and pauses are as important as melodies and harmonies?

Introducing: VENTURE CLUBS exploring God's way

Diary of the 1989 tour

Rosella Wiens Regier

Faith Wenger (left), Fresno, Calif., visits with people at the Pacific District Conference's annual sessions in Seattle.

March 11, *Palmer Lake, Colo.; 30 people, seven churches represented*. The church was spruced up for this Saturday morning event. People came from Pueblo, La Junta, Rocky Ford, Colorado Springs, Denver, Aurora and Greeley.

Response to Venture Clubs was enthusiastic. Ross Bender, pastor of Glennon Heights Mennonite Church, Lakewood, probed and questioned and affirmed and prodded. New Christians and/or people new to the Mennonite faith from Aurora were an exciting presence. People who had experience with Wayfarers and Torchbearers appreciated my inclusion of the place that those early programs had in the formation of Venture Clubs.

March 16, *North Newton, Kan.; 48 people, 25 churches represented*. "Lord, give me grace tonight," I prayed as I left for the workshop. I had come home late the night before from an exhausting six days on the road. The setting at the Bethel College Mennonite Church basement was perfect. Barbara Unruh had arranged the tables and chairs in a semicircle. This was definitely a "come and see" process—the scriptural emphasis of Venture Clubs was being used in a profound way. People were quiet, skeptical, inquisitive...with guarded interest. I was most pleased to get the exposure into so many congregations in Kansas, Missouri, Texas...places where children's clubs are not so common.

March 31, *Mountain Lake, Minn.; 17 people, four congregations*. I left Kansas without a coat, and tonight it snowed and sleeted. Paula Diller Lehman, Jane Miller and I scraped the windshield with our credit cards, since there were no other provisions in our rental car. Jeff Minor hosted us at Bethel Mennonite Church. Bethel, Butterfield, First Mennonite and St. Paul were represented with 17 folks—marvelous attendance for a Friday night. St. Paul has many children, so it was fun to have these first generation Anabaptists listening and learning about materials that may be useful to them in their ministry to kids.

April 1, *Kalona, Iowa; 31 people, 14 congregations*. After a late arrival the Lord calmed my heart and I was able to function. Usually I take about 30 minutes to set up, but this time I quickly used the pulpit, the steps up the chancel and the front pew.

People were "with" me—nodding, affirming, questioning, listening. When I introduced "Come and See" worship materials I mentioned that *Neighbors Near and Far: Asians in Asia and North America* would make fine resource material to go with the theme. I was inundated with requests for it. I realized that Mennonite Church folks didn't know about it and thought it was great material. They quickly ordered, and copied sections. One woman said near the end of the Venture Clubs section, "We've been praying for something like this for a long time. Thank you so much for finally helping to answer that prayer."

April 3, *Freeman, S.D.; 25 people, three churches*. Evening session was low key and good. People were exhausted after a weekend of Schmeckfest. This busy community puts high priority on music, church and school. About Venture Clubs, people commended the artistic portrayal of materials and the concept and plan.

April 4, *Henderson, Neb.; 40 people, four congregations*. This event was a debut for Foundation Series resource person Carol Janzen from the Bethesda Mennonite Church at Henderson. She served as contact person for the workshop and did an outstanding organizational job. The auditorium was arranged with care. Each meeting area was equipped with overhead projectors and other items we needed. Brian Epp (Commission on Education member) led devotions. Carol recognized the four congregations present: Bethesda, Milford Mennonite, Bellwood at Milford, and Salem at Shickley.

Interest and excitement and energy was keen. People couldn't wait to get their questions in. The break time was taken up with discussion. People huddled to consider and wonder and decide. Because summer Bible school time was almost here, there was high interest in "Come and See," a five-day course. With Venture Clubs, there was time to ponder and take home and discuss with education committees. They appreciated the Anabaptist perspective.

April 22, *Waco, Texas; 15 people, seven or eight churches.* Randy Smith, pastor of Hope Church, Fort Worth, asked that I join the Mid-Texas Retreat and present Venture Club and "Come and See" materials to that gathering. Urban, sophisticated, committed Anabaptists. Forthright. Process oriented. Relational. Opinionated. Argumentative. I had a wonderful time. There were *big* discussions on pros and cons of "networking" or "neighborhooding" in terms of church growth, and a ripple of affirmation for Neighbors Near and Far, which had been used extensively by several groups.

Regarding Venture Clubs, it was more of look, see and consider. Adults in a small congregation have struggles giving large blocks of time, arranging to gather "across the city" for a weekday event. The interest was high at this meeting, discussions lively, and the appreciation was clear for not forgetting Texas.

April 28, *Beatrice, Neb.; 40 people, two congregations.* Ruth Penner (First Mennonite Church) and Arlyis Goertzen (Beatrice Mennonite) requested that I come to their community. The unique event was organized especially for parents. Friday evening we dealt with "Faith Development for Children" and with Venture Clubs. Mostly young couples showed up. Mind you, this was field work time and many were farmers. I was overwhelmed! I asked the group to share a sentence or two of memories of their childhood faith/church/home experiences. That sparked something. We were off and running—lots of note taking, talk back, interest, need. Most have young children and want to know and learn and do the right thing. So faith development went well, and the Venture Clubs presentation was geared to parents and how that tool is helpful for nurture. I want to stress the importance and prominence of the home in Christian nurture. The Saturday session, "Come and See" presentation and a session on "Teaching with Creativity," was mostly for teachers. I involved the group in dramatic sorts of things.

June 15-18 *Seattle; 15 people, 26 congregations.* This was a workshop at the annual session of Pacific District Conference. I valued the opportunity to meet people, to share materials, and to conduct the workshop in cooperation with Faith Wenger. There was little time for interaction, but numerous contacts came during the conference. Faith had prepared an excellent display of Commission on Education materials. People swarmed there.

July 9, *Inman, Kan.; 100 people at Hoffnungsau Mennonite Church.* Diane Froese has a burden for the children at Hoffnungsau, and feels called to begin a children's club at the church. I spoke on a Wednesday evening in an hour and a half and during a Sunday School hour to mainly parents and grandparents. They asked about the opportunities to become leaders and adult guides. During the worship service, I introduced the children to the Venture Club pledge and gave them each a sticker and a brochure. The Christian Education chairperson asked for prayer, support and help for the clubs. Fred Obold, the pastor, spoke from Joshua 24, how the transfer of our values as a people of God to the next generation is not automatic.

July 15, *South Central Conference (of the Mennonite Church), Hesston, Kan.* Doris Slagal, coordinator of the Girls Missionary Service Auxiliary organization, asked me to present Venture Clubs at the GMSA sponsors meeting during the South Central Conference. About 20 sponsors came. Many are involved in meaningful experiences with their present structures; others need additional help. GMSA nationally is encouraging groups to consider the Circle Time materials in Venture Clubs for the devotional portion of their meetings. My time with them, therefore, was to (1) acquaint them with the materials, and (2) to present various ways that they could use parts or all of the materials. In turn they described things that they had done during the past year: make simple aprons for the church kitchen, adopt grandmas at Showalter Villa, make MCC items and small quilts, dolls for the church nursery, mother's day and father's day cards and breakfasts.

Aug. 1, *Normal, Ill.* The Venture Club seminar at Normal '89 went well. Over 100 people crowded into the room. Editorial Council members Edna Dyck, Connie Leoppky, Virginia Hostetler and I teamed up to present the Venture Club concept, possibilities and challenge. We all wore our Venture Club T-shirts and had a great time. The discussion time indicated high interest, energy and excitement. I sense that Venture Clubs will fill a need in many congregations.

Aug. 17; *Newton, Kan.* Yesterday I agreed to conduct another workshop about Venture Clubs, this time to acquaint a church education committee with the program. My files bulge now with records of photographs, contacts, workshop plans, and lists of churches beginning Venture Club program. In September many of these groups begin. I'm excited for our children. I believe we're on the edge of a wonderful new opportunity to relate to the children in our congregations.

Children at Hoffnungsau Mennonite Church, Inman, Kan., follow Rosella's directions during story time.

Rosella Wiens Regier, Newton, Kan., is secretary for children's education for the Commission on Education. She supplied the photos for this article.

God's Word becomes real to students when they discover that it speaks to them right where they are. This is one of the discussion groups of youth at Normal '89.

Old and new, borrowed and blue

A look at Foundation Series Youth Bible Studies

Maynard Shelly

Our Foundations Series Youth is new. The former Foundation Series for Youth came to us in 1981. It was a series of graded lessons that had begun with children and eventually took in youth and adults. It was a four-year course, and we repeated the cycle once. The second time around ended this past summer.

Even the newest of the new carry within themselves strands of the old. And so it is with Foundation Series Youth. Here is what's coming out for Mennonites, Brethren in Christ and Church of the Brethren.

Foundation Series Youth Bible Studies is something old, something new, something borrowed, something blue.

Old: *back to the durable Uniform Lessons.* Uniform Lessons go back to 1872. They've been tried and tested, criticized and praised. They are still going strong. They make the Bible manageable—allowing congregations to go through major portions of the Bible every six years. Though not a verse-by-verse study of the whole Bible, the Uniform Lessons do cover the high ground of biblical truth.

Uniform Lessons allow the entire congregation (children, youth and adults) to study the same passage of Scripture on the same Sunday. This shared experience builds family unity and church unity. Millions of people have been moving through the Bible in the same way, week after week, decade after decade. Healing and wholeness have resulted.

Doing the Uniform Lessons is one of many ways to firm up the bond between youth and adults.

For the last eight years, however, our youth have been using lessons designed just for them. Now they will have a course uniquely their own but also tied into the study done by others in the church.

Such is the vision of an integrated congregational youth ministry. Youth want to grow into the life of the church. Doing the Uniform Lessons is one way to firm up the bond between youth and adults.

We will be doing three quarters from the Uniform Lessons each year. Unlike the former Foundation Series, these will be dated materials. We will be on a regular schedule. Three times each year new materials will arrive for you. Of course, you can hold a unit or a part of a unit and use it later in the summer. But we have additional, delightful plans for summers.

New: *from life to the Bible to life.* God's Word becomes real to students when they discover that the Bible speaks to them right where they are. Sin and salvation, life and death, love and hate are high on our agenda. The Bible has life for youth now coming of age who need help and hope.

The Bible comes alive when students find that it deals with their questions. That will amaze them, as it did me, grabbing me every time I dared the Bible to pull me back from the edge of despair. Such have been our best encounters with God's Word, and we want it for our young folks as well.

Will Foundation Series Youth really do this? Yes. We're starting with *life experience.* For each lesson we've asked, Where are youth? What are they feeling? Where do they need help?

You'll find our answer in the first feature in each of the student leaflets. We won't hit 13 home runs in 13 times at bat, but when we miss we hope you will find us safe on first base. With your help as a teacher/midwife/co-creator, we'll score. Once you find the important issue, move from that life experience to wrestle with the Bible. Don't let go without an answer. With that word of faith and with Christ, you'll be ready for life.

Good teachers always begin with the student's experience regardless of the teaching plan given them. With Foundation Series Youth we have devised a teaching plan that intends to help you be the best teacher you can be.

Borrowed: *the best of the old cycle.* In the Uniform Lessons we will return to the Gospels, to the Epistles, to the Psalms and to much of the Old Testament—passages visited in the former Foundation Series. But additional units in the former series were written on basic beliefs of the Anabaptists, on the Believers' Church story, on witness to the world, on vocational choices, on family life, on sexuality. These units deserve use at least once every student generation. So we are keeping them in print. They will be available as elective studies for use in summer, the quarter when we will not publish a Bible study. They can also be used for retreats, weekend conferences, camps, church membership classes and other places where special study material may be needed. (While our stock lasts, you can also order any item from the old Foundation Series for Youth.)

The Bible comes alive when students find that it deals with their very own questions.

This part of our offering will be called Foundation Series Youth Elective Studies. We will publish or reprint three electives each year. While the Bible studies will each have 13 lessons, the Youth Elective Studies will have only six or seven sessions. To this series of electives, we will add some new units from time to time. They will be undated and can be used any time and repeated as often as you want.

Blue: *something everlasting.* If eternity has a color, it must be blue. Look from earth into endless space through the blanket of air that wraps our planet. Out there in the distance on a clear day, the light from the sun gives you a bright azure sky. You feel you're standing on eternity's doorstep.

We've devised a teaching plan that helps you be the best teacher you can be.

Whenever we meet another human being, old or young, we are together at the threshold of the eternal. Where two or three are gathered, God is there in the person of Jesus Christ. Decisions are being made and affirmed. Sins are being confessed and forgiven. Salvation is within our grasp. We touch it as we reach out.

Such is the stuff of the Foundation Series Youth. With your class, take hold of these lessons, and you will be dealing with things eternal.

Maynard Shelly, Newton, Kan., is one of the editors of Foundation Series Youth.

In memory of Olga Martens

John Bender

Olga Reimer Martens was a Christian educator. She died in a plane crash in Iowa, on July 19.

She was returning to her home in Elkhart, Ind., after visiting her son Duane, grandchildren and new twin great-grandchildren in Denver.

Olga was born in 1913 in Harvey County, Kan. She graduated from Bethel College, North Newton, Kan.

In addition to Duane she is survived by her husband, Harry Martens, of Elkhart, a daughter, Delia Miller, of Duluth, Minn., five grandchildren and two great-grandchildren.

Olga was a resident of Elkhart since 1959 and a member of Hively Avenue Mennonite Church. She taught kindergarten at Jimtown Elementary School from 1959 to 1966, and in 1970 became director of the nursery school at the First Congregational Church in Elkhart.

In 1977 the Elkhart, Edwardsburg and Union Chapters of Beta Sigma Phi Sorority named Olga Woman of the Year in Elkhart. In recent years she was active in the Elkhart Alzheimer's Support Group.

Olga and her husband were longtime leaders in developing or administering church-sponsored relief ministries in North America, Europe, Asia, the Middle East and Latin America. She was characterized as the "practical counterpart, ...a creative and determined young woman," who married the "imaginative and idealistic" Harry Martens on May 29, 1937.

In 1940 she and Harry and their infant moved to New York City, where Harry studied personnel administration at Columbia University. In telling their history she once said, "I got the education—Harry received the degree." During the New York student years she catered dinners and parties to the Vanderbilts and other leading families "with stunning efficiency."

Following graduation the couple undertook church work that included establishing Mennonite and Quaker Civilian Public Service units in the Midwest and East Coast areas. During their exposure to people's struggle with life in Puerto Rico following World War II they decided to give one-tenth of their time in service.

Olga Reimer Martens

Olga started a needlework project in Puerto Rico to help local women earn money through their local art. This developed in 1946 into the Mennonite Central Committee Needlework Project, a forerunner of the Self-Help shops that now cover the MCC constituency.

From 1967 to 1969 she and her husband served with Mennonite Central Committee in relief work in the Jordan Valley on the West Bank of Palestine. Living with the refugees, she established a mother-child center within three months of their arrival. She helped open additional centers that taught expectant mothers how to sew gowns for their babies. She also started kindergartens in the tent cities of the refugees.

During their travels to speak in churches in North America, Olga and Harry repeatedly invited people to "join in the war against hunger. Let's do our part to close the gap between those who have and those who do not have." They said of ministering, "Out of our own strength we can do little. God is the source and the enabler of our strength."

John Bender's address is 3003 Benham, Elkhart, IN 46517.

Psalm 23

Anita Speer Smith

Lord, you are my guide and my
teacher,
I will not be afraid.
I walk no longer
a fearful tightrope.
You fill my world with meaning:
the clouds and the sunlight
make trees speak truth to me.

You put me with people
who open their arms to me,
who open their minds.
We talk back and forth.

Even though I pass through terrible
times
I am not really afraid,
because your presence, Lord, is with
me.
I feel it sometimes like an arm
across my shoulders.

You prepare for me the food I need;
your hands heal my wounds
and I am filled with gratitude.

Surely this world is the home of my
Lord,
and I delight to discover you in it;
and I will hope to learn more of
you
whatever may come to me
hereafter.

Anita Speer Smith is a member of First Mennonite Church, Indianapolis

Fear and hope about Christian education

Erick Sawatzky

I am frightened. I sense that our families and our churches are neglecting Christian education. Here are my reasons for concern: (1) the ever present problem of finding Sunday school teachers, (2) the apparent trend in churches to drop summer Christian education, (3) class sessions on fashion, communication theory and Wendy's fast food instead of the Foundation Series curriculum, (4) the apparent disinterest in thorough and disciplined Bible study by adults both in the church and in some of our schools, (5) declining budgets for Christian education, (6) the sparsity of Mennonite scholars in the area of Bible, theology and Christian education.

If we neglect Christian education, then we lose our faith and we lose the church. Our children and our young adults are the present and the future of the church. If we fail to instruct them in the ways of the historical Christian faith, in the vision of the reign of God and the teachings of Jesus Christ, then there will be no missions, no Mennonite Central Committee, no church-related schools and no church planting and evangelism. Christian education is foundational to the life of the mission of the church. It is not an extra. It is not a luxury. And it is not to be left to chance.

Christian education is not an extra. It is not a luxury. And it cannot be left to chance.

I am frightened because the church's failure is the world's opportunity. Somebody *will* teach. Our people *will* learn. The question is, What will be learned from whom? The gods of materialism, militarism, individualism sing their siren songs and invite bewildered wanderers to pay homage. Who will win our people's loyalty?

I also have hope. In spite of the ominous signs there is room for rejoicing. I am hopeful when congregations explore new models for Christian education. I brighten when during the summer months or throughout the year Christian educators creatively blend together themes like community, discipleship and mission. I like it when new understandings of the unity and the wholeness of the gospel emerge. I am excited when several dozen youth ministers and college personnel meet to tell what they are doing in their congregations, districts and schools to develop Christian leaders. I am excited when our youth secretary gathers youth leaders and their sponsors for a weekend of planning strategy, witnessing to each other and shaping vision. I am heartened when I hear of a congregation that raises $40,000 for a special mission and service project in its Sunday school classes. I have hope when I call people on the phone asking them to teach and they say, "Yes, we've been thinking and praying about this."

Throughout the biblical narrative fear and hope are constantly with us. Just when it seems that the evil one is about to triumph and devour the good, the power and sovereignty of God is manifested once again. Let us pray for God's continued breath of life. And let us give God all the support and service we are able.

Erick Sawatzky, Elkhart, Ind., is a member of the Commission on Education.

A word to the Hymnal Council

Friends, here are some hymns that I hope you include in the new book. This list has been copied and adapted so many times that the original source has been lost. Most recently Dorothy Nickel Friesen spotted it in the newsletter of Trinity Presbyterian Church, Manhattan, Kan., and sent it in. If you know the author, come forward with the information. I take responsibility only for the last three items. *Tim Matterssome*

Dentists' hymn: "Crown Him with Many Crowns."

Contractors' hymn: "The Church's One Foundation."

Obstetricians' hymn: "Go, Labor On."

Golfers' hymn: "There Is a Green Hill Far Away."

Politicians' hymn: "Standing on the Promises."

Dry cleaners' hymn: "O For a Faith That Will Not Shrink."

Credit card holders' hymn: "A Charge to Keep I Have."

Meteorologists' hymn: "From Every Stormy Wind that Blows."

Fishers' hymn: "On Jordan's Stormy Banks I Stand and Cast."

Choir directors' hymn: "Sing Them Over Again to Me."

Traffic controllers' hymn: "Where Cross the Crowded Ways of Life."

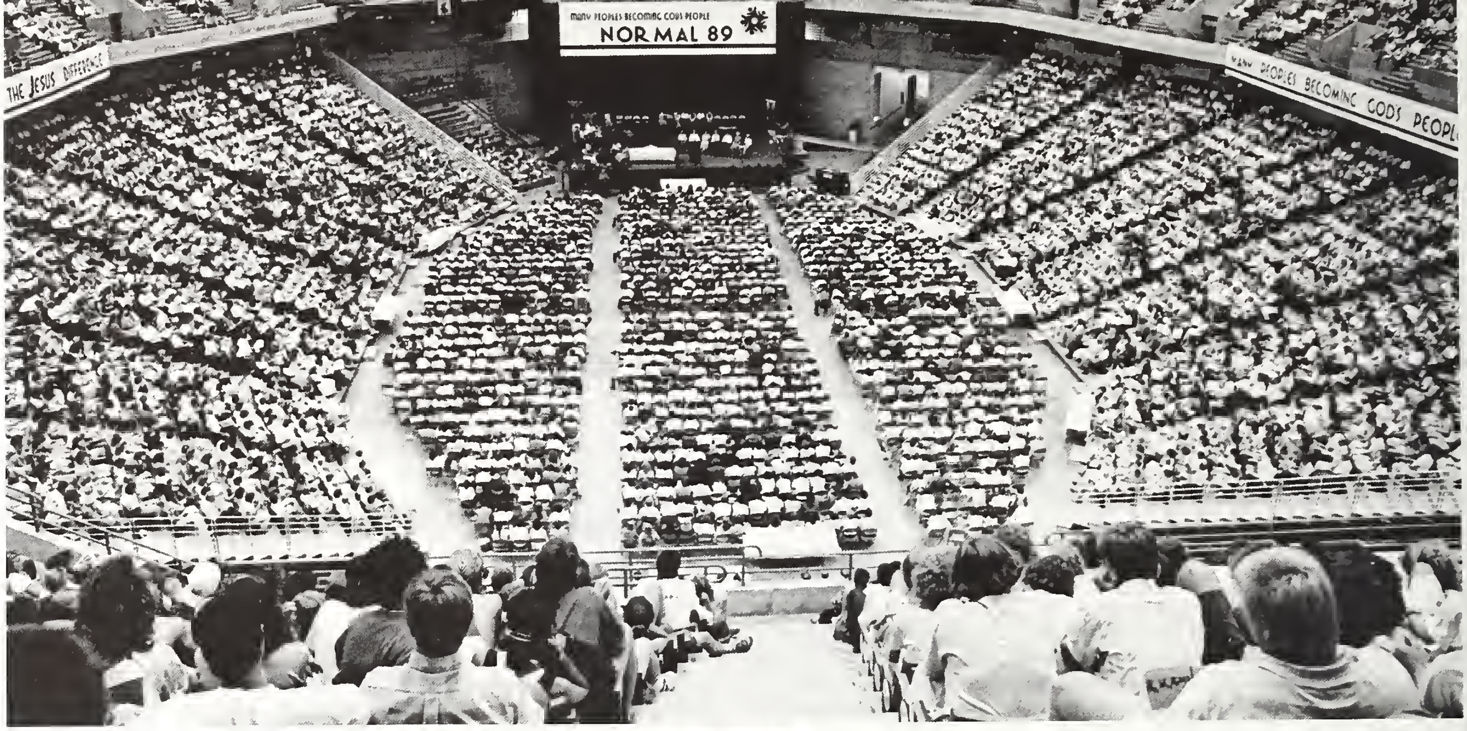
County tax assessors' hymn: "We Give Thee but Thine Own."

Pastors' hymn: "Be Not Dismayed."

For those in earthquake zones: "Above the Trembling Elements."

Furniture movers' hymn: "Come, ye Faithful, Raise the Strain."

Farmers' hymns: "Kindly Spring Again Is Here" and "Summer Suns Are Glowing."


many peoples becoming gods people
NORMAL 89
THE JESUS DIFFERENCE
MANY PEOPLES BECOMING GODS PEOPL

Dale D. Gehman

'This conference was really rad'

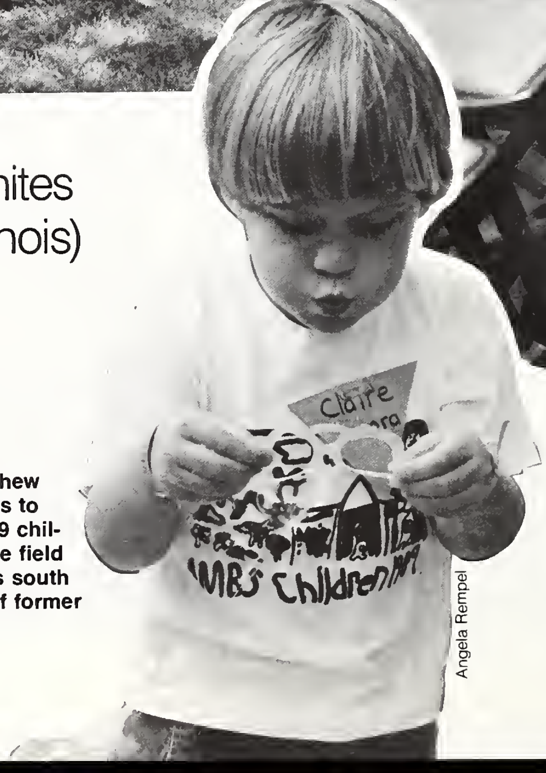
(Translation: 8,000 Mennonites have exceptional time in Illinois)

Gordon Houser

▲ "Who are these people?" asked Donald R. Jacobs, Landisville, Pa., on Sunday morning, referring to the apostle John's vision recorded in Revelation 7, and answered, "These are people who have washed their robes white in the blood of the lamb. Praise God that I am part of this people that the lamb is making into a mighty force for redemption in our world."

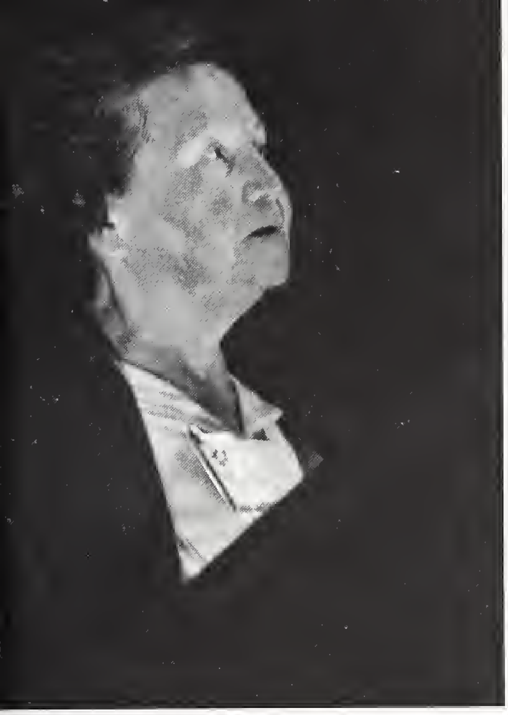
Angela Rempel

▲ Some participants were uninhibited enough to sleep when they needed to.


Claire Swora
LAMB'S Children

Angela Rempel

► Claire Swora, daughter of Mathew and Rebecca Swora, missionaries to Burkina Faso, was one of the 719 children cared for at Normal '89. One field trip took the children a few miles south to Springfield to see the home of former U.S. president Abraham Lincoln.



◄ Emma Hart, Hammon, Okla., sings a hymn in Cheyenne.

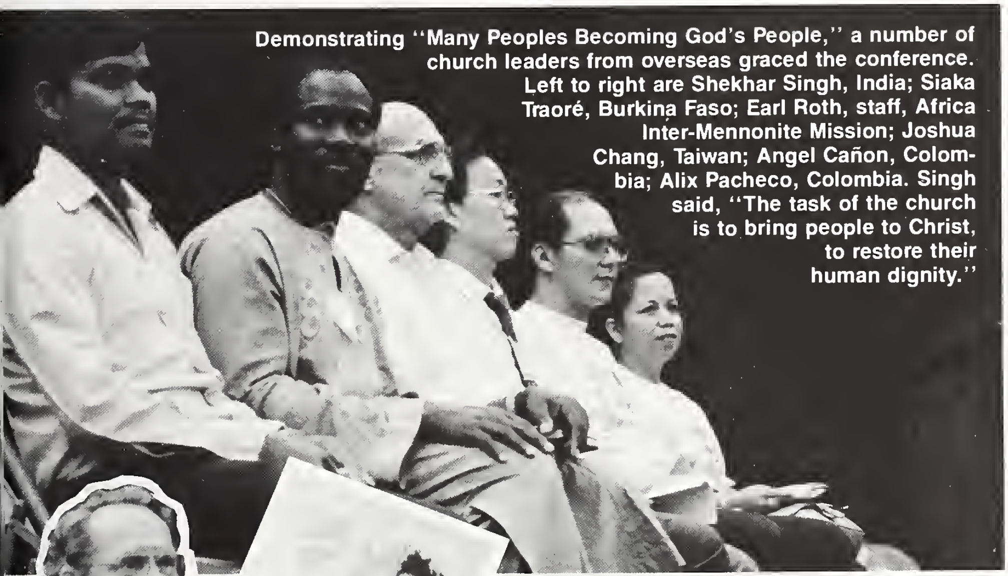
Ron Blaum

◄ We broke bread together at the climactic worship service on Sunday morning.

Ron Blaum

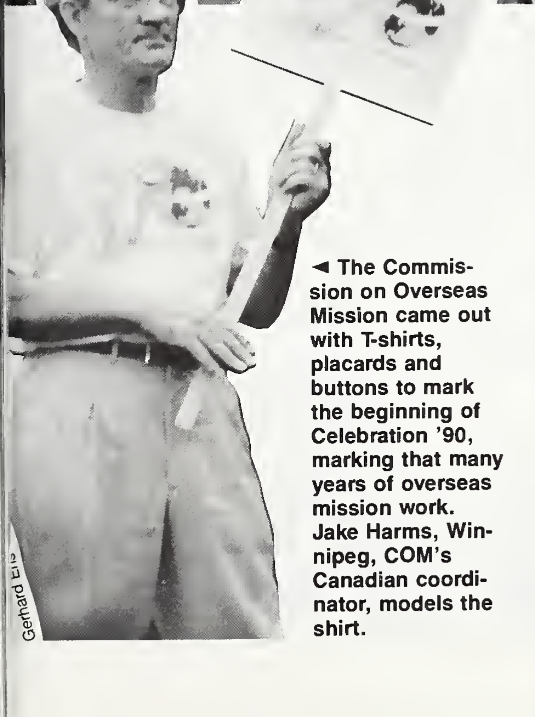
Gordon Houser

▲ Horton Fieldhouse, where people could look at nearly 150 displays, was also a place to shed shoes.



Demonstrating "Many Peoples Becoming God's People," a number of church leaders from overseas graced the conference. Left to right are Shekhar Singh, India; Siaka Traoré, Burkina Faso; Earl Roth, staff, Africa Inter-Mennonite Mission; Joshua Chang, Taiwan; Angel Cañon, Colombia; Alix Pacheco, Colombia. Singh said, "The task of the church is to bring people to Christ, to restore their human dignity."

Muriel T. Stackley



◄ The Commission on Overseas Mission came out with T-shirts, placards and buttons to mark the beginning of Celebration '90, marking that many years of overseas mission work. Jake Harms, Winnipeg, COM's Canadian coordinator, models the shirt.

Gerhard Ens

◄ Of the 3,398 youth registered, 1,100 donated 7,500 hours of volunteer labor to 14 local agencies, principally Habitat for Humanity. Millard Fuller, one of the founders of Habitat, was a speaker for the "radical" youth convention.

Dale D. Gehman

► Dorothy Bowman helps interpret "Spirit Dance," a piece composed by Carol Ann Weaver, Waterloo, Ont., for this conference.

Ron Blaum

Gordon Houser

▲ Lois Wedel, Aberdeen, Idaho,; Brenda Thiessen Wiebe, Winnipeg, holding her own baby; and Lois Deckert, North Newton, Kan., present the work of Women in Mission.

Muriel T. Stackley

◄ James Mohr, pastor at First Mennonite Church, Wadsworth, Ohio, helps people exercise by "rocking Jonah's boat."

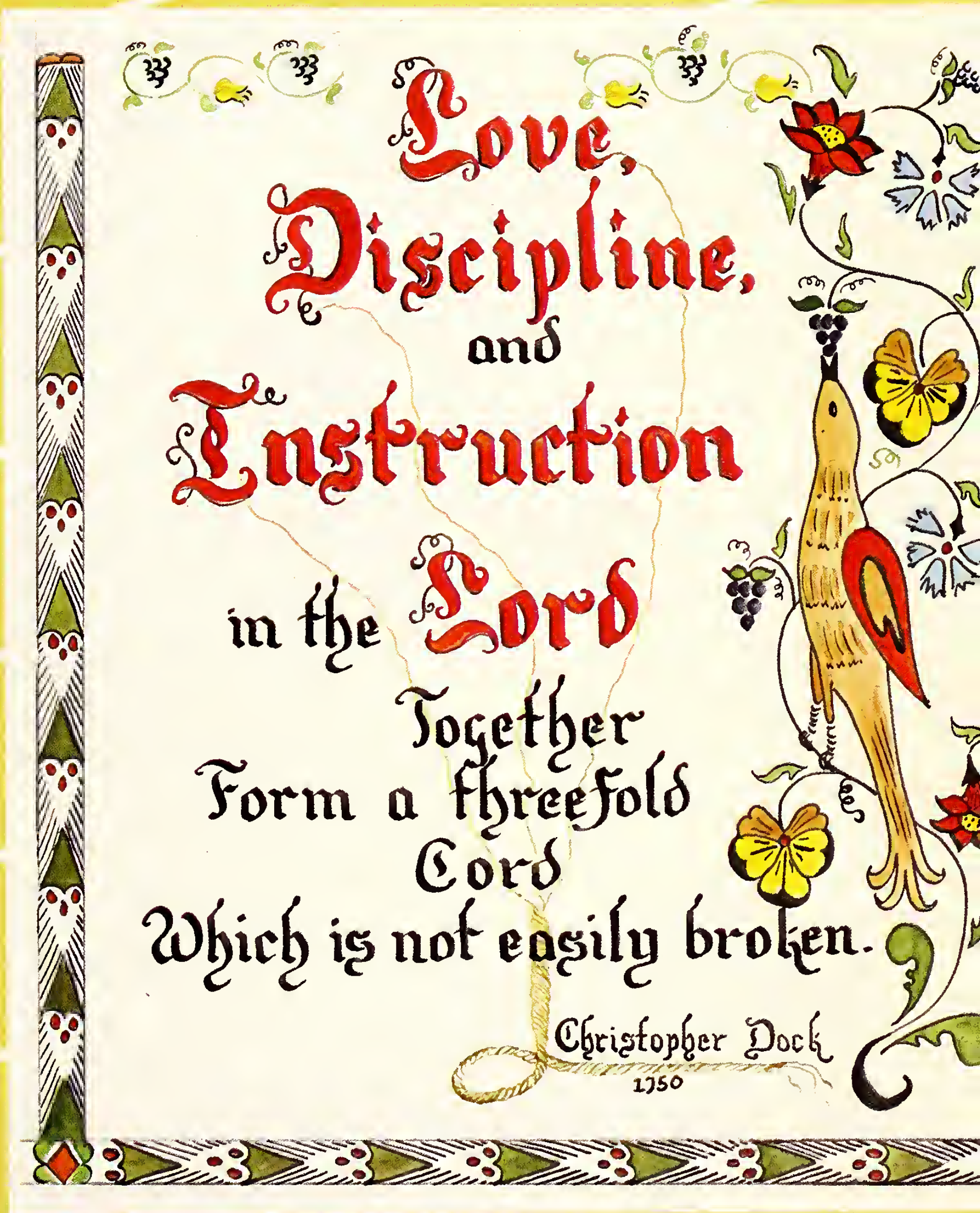
▼ Tuna Menonita, a musical group of Colombian young people, performed several times.

Ron Blaum

▲ Mennonite Church delegates traditionally caucus be geographical areas before they vote. Here all eyes are on Robert Baker, to the right of the sign. To illustrate a contrast in polity, the MCs had 280 delegates from 1,100 congregations; the General Conference Mennonite Church had over 1,000 delegates from 360 congregations.

David Hiebert

SPECIAL PEOPLE



Love,
Discipline,
and
Instruction
in the Lord
Together
Form a threefold
Cord
Which is not easily broken.

Christopher Dock
1750

YOU'RE SPECIAL

Resources for C

Christian Education Sunday

A Pullout Resource

- For some it's a chance to acknowledge those who give of themselves as teachers.
- It can also be a time for recognizing those who will move to a new grade.
- There is also opportunity to stress the crucial importance of congregational support in Christian education.
- Another element could include reflection on the foundational nature of Christian education for present and future life in the church.

Mostly, Christian Education Sunday is a chance to say, "You are appreciated, you are important." It can be another way of expressing the need for community, of affirming the need for supportive relationships within the body of Christ.

Below are some suggestions and examples of how that appreciation can be expressed to students, teachers, parents, and leaders. ***Pull out this section*** *and keep it in a prominent place for use all year-round. By honoring God's people, we honor the Creator of us all.*

- Every September it is a tradition in our church to start off the new church year with a celebration entitled "Homecoming." The first day of Sunday school begins on Homecoming Sunday and during the English service we have a short dedication litany and prayer for the Sunday school teachers. After church and Sunday school we celebrate by having a meal together.
- In the past there has been an evening set aside for a teacher appreciation banquet in honor of our Sunday school teachers and to say a big thank-you to them. Also, throughout the year, our Sunday school superintendent will send thank-you cards and encouraging notes to each teacher.
- All teachers who had taught during the year received a long-stem rose on Promotion Sunday. The sermon was also geared to Christian education. Sometimes teachers are mentioned in the "praise for" or "pray for" section of our bulletin.
- In summer there have been barbecues or dinners followed by an evening of fun with poems, readings, special memories for teachers and students, and gifts appropriate for some of the teachers.
- Every August a salad supper and orientation are given by the superintendents for junior Sunday school teachers. The focus is on some aspect of teaching, such as storytelling, memory work, bulletin boards, and resource materials.
- We give Bibles to first graders who are being promoted and certificates to the rest. Colorful bookmarks or stickers are given to everyone. We recognize our church year with a dedication/recognition of Sunday school teachers.
- We've had breakfast together at a local restaurant and then gone to the Mennonite Resource Center to see what is available to us as teachers.
- We had a carry-in meal with teachers from two neighboring Mennonite churches, joined in a mixer to get acquainted, and then listened to a talk by an 80-year-old teacher with 60 years of teaching background.
- We had the teachers share a moment or experience from their class. Silk flowers and an appreciation certificate (produced by Herald Press) were given to every teacher.
- We have Education Sunday in early September. The morning begins with a Teacher Appreciation breakfast. We have at times awarded gifts to special long-term teachers and youth sponsors. During the worship service Bibles are presented to first-grade pupils. Teachers are recognized in various ways by a special presentation, word of appreciation, and prayer.
- The Saturday morning prior to the new Sunday school year we have a teachers' workshop. This workshop is usually so invigorating that it seems like a celebration. The afternoon is used to prepare the room.
- On Sunday morning we recognized our teachers by bringing them to the front and having them stand at designated places. Then we had our toddlers through high school children come forward with a food offering and take their place with their respective teachers. The teachers distributed material for the fall quarter to their class.
- We shorten the Sunday school hour once a quarter and have a 20-minute "coffee hour." Last time we each wore a blue ribbon with something on it, e.g., "I'm a VIP—first grade teacher."
- Our recognition of teachers is usually on the second Sunday of September. Teachers are called to the front and pupils join them when named. A special time for the children is held in the worship service, and the offering project is presented in an interesting manner.
- We have had a banquet for teachers several years. One year we gave them a lovely booklet which Herald Press, Scottdale, Pa., printed. Another time a senior woman crocheted bookmarks for each teacher and pupil.
- Some other ways teachers are recognized for their work are: thank-you cards, dessert night with spouse and a speaker, and a thank-you note in the bulletin.
- Several churches have installation services where a number of elements may be

Amy's Story

I watched a little child's anticipation grow as she noticed her Sunday school teacher enter the restaurant where she, her sister, her mother, and I were having lunch. Amy is four. She was eating her cheese sandwich and an apple when her eyes lit up and her smile widened. She leaned close to her mother and she whispered, "I see my Sunday school teacher." Her mother smiled in acknowledgement and we continued our conversation. But I watched Amy follow every move her teacher made through the serving line. When the teacher was seated, Amy asked her mother for permission to go talk to her. She was assured that when her lunch was finished, she was free to go. It took only a moment for Amy to finish her sandwich, crawl under the table, and hop and skip toward the unsuspecting teacher. I held my breath as Amy approached her table. But I need not have worried. When the teacher noticed, she opened her arms and Amy ran for a warm hug and a private conversation. When she finally returned to our table, Amy said, "She said she missed me yesterday."

istian Education Sunday

n For Teachers

O my people, to my teaching;
your ears to the words of
mouth!
en my mouth in a parable;
utter dark sayings from of
d,
s that we have heard and known,
at our fathers have told us.
will not hide them from their
children,
but tell to the coming generation
ie glorious deeds of the Lord, and
his might,
and the wonders which he has wrought.

He established a testimony in Jacob,
and appointed a law in Israel,
which he commanded our fathers
to teach to their children;
that the next generation might know them,
the children yet unborn,
and arise and tell them to their children,
so that they should set their hope
in God,
and not forget the works of God,
but keep his commandments.
Psalm 78:1-7

included. There could be a charge given to the teachers and a response from them, as well as a charge to the congregation and a response. This type of service helps to emphasize the gift of teaching and affirms that the teachers are "set apart" to use those gifts, while reinforcing the need for mutual support.

- Have teachers share their vision for teaching or a Bible verse that sustains them. These facets, if known beforehand, could be woven into a prayer or litany.
- Have teachers from last year and teachers from this year come up front to stand in specific spots. Then ask students to stand with their last year's teacher. There may be new teachers who did not have a class last year and this might be an appropriate time to acknowledge them. Then have the students go to their teacher for the coming year. This move to a new spot symbolizes a change and a move for the students. Teachers who taught last year but are not teaching this year can be acknowledged for their contribution.
- Perhaps sharing time could consist of people remembering incidents from Sunday schools and favorite teachers.
- The service could be even more special if communion were given. The teachers could be made a special part of this in various ways—perhaps as servers. Some churches may wish to hold a special communion service for the teachers at another time. One church lets the children participate by giving them a grape and a cracker as a symbol of the communion they will receive when they are baptized. What a wonderful way to move from teacher appreciation to community building!
- Teachers could be asked to share in the planning of the worship service.

The Well of Aloneness*

I drink at the well of aloneness, where I meet the living Christ, the Wounded
Healer. He leads me to deep self-understanding. He embraces and heals me
in my unique pain—and my unique grace.
I have deep longings that other relationships cannot satisfy. And other
connections only make me desire to be at the well of aloneness more often.
Though I receive the Water of Life in other settings, there I can drink more
easily, without distraction. I can experience its coolness and refreshing
apart from the busyness of the community, the workplace, and even the
family. I can drink in silence and peace.
At the well of aloneness I can meet myself and God apart from the many
distractions of normal routine. I can experience divine-human communion
without the normal trappings of words that are acceptable to others. I can
bask in the divine attention unhurried.
The Water of this well is precious. It nourishes me as nothing else can. At
the well, I am most truly myself. While there, I seem to see most clearly.
The longer I am there, the more in touch I am with myself and with others.

*from *A Place Apart—Meditations for Those Who Teach* by John Rogers (Scottdale: Mennonite Publishing House, 1988). Used by permission.

- Our third graders receive their own Bibles at our annual Promotion Sunday service. They are usually excited about this, so I build on that enthusiasm and help them get acquainted with the books of the Bible. One of the methods I use in my midweek class is to give them two "word finds"—one is on the Old Testament books and the other is on the New Testament books. The books in the "word find" are always listed alongside the puzzle in correct order which also reinforces their location in the Bible. We use only one "word find" in one session. It usually takes them quite awhile to find all of the books and it creates the best learning atmosphere when they are allowed to talk out loud and work as a group.
- At an appreciation event, initiate "adopt-a-teacher." Students would adopt their teacher for a given period of time, promising to pray for them, writing cards of appreciation, even visiting or inviting their teacher over for a meal.
- Why not have a "get-acquainted snack" the first Sunday? Each teacher and her/his new class would have a snack, one class to a table. After a time of sharing and getting to know one another, or simply catching up on what happened during the summer, each class could work on a banner that would symbolize the lesson theme for the quarter. The banner could also symbolize a more general theme that has significance to the class.
- Make palm-size cards in which each student and/or parents of students would write a short prayer. These cards might be in the shape of flowers and the cards presented as a bouquet or corsage. It is easy to make the cards any shape and construct a mobile to hang in the classroom—a constant reminder of the prayer support each teacher will receive.
- Commemorative pins can be ordered to give to each teacher. Those who have served before might be given a pin denoting the number of years they have devoted to teaching.
- Perhaps the first Sunday lesson could be on covenant, then have teacher and students sign a covenant to each other. Any number of things could be covered in the covenant. If the covenants were written beforehand (or even after) using calligraphy and a nice design, it could then be posted in the classroom. This could also be done with parents of students to emphasize the importance of support at home.
- Teachers may want to adopt-a-student for a period of time, making sure each student receives a fair share of time. This may help us to get to know those "difficult" students.
- Perhaps each class could be decorated for a festive first-Sunday welcome. Flowers, balloons, and a special snack could be part of the fun.

Litanies and Readings for Christian Education Sunday

A Litany for Teachers*

Group: But what is the kingdom of God like? What parable shall we use to express it?

Reader 1: It is like this: A man takes a mustard seed, the smallest seed in the world, and plants it in the ground.

Reader 2: In time it sprouts and grows. It becomes the biggest of all plants. It puts out large branches and the birds make their nests in its shade.

Reader 1: The kingdom of God is like this: A man scatters seed in his field.

Reader 2: He sleeps at night, he is up and about during the day, and all the while the seeds are sprouting and growing.

Group: All the while, the seeds are sprouting and growing! Yet we do not know how it happens.

Reader 1: We participate in the mystery of growth and rebirth.

Reader 2: God can move through us, his vessels . . .

Reader 1: Through us, the sowers of his seed.

Reader 2: We pray. But the mystery of rebirth is in God's hands—an explosion between soil and seed.

Group: We wait—in joy and expectation. For some of the seed will sprout, grow and bear grain—some 30 grains, some 60, and some 100.

*from Called to Teach Youth by Mary Lou Cummings, a teacher training course prepared for The Foundation Series.

A Foundation Series Litany

We, the congregation, have been called to teach.
" 'Go therefore and make disciples of all nations . . . teaching them to observe all that I have commanded you.' "[1]
We, the congregation have been called to learn.
"Therefore be imitators of God, as beloved children."[2]
We have been called to teach and learn of the great acts of God:
Promise and fulfillment,
Captivity and deliverance,
Beginning with Adam and Eve,
With Noah,
With the children of Israel and their redemption from slavery;
Climaxing in Jesus Christ, the Son of God;
And giving birth to the church through his Spirit.
We, the congregation, have been called to teach and learn what God has done among us:
How God has saved us from oppression.
How God has used us to bring the good news of reconciliation to others and to alleviate suffering,
How God is continuing to call us to tell and live the story of salvation.
We, the congregation, thank God for laying the foundation in Jesus Christ.
We thank God for those who have built on that foundation in the past. We thank God for those who are building on that foundation in the present.
May our children continue building on that foundation now and in the future.

We, the congregation, will teach and learn. Through the Holy Spirit we will obey everything that Jesus Christ, the Lord of the church, has commanded us. Amen.

1. Matthew 28:19,20.
2. Ephesians 5:1.

At the heart of our Christian faith is a story. And at the heart of Christian education must be this same story. When we evaluate our corporate lives as a community of faith, this story must judge us. Our ritual life, the experiences we have in community, and the acts we perform in the world, must be informed by this story. Unless the story is known, understood, owned, and lived, we and our children will not have Christian faith. The struggle to know, understand, interpret, live, and do God's word must be at the center of our education mission.

From *Will Our Children Have Faith?*, by John Westerhoff III.

Sown the seed*

One: A sower goes out to sow!
Classes to teach.
Words to write and books to print.
Stories to tell by campfires burning late.
All: The seed is being sown!

One: Sights will be lifted
and life will flow into the Christian witness.
All: The seed is the Word of God!

One: Teachers to train and inspire.
Bible texts to study in context.
Congregations equipped to care for their own
and care for their neighbors.
All: The seed is being sown!

One: Disciples will witness in word and deed
to the saving power of Jesus Christ.
All: God will give the growth!

One: After twelve decades and a half,
we look around and see:
the church has grown.
All: The seed is being sown!

One: In home and church and marketplac
All: we will scatter the seed
in fields unsown.

*Litany by Maynard Shelly.

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General
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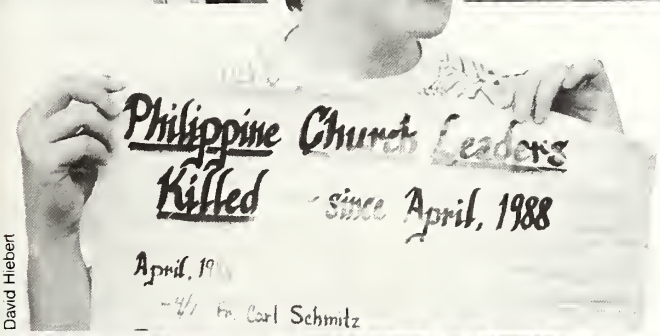
Newton, Kansas 67114-0347
(316) 283-5100

▼ "Im looking for 50,000 Mennonites who are willing to be brothers and sisters of mercy. Are you with me tonight?" asks Hubert Brown, executive secretary of the Commission on Home Ministries. Many in the packed basketball arena, especially the young people, clapped and cheered in response.

Ron Blaum

Ron Blaum

▲ A handbell choir enhanced the worship on Saturday evening. (The director, not pictured, was Dan Steiner.)



David Hiebert

◄ Dorothy Friesen, Chicago, led one of the many workshops from which conference-goers could choose.

▼ This busload of young people came from Saskatchewan, traveling from Sunday afternoon, July 20, to Tuesday noon, Aug. 1, to become some of the youth registered for Normal '89. Teenagers Stephanie Stenson, Washington, Ill., and Marcia Rempel, Newton, Kan., met again at Normal after first meeting six years ago at Bethlehem '83 and again at Saskatoon '86.

Angela Rempel

Painters, potters, poets and preachers were represented Aug. 5 by about 160 artists who attended the inaugural meeting of the Association of Mennonites in the Arts at Normal, Ill. Rod Sawatsky, president of Conrad Grebel College, Waterloo, Ont., challenged the artists to be a "prophetic voice" in the Mennonite church. Goals of the organization include encouragement and fellowship for and recognition and development of artists, communication of artists' concerns, acceptance and performance of the arts and integration of the arts in the life of the Mennonite community.

David Weaver, a business instructor at Central Christian High School, Kidron, Ohio, spent June and July working for the Palestine Human Rights and Information Center in East Jerusalem, using his computer and management skills. Christian Peacemaker Teams and staff in East Jerusalem arranged the assignment. PHRIC director Don Wagoner says, "David was an eyewitness to Israeli brutality that has dropped out of media coverage....His spiritual commitment to justice and his spiritual center gave him a basis to process the suffering and give him a vision for a just peace for Palestinian Arabs and Israeli Jews."

NEWS

In solidarity with 'Proclaim Christ Until He Comes'

Mennonites caucus at Lausanne II

Manila, the Philippines (Meetinghouse)—About 45 Mennonite participants from 15 countries attended the Lausanne II Congress on World Evangelization here July 11-20. (Over 4,000 people from 191 countries came for the event.) Mennonites have been active in the movement since 1974, when the widely-accepted Lausanne covenant was signed, expressing the goals of Christians who are commited to world evangelization.

Mennonite voices have been prominent in publications and training events, in pioneering outreach and in the relationship of evangelism and social concerns. Their challenge to the 850,000 Mennonites worldwide is to participate anew in world evangelization.

Donald R. Jacobs, Landisville, Pa., led the "in house" session of Mennonite participants. Reports included these: (1) Vienna, Austria, has a new Mennonite church; (2) Mennonites as a whole are becoming poorer per capita because of the increase in membership in developing countries; (3) Mennonite churches in Zambia work in an atmosphere of freedom despite economic problems; (4) African Mennonites desire an Anabaptist-oriented higher-level training institution on their continent; (5) Latin American Mennonites are helping their young people find alternate service rather than going into the army; (6) two Mennonite conferences of 50,000 members each in Indonesia have adopted "Jakarta Vision," an evangelism goal of planting 50 new congregations in Jakarta by l995 (where there are now l8).

Some participants in this Mennonite caucus cannot be identified, from places where because of opposition the church has gone underground. "It's a blessing in disguise," said a leader from one such country. "The church has grown three to four times larger because it is forced to evangelize person-to-person."

Mennonites expressed their solidarity with the Lausanne movement and signed the Manila Manifesto, which takes up the two conference themes: "Proclaim Christ Until He Comes" and "Call the Whole Church to Take the Whole Gospel to the Whole World."

The document emerging from Mennonite participation in the congress is entitled "A Call from Manila for Renewed Mennonite Participation in World Evangelization." It is being distributed to Mennonite mission agencies and conferences worldwide. To receive a copy contact Mennonite Leadership Foundation, Box 85, Landisville, PA l7538.
Charlotte and Bill Dyck, Fraserview Mennonite Brethren Church, Richmond, B.C.

Dutch work for a peace tax fund

The Hague, the Netherlands (MWC)--A proposed law has been introduced in Parliament here that allows Dutch conscientious objectors to direct the military portion of their taxes to peaceful purposes. An interchurch panel drew up the legislation. The panel included retired Mennonite professor H.B. Kossen. The proposed peace fund would be used for (1) research into causes of international conflicts, (2) support for non-violent conflict resolution, (3) research into poverty, (4) assistance for poor people worldwide. The fund would be governed by the ministry of defense. The Netherlands has recognized conscientious objection since 1923. Work to extend this right to the area of taxes began in l986.

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General Conference Mennonite Church

"ACT is back," says Ken Hawkley, new secretary of adult and young adult education for the General Conference. The Aid to Christian Teaching, or ACT weekend, is an intensive three-day training session for Sunday school educators and leaders. The next ACT weekend will be May 3-6, 1990, in Clearbrook, B.C. For more information contact Ken Hawkley, Commission on Education, Box 347, Newton, KS 67114, (316) 283-5100.

Prairie View Psychiatric Hospital, Newton, Kan., will hold a weeklong celebration and dedication of its new facilities Sept. 22-27. The renovation project included construction of a new 60-bed hospital and remodeling of the 35-year-old hospital as corporate offices. Former U.S. Secretary of Health, Education and Welfare Joseph Califano will speak on "America's Health-Care Dilemma: Who Lives? Who Dies? Who Pays?" A symposium on religion and mental health will be held on Sept. 22. Former First Lady Rosalyn Carter will make a brief visit on Sept. 27.

American evangelist Billy Graham, at the close of the 12 originally scheduled Mission 89 meetings in London, England, said that the attendance and response to the crusade indicates that there is a great spiritual hunger in Britain. "There needs to be a genuine spiritual renewal in the churches," he said.

NEWS

Churches experiment with discipling plan

Pittsburgh--Continuing concern for education in Mennonite congregations has prompted 10 churches to experiment with an integrated approach to congregational education.

Norma Johnson of the Commission on Education (GC), Newton, Kan., and Marlene Kropf of the Mennonite Board of Congregational Ministries (MC), Elkhart, Ind., provide joint leadership for the development and testing of this educational approach: "Congregational Discipling: A Vision for an Integrated Approach to Education." It integrate three dimensions of congregational life that are frequently viewed as separate—worship, community and mission.

The Mennonite Church of Normal, Ill., and Foothills Mennonite Church, Calgary, have recorded their experiences with video images, or produced color slides during the time their communities were proceeding with their educational experiment.

Lindale Mennonite Church, Harrisonburg, Va., has created new banners to use in their worship. Plains Mennonite Church, Hatfield, Pa., reports using stones to build an altar for a personal dedication service.

Other churches participating in the experiment are Tabor Mennonite Church, Newton, Kan.; Filer (Idaho) Mennonite Church; Danforth Morningside Mennonite Church, Toronto; Freeport (Ill.) Mennonite Church; Family Mennonite Church, Los Angeles; and Hope Mennonite Church, Wichita, Kan.

John Rogers, former editor of *Builder* magazine, says of the experiment, "We are embedded in Christian community, which gives us security, identity and is part of the formation of our imaginations (how we view the world)."

Nancy Ryan Nussbaum, Goshen, Ind., recommends great care in introducing changes in congregational life.

Ivy Ferguson (left), Friendship Mennonite Church, Los Angeles, and Norma Johnson, Newton, Kan., discuss church education models.

David Hiebert

From Advent to Easter, the Mennnonite Church of Normal, Ill., tried new ways of worshiping and learning together. "Our people learned more," says Evelyn Bertsche, associate pastor, "but it required an enormous amount of work. Planning committees met weekly and worked almost to the point of burnout." They would require prepared resources to continue with this integrated church life.

At a meeting of the 10 congregations' representatives, co-leaders Norma Johnson and Marlene Kropf led in a concluding worship, using bread as a theme. Based on the words "kneading our stories into bread to feed one another," the ingredients for bread were mixed in a symbolic ritual.

As the people concluded the worship, packets of yeast were distributed to symbolize the intended role of these 10 churches: to become the leaven that renews the interaction of worship, community and mission in Mennonite congregational life.

Future training events (like the one scheduled for this October) will help congregations become better equipped to educate. A study conference will help in the tooling for congregational discipling.

A steering committee is made up of representatives from the Associated Mennonite Biblical Seminaries, Commission on Education, Eastern Mennonite Seminary, Mennonite Board of Congregational Ministries (MC) and the Mennonite Publishing House.
David Hiebert

Miller named CHM evangelism secretary

Newton, Kan. (GCMC)—Marilyn Miller, Boulder, Colo., has been appointed secretary for evangelism and church development by the Commission on Home Ministries beginning January 1990. She is pastor at Boulder (Colo.) Mennonite Church.

"It is my prayer that God will use the evangelism and church development office to awaken us to the needs of people, to give us skills in sharing what we have and to help us see how much we need disenfranchised people in our churches," she said.

Miller has a Master of Divinity degree from Iliff School of Theology, Denver, and a Doctor of Ministry degree from San Francisco Theological Seminary, San Anselmo, Calif.

Miller, who succeeds Don Yoder, Phoenix, will work from her home in Boulder, Colo., where she resides with her husband, Maurice. She can be contacted through CHM, Box 347, Newton, KS 67114.

In an effort to reduce pollution from agriculture, the CBF News urges that cows be kept out of streams, "a simple overlooked solution to the nutrient problem. Currently the Pennsylvania Clean Streams Law exempts farmers from requirements to control this source of pollution. Yet a full-sized dairy cow produces 110 pounds of waste a day."

Since the March election of the right-wing National Republic Alliance (ARENA) candidate, Alfredo Cristiani, to El Salvador's presidency, relations between the government and the church have sunk to the lowest point since the 1980 assassination of Catholic Archbishop Oscar Arnulfo Romero. Church leaders in El Salvador who speak up for human rights are targeted by death squads, according to two Central American Protestant leaders, Medardo Gomez, head of the Lutheran Church in El Salvador, and Mortimer Arias, president of Latin American Biblical Seminary in Costa Rica. Gomez has asked that U.S. aid to El Salvador--over $1 million a day--"be conditioned upon respect for human rights."

Thousands of people returned to their homes in July after forest fires burned across Manitoba, Saskatchewan and northern Ontario. About 23,000 people were forced from their homes by advancing fires that burned more than 4 million acres of timber in the three provinces. Particularly affected are 3,600 evacuees from the northern Cree Indian community of Cross Lake, who were out of their homes for a week. They cannot hunt or fish for some time because the woods were burned and the lakes are full of ash from the fires.

RECORD

deaths

Lester Hostetler, 97, died July 23 at Greencroft Nursing Center, Goshen, Ind. He was a minister, hymnal editor, orchard grower and piano technician. He served churches in Sugar Creek and Walnut Creek, Ohio; Upland, Calif.; Freeman, S.D; and North Newton, Kan. He is survived by daughters Alice (Loewen) Kreider, Goshen, Ind., and Dorothy Dyck, Media, Pa., and son Hugh. S. Hostetler, Three Rivers, Mich.

Fred A. Johnson, 87, died July 18, in Oraibi, Ariz. He worked with the Moencopi Mennonite Mission until 1946, when he started the Hopi Independent Church at Kykotsmovi. He is survived by one son, Caleb H. Johnson, who is currently pastor at the Hopi Independent Church at Kykotsmovi, two daughters, Alice Robinson and Vina Howard, and 18 grandchildren.

William L. Mellon Jr., 79, died Aug. 3, in Haiti. He was a medical missionary and founder (in 1954) of Hospital Albert Schweitzer in Deschappelles, Haiti, 90 miles northwest of Port-au-Prince, where Mennonite Central Committee has placed 102 workers since 1958. Two MCC nurses currently work there.

workers

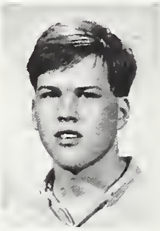
Epp

Falla

Moyer

Nickel

Schlabach


Shank

Finger

Hershberger

Jim Stutzman Amstutz was ordained at First Church, Bluffton, Ohio, on July 30

Rosie Epp, Princeton, N.J., is beginning a one-year assignment as interim pastor at Germantown Church, Philadelphia.

Tim Epp was installed as pastor at First Church, Berne, Ind., on Aug. 13.

Amanda Falla has begun work as chaplain in one of the Chicago hospitals. She was licensed to the ministry at Comunidad de Fe (Community of Faith) Church, Chicago, where she shares pastoral work with her husband, Gamaliel.

Thomas N. Finger, member of First Church, Oak Park, Ill., and writer for *The Mennonite* (June 14 and 28, 1988), will be visiting professor of theology at Eastern Mennonite Seminary, Harrisonburg, Va.

Werner Froese has been appointed executive director of MCC Saskatchewan, effective January 1990.

Miriam Hershberger, West Philadelphia Church, is beginning a two-year MCC assignment in Hanoi, Vietnam, where she will teach English at the Hanoi Foreign Language College. She previously served with MCC in Thailand and Lancaster, Pa. Her parents are Gladys and James Hershberger of Orrville, Ohio.

Janet Janzen, Rosthern Fellowship, has been appointed SELFHELP Crafts coordinator for MCC Saskatchewan beginning in mid-September.

Robert Miller, Hope Church, Winnipeg, is director of the new program of MCC Manitoba for employment concerns for disabled, ex-offenders, Native people, refugees and women.

Julie Moyer, First Church, Kitchener, Ont., is beginning a one-year SALT assignment with MCC in Santa Cruz, Bolivia, where she will work on library projects. Her mother is Eleanor Moyer of Kitchener.

Cheri Nickel, Sargent Avenue Church, Winnipeg, is beginning a one-year SALT assignment with MCC in Nakashibetsu-cho, Japan, where she will teach English and kindergarten classes with the Japanese Mennonite churches on Hokkaido. Her parents are Alfred and Erna Nickel of Winnipeg.

Lelia Schlabach is the new president of the board of directors of Friendship Retirement Corporation, which provides leadership for Glencroft Retirement Communities in Phoenix and Glendale, Ariz.

Randy Shank, Akron (Pa.) Church, is beginning a one-year SALT assignment with MCC in Taipei, Taiwan, where he will work with computers at a building supply trading company. His parents are Ethel and Gerald Shank of Ephrata, Pa.

Galen R. Snell began July 1 as director of fund raising at Glencroft Retirement Communities. He has served as pastor at Glendale Church of the Brethren, president of McPherson (Kan.) College and professor of psychology at Scottsdale Community College.

—compiled by Angela Rempel

The only formally scheduled prayer time at Normal '89 was that held each noon hour during the week of the conference and sponsored by the Brethren/Mennonite Council for Lesbian and Gay Concerns. "Most of the reaction I've sensed this week," said Dan Flickinger, San Francisco, "is one of fear. There's not anything to fear from the Mennonites I know who are gays and lesbians, especially those who take the trouble to come to conference." Among the 104 seminars offered at the conference were three on homosexuality: "Dialogue About Homosexual Orientation," "Ministering to the Homosexual Person and Family Members: Possible Healing and Recovery" and "MC-GC Listening Committee for Homosexual Concerns."

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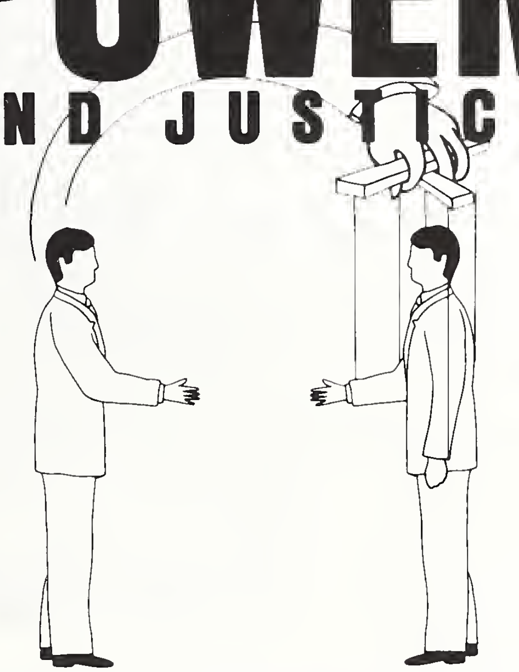

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Coaldale Mennonite Church requires a dynamic, enthusiastic person to serve as **youth pastor**. Responsibilities would include coordination of youth activities, visitations and counseling of youth, organization of boys' and girls' clubs, and assistance with music and pulpit ministry. Church membership: 320. Located in the town of Coaldale (population 5,000), 12 km east of the city of Lethbridge in southwestern Alberta.

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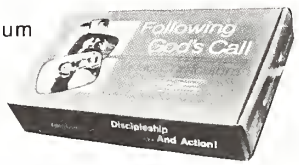

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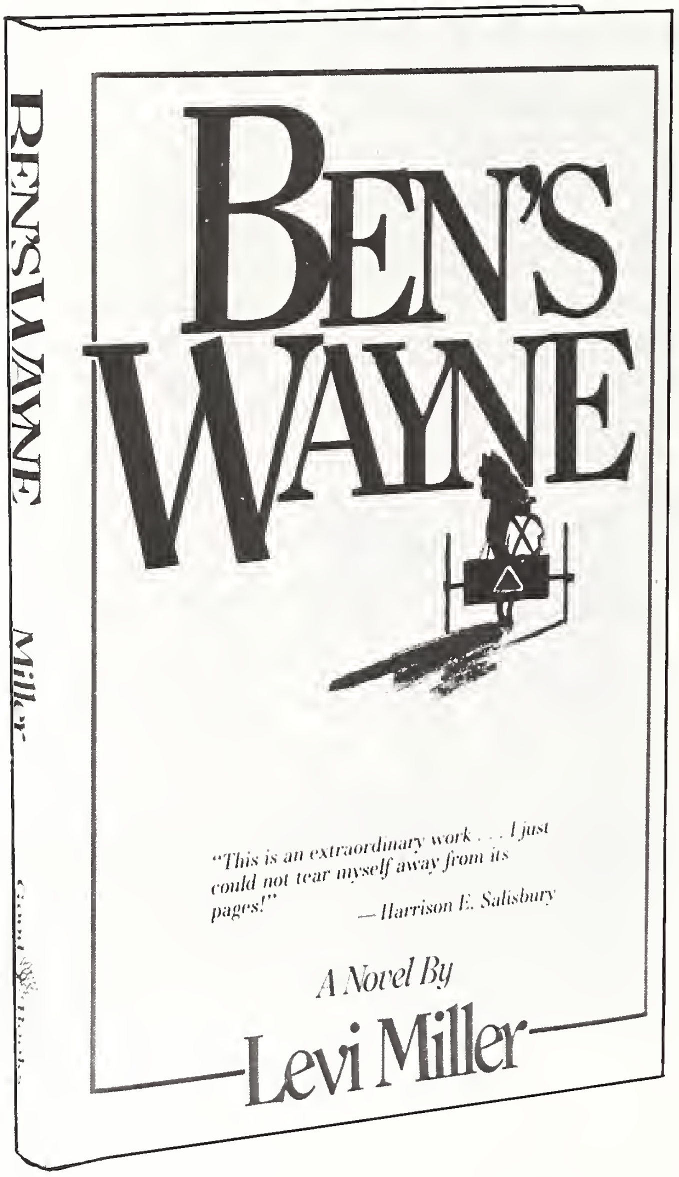
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Levi Miller was born into an Amish family in 1944 in Holmes County, Ohio, the largest community of Old Order Amish in the world.

He studied American literature at Malone College (B.A.) and Bowling Green State University (M.A.). Currently he is program director at Laurelville Mennonite Church Center in western Pennsylvania. Levi lives in Scottdale with his wife, Gloria, and their three children.

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LETTERS

Thanks, even if...

I have been reading *The Mennonite* for many years and find it inspiring, informative and even irritating at times when views expressed get too narrow. Nevertheless it is thought provoking. Thank you.

Would I still be able to get a copy of the index for 1987 and 1988? *Irene Ewert Wiebe, 813 Ave. U., N., Saskatoon, SK S7L 3C8*

Editors note: Indexes are available for the asking.

Firearms with integrity

The issue of firearms and the Christian faith (July 25) is relevant for me, since I am both a Mennonite and an owner of several different firearms. I enjoy their use as functional and recreational tools, as a gardener or a woodcutter enjoys hoes and axes. To simply and unequivocally prohibit the use of firearms is as unacceptable to me as are the arguments put forth by the NRA for their unregulated sales and use.

No one would deny that firearms are instruments of death. Death is part of the natural order. For me target shooting and hunting are legitimate uses of firearms. Therefore, I feel justified in their ownership.

I sense some revulsion among urban Mennonites for hunting. I enjoy eating what God has provided, whether from the prairies of Kansas or the supermarket. I derive comfort from the uses of the skin the animal once wore; shoes, belts, the handbag my wife carries, the wallet in my jeans pocket, the sweatband inside my hat. Nothing goes to waste. Even the brains are used to cure the hide.

So when I go to the outdoors with my gun, I am glad to be there at that moment and at that time. I am thankful that the animal has given up its life for me, even as the wheat has given up its life for me so that I may have bread.

Moreover, leather is a renewable resource. Plastic, the other alternative, I am uncomfortable with. Oil is not a renewable resource; its production, distribution and sales serve (like military weapons) to make only a few people wealthy at the expense of the rest of us. Its use is responsible for the pollution of our planet.

I advocate the responsible use of firearms. It can be done with honesty and integrity. *Jim Krause, 1619 W. 22nd Terrace, Lawrence, KS 66046*

Limits to tolerance

Most of us find it easier to tolerate those who live dramatically different lives from us than those whose lives differ only slightly. In "Mennonites on the Move" (July 11) the author writes that young Mennonites are moving to the suburbs with a "mindlessness" that "scares" him. The values of these communities, he claims, "are self-indulging in style, prestigious in character and relentless in their reinforcement." Unless we stop this migration, the author tells us, "we will see an entire generation accommodating to the values of the secular culture," adopting "upscale values" with their "idolatrous values revolution."

These are fighting words: confident of how right one's own values are and how wrong are those of our friends in the suburbs. To see just how offensive such words can be, suppose that I, living in urban Los Angeles, had used them to describe small-town life in the North American Midwest — that the people in North Newton or Akron were idolatrous, self-indulgent, and pretentiously status-seeking. Most readers would quickly dismiss me (I hope) as a snob. To see how culturally insensitive such words can be, suppose a missionary couple had used them to describe the African village where they had worked. The Commission on Overseas Mission would (again, I hope) hesitate to send them back. In these days of cultural understanding, we have learned not to criticize too roundly people who live lives that differ radically from our own. We have learned, in short, that people can legitimately organize their societies in a variety of ways. The tie between the gospel and our hometown values (Fords are OK but not BMWs, mowing one's lawn once a week is often enough, leaving garage doors open is fine) are not quite as clear as we would have liked.

"Mennonites on the Move" suggests some of the limits to this tolerance. We can apparently accept that people might live wildly different lives in African villages but not that they might live modestly different lives in North American suburbs. Yet the greed, social affectations and pretentiousness of which the article complains pervade small Midwestern communities and African villages as completely as they do the suburbs. This should not surprise us. We call it original sin.

When we rail against suburban bourgeois values, we may think we are being prophetic. But taking those easy potshots against rich suburbanites with BMWs — this is not prophecy; being impatient with people who live their lives in ways we do not quite understand — this is not the gospel. Our redemptive message requires that we maintain a sense of the limits to our own understanding of what is right — a sense of moral modesty. We have learned this tolerance toward our friends in African villages. Now we must learn it toward our friends in the suburbs. *J. Mark Ramseyer, 827 Levering Ave. #202, Los Angeles, CA 90024*

Culture for service

Amen to Tom Sine's perceptive article on the migration of Mennonite young adults to the suburbs (July 11). This trend indicates how conformed to the world many of our young adults are.

Sine was on target when he told that mother that she hadn't just bought a lovely suburban home but also a set of secular values more influential upon her children than her own Christian values. He is right that if this unexamined migration is not challenged, Mennonites will be further conformed to upscale societal values rather than Jesus' servanthood values.

I urge young Mennonites to join those of us who are living in and enjoying our large and midsize cities. Do you want what is best for you and your kids? Then live in the city and join our significant but often struggling congregations.

Live in our cities, more simply, less expensively, enjoying greater cultural and ethnic diversity. Make relationships and human need as important as lovely houses or getting ahead.

The motto of my alma mater, Goshen College, is "culture for service." I'd be embarrassed if the Mennonite reality becomes "culture for self-satisfaction." *Mark H. Winslow, pastor, First Mennonite Church, 1213 Chew St., Allentown, PA 18102*

The self-righteous log

I found portions of Tom Sine's "Mennonites on the Move" and "Calling Anabaptists Back to Their Roots" (July 11) stimulating and challenging, but the overall impact was not helpful. I question Sine's method of peacemaking and bridge-building. Sine describes evangelical eschatology as "waiting for soul rescue while working for fat city."

First, this is a gross misrepresentation of Evangelicals. In the spring of 1988 I graduated from a non-Mennonite evangelical seminary. This statement would not represent any of the professors nor the majority of the students. Sine labels the Evangelicals and generalizes about them; when we do that to a race of people we call it bigotry, prejudice and racism. He is apparently reacting against some right-wing Christian sects.

Second, this is an incredibly divisive statement. Sine sets the Evangelical as the enemy of the Anabaptist way. His comment belittles and ridicules Evangelicals. We will not achieve our goal of "seeking Christian unity" by using ridicule and sarcasm. We must find more creative ways to remain distinct and yet be a healing agent in the wider Christian family.

Third, this statement promotes self-righteous attitutudes. It calls us to look upon Evangelicals as foolish and erring worldlings. Can I make peace and build bridges with my colleagues and neighbors while I am looking down on them? The self-righteous log in my eye will hinder me from aiding my neighbor in speck removal.

Finally, Sine sees ethics and lifestyles as our hope. It was not merely a code of ethics or a lifestyle that energized the first Christians. Paul warns that when religion becomes solely or primarily a code of ethics or a lifestyle it leads to legalism, bondage, spiritual death, slavery. Rather, for the early Christians it was a dynamic relationship with the risen Lord as they were filled and led by the Holy Spirit that energized them and drove them to radical discipleship. May it be the same for us. *Dave Waldowski, pastor, Good Shepherd Mennonite Church, 1801 W. 41st St., Sioux Falls, SD 57105*

The job of church papers

The Mennonite World Conference coming up soon is an opportunity for our church papers to give...some insightful coverage to a distressing aspect of our Anabaptism. I would like to see candid, honest appraisals of where and how we are moving in divergent directions. I recommend that you allow the constituency to ponder, debate and pray about the contradictions among us. MWC is just a sham, a huge potluck party, if we come together and remain content to "celebrate our differences," to "praise God for the diversity in our brotherhood."

When you begin to prepare your readers for this event, please resist the temptation to only rave about Mennonite unity. There's a great burden for our church papers to point out our errors and our inconsistencies as well, in a prophetic way. Some of your readers don't appreciate this, but do keep up your brave efforts. *Karl Dick, 724 Rockway Drive, Kitchener, ON N2G 3B4*

Receive, not build

The July 11 issue had on the front page the words "Called to build the kingdom." That phrase was one heard quite frequently 30 years ago. However, recent studies of Jesus' teaching have given us a different perspective. Stephen Neil in his book *Jesus Through Many Eyes* (1976) writes, "In New Testament teaching the coming of the kingdom is always dependent on a divine initiative, never on human achievement or on ordered progress. Men may enter the kingdom; they may proclaim it; they may inherit it. But they can neither earn it nor bring it into being."

In all our efforts we pray, "Your kingdom come, your will be done," but we should never presumptuously believe that we are bringing in the kingdom. *David Habegger, pastor, First Mennonite Church of Champaign Urbana, 912 W. Springfield Ave., Urbana, IL 61801*

Be informed

There is no substitute for an informed constituency, and to my mind *The Mennonite* is filling a real need.

The issue of integration is one of the most crucial issues the "GCs" and the "OMs" have to face. The time to discuss, debate and become acquainted with each other is now, before we make decisions in haste that we will later acknowledge to have been mistaken.

I feel that we need a much longer "engagement," maybe even some form of "trial marriage."

Having said that, let me hasten to add that we should continue and further encourage the areas where we are already cooperating and working together toward the same goals. *Lawrence Zuercher, 654 N. Grant St., Wooster, OH 44691-2823*

REVIEWS

Films

An imperfect world

Parenthood, *written by Lowell Ganz and Babaloo Mandel, produced by Brian Grazer, directed by Ron Howard*

Reviewed by Gordon Houser, assistant editor

In these days of middle-class parents' quest for the best for their children, parenting is a major concern. Parenthood is less a biological phenomenon than a science.

However, as most parents soon learn, you do not raise children in a laboratory but in an imperfect world. And children are not controlled like machines. And parents are themselves children who are coming to terms with their own parents.

The makers of *Parenthood* realize these things. And the film depicts an array of family relationships, encompassing four families and four generations.

Steve Martin, married to Mary Steenburgen, is the overanxious father of three, determined not to make the mistakes his distant, alcoholic father (Jason Robards) made with him. His older sister (Diane Wiest), abandoned by her husband, has no control over her rebellious daughter (Martha Plimpton) and sulking son (Leaf Phoenix). Martin and Wiest's younger sister (Harley Kozak) and her husband (Rick Moranis) are determined to raise a Superbaby daughter, who at 3 reads Kafka and knows the square root of 8,649. The youngest sibling (Tom Hulse), a compulsive gambler in trouble with his creditors, shows up with his half-black son. Add to this mixture Grandma (Helen Shaw) and Plimpton's new teen husband (Keanu Reeves).

The film moves through a myriad of short scenes that deal fairly with all the characters. Each is crisply written, with many humorous elements. Yet underlying the comedy is a sadness and a wisdom that recognizes our inability to control events (or children). Beneath the laughter are tears.

While the writing stands out, the acting is consistently good. And the film takes chances, like showing Martin's daydreams or using the sound of a roller coaster to depict his thoughts and feelings. Although the ending is a bit tidy, not everything is happily resolved.

Parenthood addresses middle-class families; these people are not concerned about finding shelter or their next meal. The problems they face are not universal, yet Mennonites, who are mostly middle class, will resonate with the basic dilemma of these characters: being whole families in a broken world. It's worth seeing.

Franciscan calls for 'spirituality of subtraction'

All-day seminar attracts more than 400

Gordon Houser

Spirituality is the realm of the Spirit that connects all things—mind, emotions and body, past and future, inward and outward reality, said Richard Rohr at an all-day seminar on Aug. 5.

Rohr, a Franciscan priest who directs the Center for Action and Contemplation in Albuquerque, N.M., spoke on "Biblical Perspectives on Spirituality in Individual, Family and Congregational Life." Marlene Kropf, who with Marcia Yoder-Schrock chaired the event, said that 400-500 people attended the seminar, held during Normal '89 in Normal, Ill.

Although he made three hour-long presentations on the topic, Rohr said that an excessive emphasis on words can be detrimental to spiritual growth. Our culture, he said, especially our German ethnic culture, which he shares, is oriented toward the left brain, toward rationality, analysis. Left-brained people are preoccupied with control, while right-brained people are more concerned with connections.

Letting go: Given who we are, much of our spiritual growth depends on our letting go, what he calls "a spirituality of subtraction." "The beginning of approaching God is knowing that we cannot know," he said. Religion is the easiest place to avoid spirituality because we think we know God. We become arrogant and self-righteous. "When you have a self-image to protect or preserve," he said, "you cannot surrender."

This letting go, however, is the work of God. "Spirituality is not what you do but how you react to what is done to you," to your failures and suffering. When he offers spiritual direction to someone, Rohr said, the first questions he asks are, How attached are you? Are you free to hear the next word of the Lord?

Family was so idealized in Jesus' day, Rohr said in the second session, that he often called people to break out of it. Our image of God is usually that of our parents. "If you had punitive parents," he said, "you'll feel comfortable with a punitive God."

Rohr

He went on to discuss the use of Mary in Catholic spirituality, which he often has to defend to Protestants, he said. "Fascination with Mary occurs most in cultures where people have been wounded by the masculine and where they have experienced unconditional love from their mothers."

Mary represents not only our feminine side but our intuitive (right-brain) side as well, Rohr said. The idealization of the head, of left-brained rationalism, has become an integral part of Western religion, especially Protestantism, in which members think problems can be solved by words, by discussion. Some balance has been gained in the Catholic church with the emphasis on the eucharist and on Mary.

True self: "We live in the most addicted society in the world," he said. A part of that addiction is the ego's need to be right, to be in control. Social activists, with whom Rohr works closely, suffer from this as much as anyone. "They have the right conclusions but the wrong process," he said.

We've defined prayer as thinking, but true spirituality is action and contemplation, deep prayer and justice love, he said. We often use religion to feel good, which means we love that feeling, not God. In order to let God name us, we must detach ourselves from our other names, whether wife, husband or parent. "The true self is the face we had before we were born."

Nothing takes more courage, he went on, than letting ourselves be stripped of our false selves. It's "the most radical, political act you can do" because no longer will you let America or anyone else name you.

Spirituality is a threat to individual, family and community boundaries, Rohr said in regard to his third topic, "Community Spirituality." Those hearing the word of God are a threat to those hearing the word of institutions.

Communities, like individuals, exhibit narcissism and tend to exclude those who don't fit. But the gospel is being read with new assumptions by other cultures, and these boundaries change. For example, in African and other cultures dance is sacred, while our culture says it is sexual.

Our wealth and power, he said, inhibit our spirituality. "Those at the top of the system have the greatest difficulty being spiritually free or hearing the gospel."

Three temptations: Throughout this process of spiritual growth (and it's always a process, he said) we must pass through temptations, the primary one being to doubt who we are. Parallel to what Jesus faced in the wilderness, we are tempted (1) to be successful or relevant, (2) to be right and (3) to be in control.

Spirituality is not what you do but how you react to what is done to you.

We don't need to be right, he said, but to be in love. And the key to the surrender of our ego, whether as individuals, families or communities, is a willingness to let go, to be free.

Gordon Houser, a left-brained Germanic male, humbly serves as assistant editor of The Mennonite.

bible

Does it have to be black?

Milton J. Harder

Whenever I discipline myself to a program of extensive Bible reading for a period of time, I am spiritually energized. Will this also happen to our congregation if we all read the Bible extensively? Can Bible reading be a method of church renewal?

When I was pastor at Faith Mennonite Church, Geneva, Neb., I shared this idea with the spiritual life board of the congregation. The idea sparked immediate interest. During the following month we developed this plan:

1. We will encourage every member to read through the Bible in the coming year. With proper motivation and a little discipline it is an attainable goal for everyone who can read.
2. We will encourage everyone to read the same version, a fresh modern version. We decided on Today's English Version, popularly called the *Good News Bible*, put out by the American Bible Society. It is a good translation, it reads easily, the text is illustrated with attractive line drawings and it is inexpensive. We decided to get the gold-colored hardback edition. "Why does the Bible always have to be black?" someone asked.
3. We will encourage everyone to follow the same reading schedule so that we can share our insights and discoveries during "sharing time" on Sunday mornings.
4. I was to introduce the Bible reading program to the congregation, work out the reading schedule and maintain interest and help understanding by relating my Sunday morning sermons to the Bible readings of the week.

The church council endorsed the plan at its October meeting. In faith, 50 Bibles were ordered immediately. We decided to foster congregational ownership of the program by asking each member to pay for his or her Bible, but no one would be denied a Bible for lack of money. A deacon generously offered to pay for the Bible order with the understanding that the money received for the sale of the Bibles would go into the church treasury.

Promotion of the congregational Bible reading program began immediately. Statements such as these were in the church bulletins and in verbal announcements: "Read through the Bible in the new year." "Everyone who can read can do it." "Four pages a day or about 27 pages a week will do it—requiring less time than a half hour TV program." "Invest a little time and effort in your spiritual well-being." "Gain an overview of the Bible." "Begin reading on New Year's Day."

The Bibles arrived in early November. By the end of the month all but two of the Bibles had been sold. It was thrilling to see the new gold Bibles in the hands of the people on Sunday mornings. By request of the parents, an additional 10 Good News children's Bibles with full-color illustrations were ordered. Some of these would be Christmas gifts for children or grandchildren.

By the time New Year's Day arrived we were anxious to begin reading. Several people confessed that they couldn't wait and were already reading. A Bible reading schedule for the year, an attractive bookmark and a "Bible Reading Record" for checking off the chapters as they were read were distributed to each person. The next week's reading was always listed in the Sunday bulletin, sometimes with a few comments by way of introduction.

We read through the Bible pretty much from beginning to end with a few exceptions. We read the Gospel of Mark before we began with Genesis to help us read from a Christian point of view. During Easter week we read the Gospel of John, and during Christmas the Gospel of Luke. We read some of the prophets along with the historical books in the Old Testament to give us a sense of how the material fits together historically. We also read the Psalms in several sections.

At the beginning of the year I preached a series of biblical introduction sermons—formation, organization, types of literature, principles of interpretation. During the year I often chose a representative text from the reading of that week for my Sunday sermon.

We never polled the congregation to find out who was reading and who wasn't. We simply kept encouraging and whetting the appetite to keep reading. "If you fall behind, don't give up; start reading again with this week's reading."

Here are a few of the comments: "I'm reading ahead because I may not have as much time to read when the spring field work begins." "I bought a commentary to read along with the Bible to help me understand it better." "I like this translation. I have never understood the Bible this well before." "This is my first experience with trying to read through the Bible." "I gave up on the Old Testament because I can't handle the brutality of God in the Old Testament." "I'm reading parts of the Bible for the first time."

Reading through the Bible in one year is an attainable goal.

The Bible reading program was especially well received by the elderly in the congregation. One man, nearly 80, who said he had never read the entire Bible before, finished well ahead of schedule and went on to read another version the next year. An elderly woman read most of the Bible aloud to her husband, who was ill with Alzheimer's disease, reading sometimes three or four times a day to compensate for his short attention span. He died on Christmas Eve, just before the end of the year. What a source of strength for both of them!

A rough tabulation at the end of the year indicated that about 25 percent of the congregation had read the whole Bible. Another 25 percent said they had read half or more of the Bible, and a number of these said they intended to finish. Everyone read parts of the Bible.

It was an enriching experience for the congregation. Most of the bright gold Bibles no longer looked so new at the end of the year. Some of that gold was now in our hearts and minds. We found a new appreciation for the message and literature of the Bible as a whole. There is value in a rapid survey type of Bible reading along with our usual more piece-meal Bible reading and study. The presence of the Holy Spirit was evident in the congregation.

Milton J. Harder, Box 308, North Newton, Kansas 67117, is now associate pastor at Alexanderwohl Church, Goessel, Kan.

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editorial

Thoughts from the empty campus

Needing to catch a late afternoon flight, I stayed on the Illinois State University campus in Normal after everyone had exited. The sidewalks and lawns, only hours earlier crowded with Mennonites of every stripe, now stood empty except for a few football players heading for a dorm.

Now it's weeks later. What did we do? What could we have done better? Each of us who was there can think of many responses to these questions. Let me offer three.

Unity is mission. During the discussion of integration of the two denominations someone occasionally said, "We should get together so that we can do mission better." Others referred to Jesus' prayer in John 17. (One person told me he was sick of hearing John 17.)

I wanted to say, and now I do, that according to the New Testament—and not only John 17—we are to express our unity in Christ not in order to do mission but *as* our mission. Earlier in John's Gospel (13:35) Jesus says, "Others will know that you are my disciples if you love one another."

The apostle Paul's ministry was to announce God's good news that "the gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus" (Ephesians 3:6). God's intent is that this "mystery" be made known "through the church...to the rulers and authorities" (verse 10).

Ron Blaum

Singing: *right-brained activity*

A word to speakers: Tell stories. In his book *The Heart of the Enlightened*, Anthony de Mello includes this dialogue: "It was very kind of you to stay till the end of my speech when everyone else walked away." "Nice of you to say so. But I'm the next speaker, you see." Do we feel trapped during some speeches and wish we could walk away?

I heard more than one person complain about boring speakers. Yet I (and I suspect others) came to attention whenever a speaker told a story. I remember John E. Toews' apt recollection of a man loudly saying how hot it was in a church. The heat index in the arena in which Toews told this story was 125°F.

What stood out for me from Don Jacobs' Sunday morning sermon was his account of walking through head-high elephant grass in Africa and having to climb a tree to see where he had been and where he was going.

Speakers connect most readily with people when they tell stories. Jesus is the prime example. He brought God's most important message through story and action.

Left-brain religion. In the spirituality seminar (see page 430) Richard Rohr referred to the Nobel Prize-winning study of the differing functions of the right and left sides of the brain. People in whom the left side of the brain dominates tend to be more analytical, to take things apart and examine them rationally. Those in whom the right side of the brain dominates tend to synthesize reality, to look at the big picture.

Western religion is oriented toward the left brain. (Germans are the most left-brained people in the world.) Left-brained people (and I am one) generally try to solve problems by discussion. We love words and rational thinking more than feelings. But in doing so we deprive ourselves of the wholeness God intends for us.

In order to balance our experience of reality and deepen our knowledge of God we need to develop the right side of our brains. One way we do this is in our music. I experienced God most intensely during the singing. The worship services led by people from different cultures, the arts, the songs, the dances, the exercises all enriched us. We need more such experiences in order to become whole people.

Let me end with a story. After I arrived in Normal I waited in the airport with others for the shuttle to the campus. I talked with Mario Higueros from Guatemala. I watched Ezekiel and Ruth Wong arrive, and I smiled at their young children, tired from a long flight. As we rode into the night toward the dorms I thought, We are all part of a people, all sharing a common love of God. But I could find no words to express that sense of oneness . I still can't. *Gordon Houser*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:18 SEPTEMBER 26, 1989

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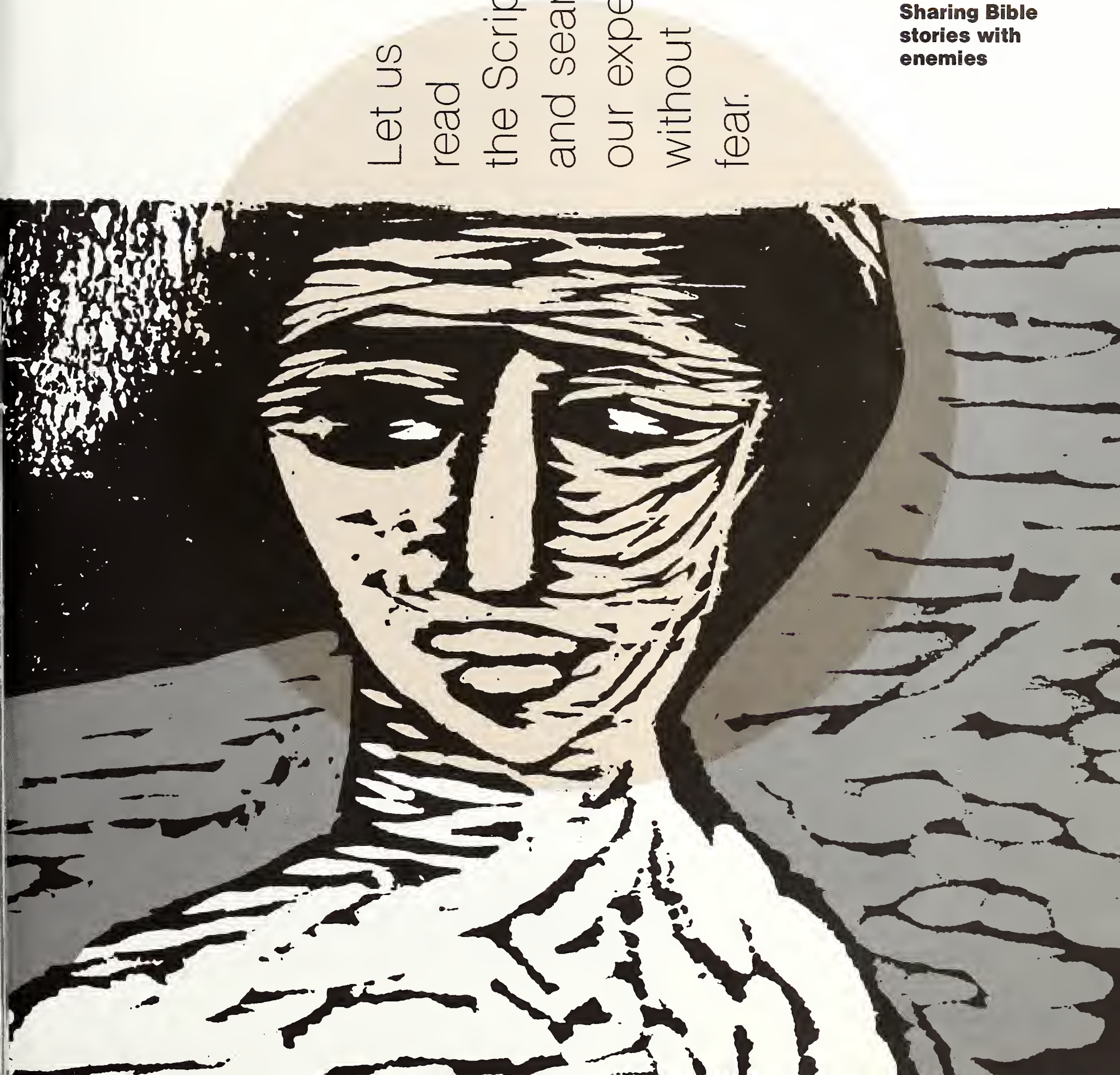
Inside:

From Satan to Christ: three testimonies

Sharing Bible stories with enemies

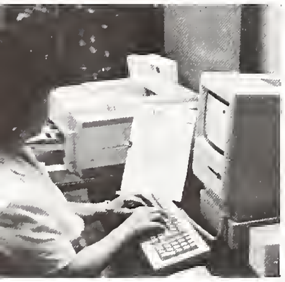


Let us read the Scriptures and search our experiences without fear.

prologue

You deserve a second report on the results of general secretary Vern Preheim's letter last summer, which requested financial support for this magazine. I first reported in the July 19 issue. Since then *The Mennonite* has received $6,609.50, bringing the total to $11,410.50 from 380 people or congregations. This is over the goal of $10,000. In addition 32 people used the occasion to contribute $6,820.50 to other conference causes. Join me in thanking God for these gifts and votes of confidence.

Gordon Houser



New equipment: *editorial assistant Angela Rempel at the computer screen.*

As Vern Preheim said in his letter, one impetus for the request for financial help was the purchase of desktop publishing equipment. That equipment has been bought and is in use. In fact, what you are reading was done with this system. We expect that it will reduce the costs of producing the magazine without sacrificing quality.

The next issue of *The Mennonite* will feature the portfolio of the Commission on Home Ministries and will describe the ways its people reach out to help meet human need.

Some of you may notice that you received the previous issue, dated Sept. 12, several days late. I apologize on behalf of the U.S. post office. *mts*

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From Satan to Christ: three testimonies

After 24 years, the words reached my heart

Marco Guete (translated from the Spanish by Laverne Rutschman)

Marco! Marco! Where are you?" shouted my sister Elssy, arriving home from the Roman Catholic high school. "Today our teacher read a letter from the bishop that he had received from the Pope in Rome. It says that if one member of the family becomes a priest, the entire family will be saved. Marco, you must become a priest so we can all go to heaven."

"What do I have to do?" I said. "Where will I study? When must I leave home?" From that day I accepted with all sincerity my decision to become a Roman Catholic priest. I had grown up in Colombia in a family that practiced a mix of Catholicism, spiritism and part of a Jewish heritage.

One day, when I was 14, I parked my motorcycle in front of the convent and knocked on the door. A nun appeared. "May I see the bishop?" I asked. "I have decided to become a monk and I would like to go to a monastery in Spain."

Soon I stood face to face with the bishop. "Good afternoon, Monsignor."

"My son, sit down. In what way can I help you?"

"Well, you see, Monsignor, I plan to become a monk. I want to enter a monastery. I have been told that by becoming a priest all my family will be saved."

I confessed to the bishop that day all of the sins of a 14-year old boy. After that, as I awaited his answer, I attended church each morning. On Sunday I helped the priest as an altar boy for the principal Mass, responding with Latin words for the liturgy as I had been taught. With the passing of the months my enthusiasm grew. One day I introduced my mother to the monsignor.

For two hours I waited outside the office door while my mother and the bishop conversed. While waiting, I thought about my trip to Spain and how well I would be received by the director of the monastery. My thoughts were interrupted by the opening of the door. "Mother, what happened?" I could see that she had been crying.

"Marco," she said, "the monsignor told me that you will never be permitted to enter a seminary or a monastery because your father and I are separated and each of us is living with another spouse and have other children. Priests do not come from broken homes."

"Don't say anything more," I said through tears. I had done nothing wrong. Why did God want to punish me?

To hide my sadness I went to a solitary place along the beach. I came to the conclusion that God was not to be found in the Roman Catholic Church. Yet God had to be somewhere. Where?

Astral world: "We have discovered the true religion," my sister Alcira whispered in my ear as we rode in a taxi in Barranquilla some years later. "Your cousins and I are receiving instruction directly from Brother Eulogio. We can be like gods. You must read the book *The Revolution of Bel* [short for Beelzebub]. Your mind will be opened to great spiritual truths. The Catholic and the Protestant churches are all false."

That same night Brother Eulogio came. The study theme involved the great teachers that help us from the astral world. He said that Jesus Christ, the Buddha and Bel shared the same spiritual powers and that we could invoke any of the three.

Over the next months I subjected myself to strict discipline. I took part in as many class sessions as possible. Finally, I was ready for the consecration ceremony. This rite was a prerequisite for participation in the gnostic mass.

On the night of the consecration ceremony all of the participants, some 80 of us, women and men, dressed in blue tunics with white bows attached to our waists and white sandals on our feet, joined hands to form a huge circle. We recited a sacred formula to invoke the teachers of the sky.

A voice announced, "Fall in line, for we are about to enter the holy place. Do not talk. Show complete respect." One by one the members of the group moved toward the entrance of a cave by means of a stairway. When my turn came I descended, flashlight in hand, into the tunnel. Finally we reached the widest part of a half-lighted subterranean temple. The ritual of the gnostic mass was the worship of Bel. We had been taught that he had been regenerated and was now as important as Jesus. We could call on him whenever we were in trouble.

This temple had been built inside a remote part of the Sierra Nevada

From Satan to Christ: three testimonies

Mountains of Santa Marta in Colombia. The pilgrimage was made two or three times each year.

After that ceremony I lived a solitary life. My temperament turned violent, and I became angry with little provocation. I dropped out of school to enter more deeply into the study of the occult. I spent most of my time in my room, reading, meditating and performing the liturgy of the gnostic mass. I ate only vegetables that I prepared for myself. In order to have time for spiritual exercises that began at five each morning, I slept little. I lost weight. My clothing no longer fit. One day my brother Alfonso said, "You can count the bones in Marco's body."

Terror filled my nights. Even while sleeping I seemed to be awake and could see my body lying on the bed. Then I would call for the teachers of the underworld.

One day on my way home, climbing a small hill with difficulty and great weakness, I coughed up blood. My shirt, pants and even my shoes were covered with my own blood.

Black book: "You will never leave this place. The man in bed number 23 died early this morning." The man speaking was a patient in a bed near my own in the intensive care section of the hospital. "And if you do leave here, you will soon return," added the patient on my left.

I found myself in the midst of an orchestra of coughs and other sounds from the throats of over 100 people. My fever often left me semiconscious. I felt that I was dying and that no teacher or God would come to my aid.

Six months went by. Then one morning I opened my eyes to see a woman standing by my bed with a black book in her hand. "Young man," she said, "there is no tag on your bed that indicates your religious preference, so I have come to tell you about the true faith."

"Look, lady, leave me alone," I said, almost shouting. "You don't know what you're talking about."

"The true religion is Jesus Christ," she said. "He loves you. He wants to heal your body and your soul. The Bible says, 'I stand at the door and knock....'"

"Be quiet, you old liar," I said. "What do you know about God, the Bible and the Holy Spirit? You don't know why I'm here. I've spent years looking for God and haven't found him. Are you going to tell me you know God because you're carrying a black book? Please, leave this place and don't bother me any more."

"Look, young man," she said, "even though you don't want me to, I'm going to pray that God, through Jesus Christ, will save you and heal your body." She prayed briefly for my soul and body and quickly left.

The following week I was called to a room where several doctors and nurses had gathered. One of them told me, "This week's X-ray shows that your lungs are completely healed. You may leave the hospital when you wish."

In that hospital I had my first encounter with the true God, though I did not recognize it. During the following four years I did not want to hear anything about God or religion. My health was excellent. But at night the strange phenomena continued to disturb me. I was afraid to go to bed. Even while asleep I seemed to be awake. I could see my wife, Sandra, with me lying by her side. Many times I startled her because of the unusual sounds that these phenomena caused me to utter. Even at work I experienced the same things. I was troubled. Terror was my constant companion.

"Keep talking": Then came the day when a neighbor introduced herself. "It's a pleasure to meet you. My name is Esther. I'd like to be your friend and help you any way I can."

This neighbor became a close friend and visited us frequently. Sandra and our baby girl often went shopping with her. One day Esther told us, "I would like you to know the pastor of my church." In that moment my attitude toward her changed and I said to myself, "Now our friendship has ended." But Sandra said, "Of course, Esther. Tell your pastor to come whenever he wants."

"But he dare not speak of religion," I said.

The following day Esther arrived with her pastor. She introduced him and left us alone.

"Please, Pastor Delio," I said, "don't speak to me about religion or about that book because I don't believe in anything. But we can be friends." I told him about my efforts to find God, showing him that I knew all about religion and that he should not talk to me about it. Our conversation lasted two hours, but we did not discuss spiritual matters. He seemed congenial.

"I must go," he said.

"Please come back whenever you wish," I said. "This is your house."

"It is my custom when visiting a family," he said, "to pray before leaving. Would you permit a short prayer?"

I opened my eyes to see a woman standing by my bed with a black book in her hand.

Harold M. Lambert

"Of course, you may," Sandra and I said with one voice. He opened his Bible while we were standing and read, "For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life.... I am the light of the world; he who follows me will not walk in darkness but will have the light of life....And there is salvation in no one else [only in Jesus Christ], for there is no other name under heaven given among men by which we must be saved."

A lump formed in my throat. These words penetrated me. Pastor Delio explained how God loves us, that Jesus had died, suffering that for which we were guilty. This was the first time in my life I had heard this, and I said within myself, "Keep on talking. Don't stop. Continue. Read more from that book." The words reached my heart. Tears flowed down my cheeks. Something marvelous was happening.

"Marco and Sandra," he said, "do you want to give your lives to the Lord Jesus Christ?"

"Tell us what we must do," I said. "Where must we go? What new doctrine must we learn?" (The joyous moment we had just experienced began to fade. What unusual thing would I have to do to give my life to Jesus Christ? I was tired of all of that.)

"You don't have to do anything, Marco," he said. "Only open the door of your heart. Christ will come in. He will give you eternal life and will forgive all your sins. The Holy Spirit will work in your lives and help you understand God's plan for your life."

"Sandra," I said, "let's open the door of our hearts to the Lord Jesus Christ."

The pastor prayed for us and left. Finally God had found me.

Fifteen years have passed since Christ came into my life. From that day the nocturnal phenomena and the fear have disappeared and I have peace.

Marco Guete, Hesston, Kan., is secretary for Hispanic ministries, a department of the Commission on Home Ministries of the General Conference Mennonite Church, with offices in Newton, Kan.

The road to my Damascus

Michael Coberly

In the summer of 1962, when I was 12 years old, I awoke one night, frightened. Something hung in midair at the foot of my bed. I could see through it. It didn't speak or move. It just stared. I tried to call out to my mother, but nothing came out of my mouth.

I was afraid and longed for morning to come. With daylight the thing remained. Then as suddenly as it appeared it was gone. Or was it?

During the summer of 1975 the iron door of Lansing (Kan.) Prison slammed shut. "This is your new home," said an official. "People like you should spend the rest of their lives locked up where they can't hurt others. What made you so evil anyway? There's no hope for anyone like you." The man walked away.

This is where I'll spend the rest of my life, I said to myself. I tried to tell people what was bothering me but couldn't tell them what I didn't understand. All I knew was that I felt driven by an unseen force. It prevented me from accepting love from others. When anyone tried befriending me I went into a rage. Now that I was locked up, maybe I'd find safety from this force.

As weeks passed into months I became hopeful that I was no longer under the influence that led me to take two people's lives. But it was not to be.

"What am I to do? Doesn't anyone really care?" I shouted to no one in particular. Then I began to weep.

"Excuse me, Man," said a convict outside my cell. "I've noticed you don't have a Bible. I've got an extra, if you'd like one." Afraid he might have seen me crying, I replied, "Sure, why not." After he left I opened the book and read. Not finding anything of interest I tossed it on one of the shelves in the back of my cell.

Larry Cornies

It just stared. I tried to call out to my mother, but nothing came out of my mouth.

That night I experienced boredom for the first time since coming to prison. To avoid staring at the walls all night I decided to read that book. I hadn't read for more than a few minutes when the force that had driven me for so many years disturbed me. I threw the Bible on the floor, then tore it to pieces.

Throughout the night I remained disturbed, and when I could take no more I stabbed myself with a homemade knife. I hoped to hit something vital and end my life. I drove it into my body eight times. Later officials sent me to a mental hospital.

Since no one could work out my problem, I was more confused than ever. "Maybe one day you'll get control of what's bothering you, but until then, hang in there," the mental health people

From Satan to Christ: three testimonies

told me as I was led to the car that returned me to prison.

In the summer of 1978 I was transferred to the prison facilities at Hutchinson, Kan., to reduce the stress in my life. However, I again picked up a Bible. This infuriated the power within. I went back to the mental institution. I wondered if I would ever get off this merry-go-round.

One day out of boredom I decided to attend the religious services at the prison. When I heard the name "Jesus" spoken I felt a disturbance inside and returned to my cell.

"You belong to me," came a voice from within. "Don't ever do that again. I hate that name." I took a razor blade and cut my throat, then went back to my bed to die. I awoke when a guard asked me if I was all right. I stood up, and he noticed the blood. He got me to the clinic. Later I was placed in isolation.

In the winter of 1980 I had an appointment with the clinical director and the chaplain. "We're concerned about you, Mike. We know something is bothering you, and we want to help."

I noticed a cross on a chain around the neck of the chaplain. All hell broke loose. Why was this force so strong? I noticed a light above me. I looked up and knew it was Jesus. Whether he spoke to me in an audible voice or simply to my spirit I don't know, but I heard a voice say, "Michael, what do you want?"

"I want to be delivered from this sickness, Lord." No sooner had I said this than Jesus freed me from my demonic possession.

From 1984 until now I have recovered, believed by those who understand the power of God and disbelieved by those who do not. I have angered the authorities by not giving them and the mental health people the praise due to God for that miracle in my life.

I haven't been bothered by that force again. I walk as a disciple of the risen Lord Jesus Christ and talk about the love of God and the gospel of peace.

Those who have come to know me over these years praise God for his work in and through my life. Some of these have become good friends: John Ratzlaff, Jack Mace and Marlin Kym. I say with the psalmist (142:7), "Set me free from my prison, that I may praise your name."

Michael Coberly, Lansing, Kan., has a spiritual relationship with First Mennonite Church, Hutchinson, Kan.

Demons: symptoms and treatment

John Lenshyn

I believe there is a devil. I believe there are demons. For seven years I worshiped the devil and was an evangelist for him through my involvement in the occult and witchcraft. I know from experience that the devil is powerful and deceptive, but I also know that this power is limited, especially in the Christian's life, because of Christ.

At 21 I was a prematurely old man, well into Satan's grip, lost and trapped and ill. One cold night I saw a "Jesus person," a young man as weird as I was, handing out something. I crossed the busiest intersection in London, Ont., and took the last one of what he was handing out. It was a four-page newspaper full of Scripture, with caution about Satanism. I took it to my girlfriend's house, and we had a good laugh. But I folded it into my back pocket. At home I put it in my drawer. Some days later I reread the newspaper. After reading the testimonies of people I found myself saying, "Yeah, that's right." Within minutes I was set on the rock of Jesus Christ--forgiven, accepted, redeemed. I trashed all of my Satanic materials and literature. Getting off drugs took longer. Physically I was a wreck. But five months later I was a new creation. God undid the previous seven years.

In the Old Testament there is little dualism when it comes to spirits and demons. The same word, "elohim," is used for both. The actual workings of destructive powers, in the classical Greek world attributed to "daimones," are in the Old Testament ascribed to the rule of God himself. God sends the spirits not merely to avenge himself on his enemies but also to bring famine and pestilence (1 Samuel 18:10, 2 Samuel 24:16 and Deuteronomy 28:22). Old Testament monotheism is maintained, since no power to which people might turn is outside the control of the one God.

During the intertestamental times, belief in demons increased in Israel largely because of Greek and Persian influence. Demons began to be seen as separate from God and less under God's control. They were no longer seen as neutral powers sent on occasion to do God's will but were now seen as evil.

The New Testament clearly affirms the existence and work of demons. They are seen as the cause of all kinds of ills and

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evils. They are unclean spirits that enter into humans to trouble (Acts 5:16), overtake (Mark 9:18), possess (Luke 4:33) or produce physical or psychic disorders (Matthew 4:24, 8:16 and 28, 9:32, 12:22, Mark 9:18, Luke 11:14, 13:11, 4:33 and John 10:19-21).

As the New Testament church grew and developed there seemed to be a reduction in the fear of demons, reflected in the writings of the early church. No method of exorcising them is outlined. We see instead an increase in the belief in the power of the God of the cross as the guardian of our souls. Fear of demons gives way to an assurance in the victory of God in Christ, which becomes a personal victory over the devil for all who have faith and fellowship with Christ (Romans 8:38, Ephesians 5:8, Colossians 1:13-14, 2:9-10 and 15).

In 1 Timothy 4:1 and Revelation 9:20 we read that in the last days activity by demonic powers will be strong. Revelation 9 may well indicate the current activity of demonic forces among humankind, influencing moral behavior and promoting false teaching.

In the Gospels, sickness is seen as a result of sin in the world but not necessarily the sin of the individual afflicted. The existence of sickness and sin in this world rather belongs to the character of this age, of which Satan is the prince (Luke 13:11,16). In most of the stories of possession the issue is a destruction and distortion of the divine likeness of humans as God intended for us at the time of creation. Demons seek to ruin us, to cause us to self-destruct (Mark 5:5). False teaching is another of the devil's ways of attempting to do this. In Jesus the power of the devil and his demons is broken. The power of God in and through Jesus and the Spirit restores us to our God-willed state (Luke 5:15).

The authority of the Godhead in Jesus is given to those who follow him (Matthew 28:18-20, Luke 10:17). Therefore the unclean spirits must obey God's people when the power of Jesus is invoked against them. By invoking the name of Jesus the disciples were able to expel demons (Luke 10:17). I raise the possibility that the church did not find exorcism a necessary part of its ministry.

To view certain actions, illnesses and attitudes as demon possession is an attempt to find an explanation for human experiences. But it is an attempt that externalizes the evil rather than internalizing it. This removes responsibility for sin, sickness and strange behavior from the person involved and puts it "out there." Feelings, emotions, impulses, moods and even physical ailments are seen as the result of outer forces working upon people.

Generally the New Testament speaks of evil coming from within the heart (Matthew 15-19). Evil thoughts, murder, adultery, sexual immorality, theft, false testimony and slander are not seen as the result of demon possession but of sin. These may be taken advantage of by demons and the devil, but their ultimate cause is within humankind.

The kingdom of God is the power through which men and women are rescued from the evil of the devil. The church offers ways whereby the frontiers of Satan's demonic dominion can be driven back and men and women can be delivered from his influence.

The New Testament teaches that by faith Christians are able to rout the devil and put him to flight (James 4:7, 1 Peter 5:8-9). I believe the New Testament presents us with a picture of the devil as intelligent, powerful and deceptive but one from whom Christians have been set free so completely that they do not need to fear possession (Romans 8:38, Colossians 1:13-14, 2:9-10 and 15).

As we stand up in faith to the devil and his demons, we have the authority to rebuke the devil in Jesus' name and claim victory over the devil. He will have no choice but to flee from us (Ephesians 6:10-16, James 4:7, 1 Peter 5:8-9). Assurance in the victory of God in Christ means we have victory over the devil.

I do not say exorcism should never be done, even though in general I question its necessity and regret the frequency with which I see it done in some circles. Ironically, it exalts the devil and gives him and his hosts more attention and "glory" than they deserve.

The church by its nature is called to cancel the work of the devil. It brings people to a realization of their sin, brings them to conversion in Christ, helps them take responsibility for their own actions and live the life of discipleship. Medicine and counseling can also bring people wholeness and deliverance from the symptoms of evil in our world. Assurance of the incomparable power of God within us delivers us from fear of the demon. There may be room for the "casting out of demons" in the New Testament model found in the Gospels, but it may also inspire more fear of demons than it does assurance of God. Even Jesus issues a warning (Matthew 7:21-22) that the casting out of demons in his name is not necessarily in keeping with God's will for the church or as a sure sign of our righteousness.

John Lenshyn is pastor at Foothills Mennonite Church, Calgary.

A video cassette of John Lenshyn telling his story, "Out of the Pit," is available from the Resource Centre of the Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781, and from the Stewardship Office, Box 347, Newton, KS 67114, (316) 283-5100. The only charge is for postage.

Spirit worship in Taiwan

Tables laden with food and drink lined the road near our house for over two kilometers. The meat, canned drinks, fruit and cookies were sacrifices to appease the spirits of those unfortunate people killed in recent accidents along the road and to beg the gods for protection from further mishaps.

Rationalistic Westerners say that the way to ensure safety is to enforce traffic rules. The Taiwanese worldview explains the cause of accidents as the revenge of spirits of those who had untimely deaths. These spirits must be appeased.

This environment is what we confront as Christian missionaries in Taiwan. Although a materially developed country, the technological and economic progress of Taiwan has not altered the tenacious grip of folk religion. One enters a computer store and looks up at a god on a shelf on the wall.

How does one relate the concept of the one, true Creator God in this kind of environment? The Taiwanese obviously have deep spiritual needs and desires—for peace, protection, prosperity, security, health, provision in the afterlife. We dare not ridicule the beliefs and practices of Taiwanese folk religion. A Taiwanese would remind us that the hungry ghosts and ancestral spirits come to consume the food offerings in the same way that the deceased come to smell the flowers on a Westerner's grave. In the end, we must meet people at the level of their basic needs and communicate in both word and deed the love of God in Christ.

Sheldon and Marietta Sawatzky, missionaries in Taiwan with the Commission on Overseas Mission, are on North America Assignment in Bowmansville, Pa.

'Miloserdie' is sweeping the Soviet Union

Harley Wagler

I have been surprised to find that the word "miloserdie" (compassion) has attained a currency in the Soviet Union that rivals "glasnost" and "perestroika."

In 1987 the author Daniil Granin wrote a reflective essay for a prominent literary weekly. It sprang from the author's experience, when he had slipped and fallen on the ice and broken his nose. The 69-year-old writer, bleeding and dazed, had difficulty finding his way home. No one came to his assistance. Granin argues in the essay that his little experience is but a symptom of a larger problem. "Compassion must be cultivated and reintroduced into our daily lives," he writes.

While Granin does not define "miloserdie" in connection with the church, that is its underlying meaning. It is an Old Church Slavonic term that combines the concepts of mercy or gentleness and heart.

When I traveled in the Soviet Union last year, I was surprised to see the popularity of the term "miloserdie." Granin has apparently tapped a sensitive nerve in the popular Soviet consciousness. Bus drivers, waitresses, Intourist guides and, of course, religious people spoke about compassion and what it means in contemporary Soviet society.

Slavic people are wonderfully warm and hospitable. I was part of a group that visited a Russian home, and even though we arrived unannounced, the hostess plied us with fried eggplant, eggs and tomatoes. Several icons were perched on the bookshelf, reminding us that throughout history it has been the Orthodox Church that has provided the ambience for expressions of compassion.

Over the years, however, something went awry. Certainly the ravages of Stalinism and perhaps even the advent of socialism have altered the perception of social responsibility. While on a personal level the Slavs are exceptionally warm, in recent years responsibility for care of the handicapped and socially unfit has fallen upon officially designated institutions. They have co-opted individual initiative, and acts of the heart have been condemned as infringements upon establishment turf.

Now, with the advent of "glasnost" and its open advocacy of initiative and self-criticism, new questions are being raised. The church is seeking to recapture this essential part of its calling. Priests told us that for the past several years they have been agitating quietly for ways to express this feeling in some kind of social action.

And the larger society is asking its own questions about social responsibility. A little journal on the newsstand caught my eye. The cover story had a striking headline: "Compassion but not alms." On the inside the story opened with this subheading: "Moral values are returning to us. Previously forgotten or embarrassingly ignored, they have now become important indicators of the time."

The article deals with the plight of handicapped citizens. According to the author, there are over 4 million invalids in the Soviet Union, including many "Afghanistaners" who return to civilian life in wheelchairs.

The new emphasis on warmheartedness reminded me of a conversation I had with Valentin Rasputin, the novelist and short story writer. I told him that one of his stories had affected me so deeply that I cried. He responded simply by saying, "It is necessary for a person to have a soft heart."

As we Mennonites visited Orthodox churches with their incredible beauty and even opulence, we repeatedly asked, "This is all beautiful, but where are the good works?"

Some impetus for change has come from abroad. Mother Teresa has visited Moscow to discuss the possibility of establishing some kind of work in the Soviet Union. She reportedly received permission from Soviet authorities to open a mission of mercy in Moscow. Her initiative has been warmly received by religious leaders as a signal for new opportunities. One priest, however, said that the government should deal more forthrightly with the Orthodox Church rather than permitting foreign groups to establish pilot projects.

A week before I visited Moscow Baptist Church, a doctor was there to address a group of 50 Christian volunteers who were being trained to work as orderlies in a large psychiatric clinic. The doctor lauded their efforts and expressed hope that such cooperation would continue. A Baptist leader said that he was hoping for even more extensive social activity; he specifically mentioned Hospital No. 23, which is located not far from the church building.

The Baptist pastor in Leningrad said that they are negotiating with four local doctors to provide volunteers from the church. In his opinion charitable work must be grounded in the biblical concept

Walter Sawatzky

The church in the Soviet Union is seeking to recapture this essential part of its calling: compassion. (This photo was taken at an evangelical church service.)

of compassion for it to have a significant impact.

"Miloserdie" units—charitable organizations—have arisen as a response to Daniil Granin's article. These groups unite old and young, worker and professional, believer and atheist in a popular expression of compassion. Participants work in hospitals, with handicapped people and the elderly. The Baptist pastors are delighted to cooperate with these groups, for they see this as an opportunity not only to show love but also to witness for Christ.

The Orthodox seminary in Leningrad has been a focal point of that city's miloserdie activities. A local group meets there regularly. About 35 people from the seminary work in four local hospitals and visit the sick and elderly elsewhere. The seminarians emphasized that they too saw their deeds as overt forms of Christian compassion.

Students at the seminary told us that despair and suicide were major problems in Soviet society. Many people came to the monastery simply to receive spiritual succor; this was especially true after the Chernobyl catastrophe.

I asked Vladimir Sorokin, rector at Leningrad Seminary, about the role of the miloserdie groups. He has long championed the church's right to engage in social work. Compassion must be directed to all people, he said, if it is to have meaning. Since it is an act of choice, it represents a great challenge for the church. In the past this choice was not offered to believers in the Soviet Union.

In political terms "glasnost" broadens the base of responsibility. Sorokin pointed out that Christians have the model of Jesus. He suggested that the miloserdie movement is an opportunity for the church to move, like Jesus, beyond the strictures of ritualistic practice and touch humanity.

An Orthodox priest said that charity has always been a part of the Russian people. But before the Revolution the church's charitable activities were often "acts of the human spirit" rather than "acts of spirituality," motivated by pride rather than humility.

Russian Orthodox worship is punctuated with the solemn incantation, "Lord, have mercy." Christians in the Soviet Union have manifestly demonstrated that they are reliable workers and trustworthy citizens. Now they want to express their faith in ways that demonstrate compassion.

Harley Wagler, Lawrence (Kan.) Mennonite Fellowship, teaches Slavic studies at the University of Kansas.

THEN AND NOW

Hubmaier gives us a table prayer

Walter Klaassen

A major publishing event in Anabaptist studies has taken place: Herald Press, Scottdale, Pa., has published an English translation of the entire works of Balthasar Hubmaier, edited by John H. Yoder and H. Wayne Pipkin. For the first time we have in a single, attractive volume the writings of one of the most thoughtful and talented of the Anabaptist leaders.

As did the other Reformers of the time, Hubmaier wrote for a re-formed church, newly reoriented to the Bible and in need of new forms of Christian devotion. So he wrote, for example, a short reflection on the Lord's Prayer in the form of a prayer in which the petition for daily bread becomes a prayer for the bread of God's words as well as for those "who will divide the same to us pure, clear and undefiled and distribute it faithfully." Similarly Hubmaier wrote a prayer meditation on the Apostles' Creed and returned to it later in *A Christian Catechism*, where he argues that only the baptism of an adult believer can satisfy the article in the Nicene Creed, which acknowledges "one baptism for the forgiveness of sins." Only adult believer's baptism is the proper entrance into "the universal corporeal church and fellowship of the saints...as we confess in the ninth article of our creed."

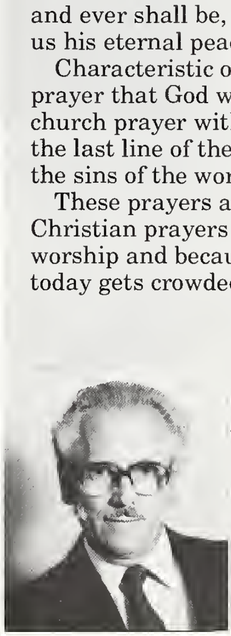
In this same work he responded to the request of Martin Goschl, former bishop of Micopol, who had become a friend of Hubmaier's, for a manual of instruction in the basics of Christian faith as Hubmaier understood them.

Fasting was a lively subject at the time; thus Hubmaier discusses food and drink. The response to the issue of fasting is first of all an emphasis on moderation, and second that all kinds of food, both fish and meat, may be eaten with thanksgiving. At that point Hubmaier introduces the subject of prayer before and after meals. He is the only Anabaptist leader, to my knowledge, who does this.

He begins a discussion that continues for a whole page by asking, "Do you also bless the food and drink before you partake of them?" The answer is no. For God has already blessed all things when he created them. We can't bless the food and don't need to call on God to do so, because it is already done. Then he adds a proper form for prayers before and after meals. They are quite similar, but the one after the meal is more comprehensive. Here are the words: "We thank and praise thee, Lord God, Creator of heaven and earth, for all the kindness thou hast shown unto us, especially since thou hast in this meal so graciously fed us in body and soul with our daily bread. Glory and honor be to God the Father, the Son and the Holy Spirit, as he was in the beginning, is now and ever shall be, world without end. May the almighty and merciful God grant us his eternal peace. Amen, may this come to pass."

Characteristic of the prayer is that it is a thanksgiving for the food and not a prayer that God will bless the food. Second, it is cast in the traditional form of church prayer with praise to the eternal Trinity. Third, he adds to this petition the last line of the Agnus Dei, the prayer that the Lamb of God that takes away the sins of the world, would grant peace to his own.

These prayers and others in this volume deserve a place in collections of Christian prayers both for their firm roots in the ancient tradition of Christian worship and because of their emphasis on thanksgiving to God, which too often today gets crowded out in a flood of requests.



Walter Klaassen, Vernon, B.C., is a researcher and writer on things past and present. This is the ninth of 12 columns linking current events with stories from Anabaptist history.

A 10-day March Against Executions from Sacremento to San Quentin will be held Oct. 13-22. The dates coincide with Amnesty International's Worldwide Week of Action for the Abolition of the Death Penalty. Groups in Sweden, Canada and Hawaii will hold support marches and activities. Michael Bauman, a Mennonite Voluntary Service worker in San Francisco, is helping organize the march and can be contacted at (415) 621-2493.

A proposal to restructure the Church of the Brethren was turned down by delegates meeting in Orlando, Fla., for the church's annual conference July 4-9. They expressed reservations about many of the plan's specifics as well as the lack of time to reflect on the major changes suggested. Delegates also expressed shock and sadness at the violence in China, called on the church to renew its opposition to apartheid in South Africa, urged the U.S. government to promote a health-care program that is "universal and comprehensive," suggested ways to support public education and asked the General Board to write a denominational statement on peacemaking.

NEWS

More than 700 gather for Christology conference

Mennonites want to talk about Jesus Christ

Normal, Ill.—That over 700 gathered Aug. 4-6 here for a study conference on "Jesus Christ and the Mission of the Church" (600 were expected) reflects the significance of this topic in current Anabaptist-related theology.

John E. Toews, Mennonite Brethren Biblical Seminary, Fresno, Calif., affirmed that it was the intention of God in Jesus to bring the church into being and mission. George Brunk III, Eastern Mennonite Seminary, Harrisonburg, Va., explained how "the exclusiveness of Christ can be understood and proclaimed without arrogance in the current pluralistic missionary context." Harry Huebner, Canadian Mennonite Bible College, Winnipeg, discussed "Christology, Discipleship and Ethics." These were available to participants in printed form, as well as a paper by J. Denny Weaver, Bluffton (Ohio) College, on "Christology in Historical Perspective."

Fourteen focus groups met to pursue concerns. Reports on these were given to the findings committee: Marlin E. Miller (Mennonite Church), Elkhart, Ind., chair; John Arthur Brubaker (Brethren in Christ), Refton, Pa.; Lydia Harder (General Conference Mennonite Church), Toronto; Tim Geddert (Mennonite Brethren), Fresno, Calif.; Elmer Jantzi (Conservative Mennonite), Irwin, Ohio; Robert J. Suderman (GCMC), Kitchener, Ont.

In view of high interest, the major study papers will be reprinted and will include the prepared responses, plus the final report of the findings committee. Orders for these can now be placed with Faith and Life Press, Box 347, Newton, KS 67114.

This study conference was sponsored by the Council of Moderators and Secretaries of four participating denominations: the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren and the Brethren in Christ. It was one response to a call that came from the 1984 Strasbourg Missions Consultation held in conjunction with the Mennonite World Conference there. More specifically the purpose of this study conference was "to enter into serious dialogue concerning our understanding of the person, the work and the ethical and missiological significance of Jesus Christ in the life and ministry of our people, to clarify our faith position, to identify areas of commonality and difference and to promote better mutual understanding and greater unity among our groups as we together witness that Jesus Christ is Lord."

RECREATION

Angela Rempel

People lined up to register for the study conference on Christology. J. Herbert Fretz, Goshen, Ind., one of *The Mennonite*'s former associate editors, is at the end of the line (at right).

The findings committee reported that "the centrality and significance of Jesus Christ for our understandings and practice of mission, church and discipleship were broadly reaffirmed." Differences in emphases among us, however, were also recognized, and thus this conference was perceived as one step in a continuing process. This prompts the observation that "we as Mennonite and Brethren in Christ churches can gain greater clarity about the theological concerns we have discussed both by (1) continuing the conversation begun at Normal and by (2) seeking to be faithful churches in mission and discipleship under Jesus Christ our Lord in an ethically and religiously pluralistic world." *Erland Waltner*

Despite the civil rights triumphs since the 1950s and the opening of economic opportunities to blacks, the gap between blacks and whites is as wide as ever and is likely to remain that way, a recent National Research Council study said. Blacks are lacking specific opportunities for employment, education and housing readily available to whites, according to the study.

Mennonite Central Committee workers in Somalia decided to phase out work in that country by the end of September. The six workers met with Eric Olfert, MCC co-secretary for Africa in late July. Two MCC vehicles had been stolen at gunpoint in the past eight months. Although possession of vehicles makes one a target, they are needed for moving supplies, visiting different camps and projects and for possible evacuation, said Olfert. MCC workers have long struggled with whether they should continue to work in the refugee camps. Some people profit from food aid to refugees, and it discourages local farmers and the government from increasing food production.

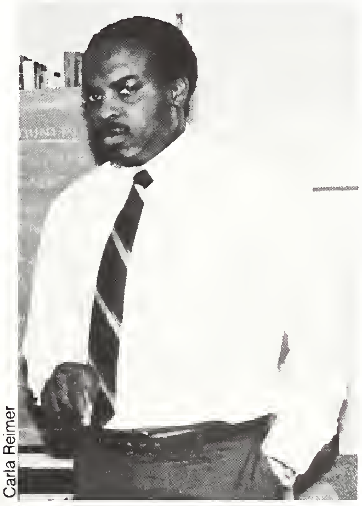
Mennonite Mutual Services, a non-profit organization, has been formed in California with offices in Fresno and Reedley to serve the insurance needs of congregations and church members. Nine Mennonite Mutual Aid counselors will represent the health, life, retirement and auto aid plans of MMA.

NEWS

CHM names consultant for black leadership development

Newton, Kan., (GCMC)—The Commission on Home Ministries has appointed Les Tolbert, Markham, Ill., half-time consultant for black leadership development as of Sept. 1.

It is the first time in the commission's history that a person has been appointed to work with black concerns. The position is being funded for a two-year period with A Call to Kingdom Commitments funds. "Our commission is committed to developing black church leaders and developing our black churches. Les brings a commitment to this goal as well," said Hubert Brown, CHM executive secretary.


Carla Reimer

Les Tolbert

Tolbert was recently hired as half-time pastor for Community Mennonite Church, Markham, one of four substantially black General Conference churches. Previously Tolbert provided extensive leadership to the Houston Covenant Church. He also has attended Bethel College, North Newton, Kan.

"I want to bring Anabaptist teaching to African-American communities, particularly those in urban areas," says Tolbert. As the consultant for black leadership development, he will also train black lay leaders and pastors as well as provide support and resources to the established GC black churches.

Tolbert and his wife, Nellie, have two children, Jonathan and Charles.

Central American Mennonites hold 16th annual conference

Belmopan, Belize (MCC)—Nicaraguan Mennonites (left to right) Chester Perez, Oscar Zepeda and Alfredo Lumbi introduced a new Mennonite hymnal, a compilation of songs submitted by Mennonite congregations of Central America, at the 16th annual meeting of the Central American Mennonite-Anabaptist Consultation. CAMCA took place here with more than 60 attending to assess their biblical-theological education with children and adults. Resource people were Daniel Schipani, originally from Argentina, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Samuel Lopez, originally from Mexico, who chairs the U.S.-Canadian Hispanic Council of Mennonites. Participants came from Venezuela, Colombia, Mexico and all Central American countries. Each church council reported, as did the Central American Mennonite Seminary (SEMILLA), the Latin America Anabaptist Resource Center (CLARA) and Mennonite Central Committee.

Mark Chupp

India is more open to witness, says Singh

Newton, Kan. (GCMC)—Christians in India should count on having a greater role in the religious lives of their fellow citizens, says Shekhar Singh, a pastoral counselor and professor at the interdenominational Union Biblical Seminary, Pune, India.

Singh, a third-generation Mennonite who comes from Janjgir, India, describes a new openness to Christianity among India's primarily Hindu population. The number of Indians living in cities rose from 109 million in 1971 to 156 million in 1981, a jump of 43 percent.

"In the cities, as compared to the villages, Indians find they are free to think for themselves. Christians should see this as an opportunity," he said. About 3 percent of India's population claim to be Christians.

Singh believes that Mennonites with their emphasis on peace and justice have something unique to offer.

The Bharatiya General Conference Mennonite Church (BGCMC), with 5,300 members located mainly in central India, is also experiencing the pulls of urbanization. Its new project is called Mennonite Urban Ministries.

Overall, BGCMC is in transition, says Singh, "to self-sufficiency. This is a step in the right direction, but difficult because of our history of dependence."

As of July 31, A Call to Kingdom Commitments had received $4,569,764, or 83 percent of the $5,537,766 committed to the General Conference Mennonite Church development plan, according to Ted Stuckey, conference treasurer. To date, $2,467,565 had been disbursed to 70 projects.

Four contras killed a farm caretaker Aug. 3 near Villa Sandino, Chontales, Nicaragua. The man's wife, Ana Maria Lopez Rodriquez, 32, told Witness for Peace workers that she recognized two of the contras as former employees of the farm. The farm's owner, Abraham Obregon, had dismissed the two men five weeks earlier and replaced them with Lopez' husband, Juan Segundo. The contras tied the hands of Lopez, her father, her brother-in-law and her five children. One of the contras took Segundo away and returned later, his hands covered with blood. The contras stole the family's clothes and bedding, three turkeys and two chickens, Lopez said. Later the family found Segundo's body.

A church college information day is planned for Oct. 12 at Rockway Mennonite Collegiate, Kitchener, Ont. Mennonite/Brethren in Christ high school seniors in southern Ontario will be given exposure to the many post-secondary alternatives available through the Council of Mennonite Colleges and the Canadian Association of Mennonite Schools. Representatives from 16 colleges will promote the church college alternative.

NEWS

Mennonite youth participate in conference in Cuba

MCC

Cardenas, Cuba—Pauline Martin, Akron, Pa.; Jose Antonio Vacca Bello, Ibague, Colombia; and Kevin Ranney, Grande Prairie, Alta. (the three on the left in the photo at right) were among eight young adult Mennonites from four countries who attended the annual Baptist Youth Week here. The others on this panel, discussing how the church applies community, are Gilberto Aguirre of the Nicaraguan Baptist Church and Claudia Figueroa, a Methodist seminary student from Brazil. The Baptist Church of Cuba invited Mennonite Central Committee to send youth to speak about community and faith from an Anabaptist perspective.

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The sixth annual MCC Oregon Fall Festival will be held Oct. 14 at the Linn County Fair Grounds in Albany, Ore. The festival, which raises money for needy people around the world, will begin with a pancake and sausage breakfast and will include a variety of handcrafted items, children's activities, demonstrations of cider pressing, quilting, soap making and more. Proceeds go to Mennonite Central Committee for its relief and development services. The 1988 Oregon Fall Festival raised $46,987 with the auction, silent auction and sales items.

Christian Leaders for Responsible Television has announced a one-year boycott of The Mennen Company and Clorox Corporation. CLeaR-TV said the two companies were among the leading sponsors of sex, violence and profanity during the sweeps period of April 27-May 24. "Results from the monitoring, done by approximately 3,000 monitors in 33 states, showed that Mennen and Clorox ignored CLeaR-TV's request not to advertise on programs high in incidents of sex, violence and profanity during the monitoring period," said Billy Melvin, executive director of the National Association of Evangelicals who serves as chairman of CLeaR-TV.

An MCC East Africa alumni reunion will be held June 29-July 1, 1990, at Laurelville (Pa.) Mennonite Church Center. Program and registration information will be available closer to the meeting time. For more information contact Lowell Detweiler, MCC East Africa Reunion, Box M, Akron, PA 17501.

NEWS

Restaurant scuffle precedes baptism of four in Hong Kong

Newton, Kan. (GCMC)—Most people don't feel like winners after being punched in the head. But when Mennonite missionary Tim Sprunger was knocked out of his chair in a restaurant in Hong Kong, good resulted.

"I had been coming to this restaurant in Kowloon to attempt to witness to some of the factory workers who frequently eat there. One night one of the men in the restaurant got drunk and started shouting that he was tired of Westerners eating in his restaurant. I didn't pay any attention. Then I heard a glass break. The next thing I knew I was hit on the head," says Tim.

"The other people in the restaurant were appalled at this man's behavior. They assured me, 'We Chinese are not like that.' The next time I went to the restaurant I was accepted as one of them. They started to talk to me. It broke the ice," he recalls.

Tim and his wife, Suanne Sprunger, have been witnessing to people from the Kwai Chung district in Kowloon since 1988. They work together with Hugh and Janet Sprunger, who have been ministering to this area since 1985. All four are on assignment in Hong Kong with the Commission on Overseas Mission. They are joined by three Chinese workers—Jeremiah and Wendy Choi and Simon Wong.

"We start our ministry by doing what is natural. Most people in Hong Kong do not go to each other's home for meals because it would mean they would be indebted to their hosts. So we often meet the factory workers in restaurants. We allow a lot of time for relationships to develop," says Tim.

He notes that he will often begin a relationship and one of the Chinese co-workers will carry it through: "I am a novelty to the people because I am Western. Jeremiah provides stability. He's familiar."

Tim and the other mission workers often meet with the factory workers as many as six evenings a week. The factory workers have jobs in what is considered "light" industry, such as clothing and watches. There is often a different factory on every floor of a 20-story building, note Hugh and Janet. "The workers have a high degree of mobility. They may have as many as six to seven different jobs in a year. Although they are not poor in comparison to factory workers in Bangladesh, they do feel poor in comparison to the people with high-dollar apartments and cars in Hong Kong. They are always looking for something better," they say.

"Often people become Christians in Hong Kong not because they have the right rational reasons but because God is doing something in their lives or the lives of people they know," remarks Tim. "They aren't converted through slick arguments, but through prayer. One man told me not to pray for him because he wasn't interested in Christianity. I told him, 'I will still pray for you because Jesus loves you before you are Christian.'"

In response to this witness, four people were baptized in June and July.

Tim is hopeful that the numbers will grow, noting that when one member of the family becomes a Christian the others often start attending worship services out of curiosity.

Jeremiah Choi believes that people in Hong Kong are afraid of Christianity because they think it is boring. "My hope is that when they come to our church they will have a joyful time.... I also hope they will find fellowship as the early Christians did," he says. *Carla Reimer, editor, General Conference Mennonite News Service*

Janet Sprunger

Hugh Sprunger (third from left) challenges baptismal candidates to begin new lives in Christ. The baptism took place in the water beside this beach. Others in the photo (from left) are Chi-Fung Choi, Siu-Ling Wong, Tim Sprunger and Jeremiah Choi.

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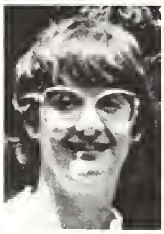
Soviet carpenters are helping Americans build four new homes and a day-care center for low-income migrant farmworkers in Yakima, Wash., under the U.S.-Soviet Partners Project. Ten Soviets are helping 10 Americans build the homes during August in gratitude for U.S. help in rebuilding earthquake-devastated areas of Soviet Armenia.

Brethren in Christ members are politically conservative in general, according to a recent survey. Among respondents, 72 percent of Americans registered as Republicans; 44 percent of Canadians said they belong to the Progressive Conservative Party. In response to 18 public policy attitudes queried, 60 percent agreed that a strong military force was necessary, and 59 percent agreed that anyone who is willing to work can get ahead in life. Issues generating the most personal involvement were abortion (86 percent), the environment (80) and pornography (64). Lowest were women's issues (34), racism (36), hunger/poverty (37) and war/peace (37). Only 21 percent called themselves "Anabaptists."

Reversing the practice of the past two years, this year's Commission on Overseas Mission seminar included retiring and terminating overseas workers. About 60 people, including children, attended the seminar, held July 25-30 in Normal, Ill. John Paul Lederach of Mennonite Conciliation Services, Akron, Pa., led sessions on interpersonal relationships. Roelf Kuitse, director of the Mission Training Center, Elkhart, Ind., led sessions on missiological issues. Seminar participants gave a program called Mission Kaleidescope at Calvary Mennonite Church, Washington, Ill., on July 30.

RECORD

workers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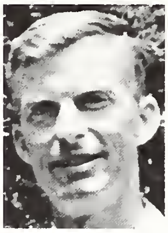
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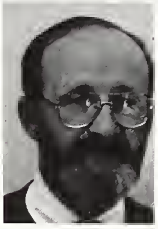

A. Harder

G. Harder

Deckert

Entz

Tim Atwood, Saginaw, Mich., is a new member on the confession of faith committee, joining *Lois Barret, David Garber, Martha Smith Good, Helmut Harder* (co-chair), *Lawrence Hart, Morris Hatton, Beulah Hostetler, Gayle Gerber Koontz, Samuel Lopez, Marlin E. Miller* (co-chair), *Jake Tilitzky, Ted VanderEnde, Ann Weber-Becker.*

Elaine and *Nathan Zook Barge*, Beth-El Church, Colorado Springs, Colo., have begun three-year assignments as Mennonite Central Committee country representatives in Guatemala City, Guatemala. They previously served with MCC in El Salvador and Nicaragua. They have two children. Nathan's parents are Elizabeth and Willard Barge, and Elaine's parents are Allen and Esther Zook, all of Hesston, Kan.

Pete Begley has completed his work as a peace worker for the Mennonite Voluntary Service unit sponsored by St. Louis Fellowship and is going to Guatemala.

Paul Boschman is serving as interim pastor at First Church, Vancouver.

Maurice and *Joyce Suran Briggs*, Warden (Wash.) Church, and their two children returned Aug. 12 to their assignment in Kalonda, Zaire, with the Commission on Overseas Mission/Africa Inter-Mennonite Mission. Maurice is again managing the garage and training mechanics. Joyce does the bookkeeping for the garage and assists with women's activities and classes at Kalonda Bible Institute.

Alice Deckert, Bethel College Church, North Newton, Kan., is one of eight scientists in the nation to be named a Clare Boothe Luce professor. A graduate of Bethel College and Leland Stanford Junior University, Palo Alto, Calif., Alice joined the faculty this fall at the College of the Holy Cross, Worcester, Mass., as assistant professor of chemistry.

Helen and *Henry W. Dueck* will be missionaries-in-residence at Columbia Bible College, Clearbrook, B.C. The Duecks are COM missionaries to Bolivia currently on a one-year North America Assignment.

Elena Entz, Zion Church, Elbing, Kan., has begun a three-year assignment as an overseas mission volunteer in Burkina Faso with COM/AIMM. Initially her work will be as a dorm parent and later with computers and bookkeeping. Her parents are Albert and Frieda Entz of Elbing.

Berry Friesen, Minneapolis, is continuing an MCC assignment as director of MCC U.S. service program in Akron, Pa.

David Graybill, Lancaster, Pa., has been named managing editor of *Festival Quarterly*, published by Good Enterprises, Ltd., of Interocurse, Pa.

Loris Habegger, North Newton, Kan., has begun serving as interim pastor at Goessel (Kan.) Church.

Betty and *Peter Hamm*, Winnipeg, have begun a three-year assignment with Mennonite Board of Missions. After study at the Centre for New Religious Movements, Selly Oak Colleges, Birmingham, England, they will go to Liberia to help lay the groundwork for Bible teaching among African Independent Churches. Peter was Mennonite Brethren Missions/Services secretary for Africa, Asia and Europe for nine years.

Arnold and *Grace Hiebner Harder*, First Church, Mountain Lake, Minn., and two of their four children returned to Zaire Aug. 16 to assignments with COM/AIMM. After language study they will provide support services in Kinshasa for missionaries and research tribal groups represented in the urban area in preparation for evangelism. Arnold will also advise the development and social services department of the Zaire Mennonite Church.

Carl H. Hege, First Church, Aberdeen, Idaho, was elected by the Pacific District Conference to serve on the Bethel College board of directors.

Clarence Hiebert, professor of biblical/religious studies at Tabor College, Hillsboro, Kan., will retire in 1990, completing 28 years with the college.

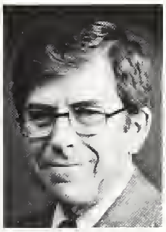
Elroy and *Mary Holsopple*, Assembly Church, Goshen, Ind., have begun a five-year MCC assignment in Swaziland

Anglican Archbishop Desmond Tutu said South Africa would be on the brink of disaster if police continued to act in a "reckless manner." He directed his Aug. 23 warning to Minister Law and Order Adriaan Vlok during a press conference amid widespread protests and police action in Cape Town. In an incident Aug. 22, the archbishop, leaders of other churches and several hundred students were tear-gassed by police. Tutu said police had shown "incredible impatience and eagerness to use the full range of their armory."

Preborn children must be protected against fetal alcohol syndrome, a leading cause of mental retardation, author Michael Dorris told an Albuquerque, N.M., audience Aug. 13. In *The Broken Cord* Dorris tells about his adopted son, Adam, who suffers from a variety of mental physical abnormalities. Adam's mother, a Sioux Indian, died after getting drunk on antifreeze. Fetal alcohol syndrome is rampant among Native Americans, who have an alcoholism rate five times greater than the U.S. population as a whole, said Dorris, who is part Modoc Indian. Women who drink [any] alcohol during pregnancy can give birth to babies with fetal alcohol syndrome, he said.

Venus Cote has become the first Native Canadian to be accepted as an associate missionary by the Evangelical Mennonite Conference Board of Missions. Venus will be stationed in New Brunswick under Northern Canada Evangelical Mission.

RECORD


Kraybill

S. Kuhns

V. Kuhns

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E. Sprunger

F. Sprunger

I. Suderman

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where they will work as country representatives. They previously served with MCC in Uganda. Mary's parents are D. Paul and Illa Mae Yoder, Kalona, Iowa, and Elroy's parents are Helen and Paul Holsopple, Sarasota, Fla.

Michael Hydock has completed his work as pastor at Dallas (Texas) Fellowship.

Werner Janzen, from Saskatchewan, began as pastor at Plum Coulee (Man.) Bergthaler Church on Sept. 1.

Randy Keeler, Quakertown, Pa., has begun as associate nurture secretary with the Franconia Conference, focusing on youth and young adult ministries. This work is in addition to his position as the Eastern District Conference youth pastor.

Paul N. Kraybill has been appointed by the Mennonite Health Association as executive director beginning Oct. 1, 1990, when he completes his term as executive secretary of the Mennonite World Conference. He succeeds *H. Ernest Bennett,* who is retiring after 33 years of giving leadership to MHA.

Stan and *Vi Kuhns*, Hope Church, Wichita, Kan., have begun a two-year term as volunteers with MBM, serving as host and hostess at 1711 Guest House in Elkhart. Stan was owner and supervisor of Kuhns Lawn Service, Wichita.

Donald Nofziger will begin as pastor at First Church, McPherson, Kan., on Oct. 1. Formerly he pastored Neil Avenue Church, Columbus, Ohio.

Diane E. Neal has been appointed assistant professor of education at Bluffton (Ohio) College.

Steven J. Pankratz, Newton, Kan., is a new staff member of Mennonite Foundation, Hesston, Kan. He and his wife, Elizabeth Raid Pankratz, have served as voluntary service workers in Colombia, Nicaragua and Mexico.

Don Ratzlaff has resigned, effective Dec. 31, as editor of *Rejoice!*, the inter-Mennonite devotional magazine.

Gordon Penner, Winkler, Man., became youth pastor at Winkler (Man.) Bergthaler Church on July 17.

John Rempel, Waterloo, Ont., has been called as pastor at Manhattan (N.Y.) Fellowship beginning in fall.

Brenda Sawatzky, Bethel Church, Winnipeg, is the new admissions counselor at Canadian Mennonite Bible College, Winnipeg.

Robin Schrag, Eden Church, Moundridge, Kan., has been appointed controller for the Division of General Services of the General Conference Mennonite Church, replacing *Duane Earley*. Robin was the assistant treasurer for DGS and has been replaced in that position by *Melanie Ann Preheim*, Bethel College Church, North Newton, Kan. Melanie previously worked at Midland Bank in Newton.

Moira Solange, Ottawa Church, is beginning a one-year SALT assignment with MCC in Cercado, Paraná, Brazil, where she will work in an elementary school with AMAS, a Brazilian Mennonite social assistance agency. Her mother is Audrey Solange of Ottawa.

Frederic "Fritz" and *Ellen Hostetler Sprunger,* COM missionaries to Japan, arrived in the United States Aug. 2 for a one-year NAA. They are living in the Chicago area, where Fritz is working on a doctorate in missiology at Trinity Evangelical Divinity School, Deerfield, Ill. The Sprungers were hosts at the Japan Anabaptist Center in Tokyo. Fritz is a member of Salem Church, Kidron, Ohio, and Ellen is a member of Oak Grove Church, Smithville, Ohio.

Robert "Jack" and *Irene Penner Suderman* and two of their three sons arrived in Bogotá, Colombia, Aug. 23, beginning a COM assignment to work with leadership needs of the Colombia Mennonite Church. Jack is also involved in establishing a Latin America Anabaptist Center. The Sudermans previously served with COM in Bolivia.

Jeff Swartzentruber, Silverwood Church, Goshen, Ind., has been named controller for Mennonite Mutual Aid, Goshen.

Lorna Unger, First Church, Winnipeg, is beginning a two-year MCC assignment with China Educational Exchange in Chongqing, China, where she will teach English. Her parents are Elsie and Jake Unger of Winnipeg.

—compiled by Angela Rempel

U.S. religious leaders representing 15 Protestant, Catholic, Jewish and ecumenical groups issued a statement Aug. 25 criticizing the clean-air bill submitted to Congress by President George Bush, charging that the bill "fails to live up to" the president's promises. The religious leaders said they sent a letter to the president asking that he strengthen the bill.

If the U.S. military budget were cut 6 percent and the money distributed to federal housing programs, Boston's $153 million share would solve the city's low-income housing shortage. A recent Boston Redevelopment Authority study said the shift of 6 percent, or $25 billion, from the Pentagon to housing programs would create 7,400 new jobs in Boston and enable the city to build enough units for the homeless through the year 2000. Boston's share of the national funds was based on population and poverty figures. The study is expected to bolster organization efforts for the Oct. 7 Housing Now march in Washington.

Dietrich "Dick" Rempel, Hesston, Kan., business manager for *The Mennonite*, is spending most of September in the Soviet Union, attending the Moscow International Book Fair, the third largest in the world. He and his wife, Mary, left Sept. 6 and plan to return Sept. 28. Faith and Life Press, which Dick also manages, is represented at the fair as a peace church publisher under the auspices of New Call to Peacemaking.

RESOURCES

books

The Pursuit of Wisdom and Other Works by the author of *The Cloud of Unknowing*, translated, edited and annotated by James Walsh (Paulist Press, 1988, $17.95 cloth, $14.95 paper), presents six essays by the 14th-century mystic believed by James Walsh to have been a Carthusian recluse in England.

Called "the most influential woman in the largest, fastest-growing religious group" of the 19th century, Methodism, Phoebe Palmer was many things: a leading evangelist of the holiness movement, poet, public figure, hymn writer, theologian, humanitarian, journal editor, feminist and speaker. Many of her writings are collected in **Phoebe Palmer: Selected Writings**, edited by Thomas C. Oden (Paulist Press, 1988, $24.95).

The Miracles of Jesus and the Theology of Miracles by Rene Latourelle (Paulist Press, 1988, $14.95) discusses the miracles of Jesus as seen in the Gospels and their relevance for contemporary belief.

God has created us with a need to love and be loved, to know and be known by others, writes Robert L. McDonald in **Intimacy: Overcoming the Fear of Closeness** (Fleming H. Revell, 1988, $6.95).

Songs from Green Pastures and **Mountain Songs** by Edith Schaeffer (Zondervan, 1988, $12.95 each) combine selections from the Psalms with full-color photography and meditations on such themes as thankfulness, trust, security and praise.

What was Jesus' last meal really like? **Rediscovering Passover:** *A Complete Guide for Christians* by Joseph Stallings (Resource Publications, 1988, $11.95) points out, for instance, that instead of an intimate meal shared solely among 13 men, the Last Supper was a Jewish and festive celebration consisting of over 200 men, women and children.

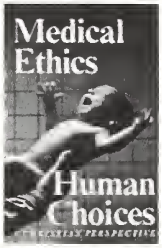
From Pride to Joy by Helen C. Coon is an Easter play/program based on the women around Jesus during his last days on earth. For one copy, from which anyone may make copies for the performance, send $2 to Helen C. Coon, Box 208, Sterling, IL 61081.

To commemorate and help support 1989 as the Year of the Young Reader, Zondervan Publishing House has released **The Zondervan Bible Storybook** by Jenny Robertson ($8.95), which seeks to retell the Bible's story in "simple language enriched by evocative illustrations, with a sensitivity and regard for the original."

Doing What Is Right: *What the Bible Says About Covenant and Justice* by Lois Barrett (Herald Press, 1989, $4.95) shows how covenant is the context for understanding the faith language of the Bible. Justice grows out of our covenant with God and neighbor.

Bethel College and the Mennonite Library and Archives have published volumes three and four in the C.H. Wedel Historical Series: **Religious Liberty:** *Heritage and Responsibility* by William R. Estep Jr. ($14 hardback, $6 paper, $17 and $7.50 in Canada) and **Letters From Susan:** *A Woman's View of the Russian Mennonite Experience (1928-1941)* by John B. Toews ($15 hardback, $8 paper, $18 and $10 in Canada).

Medical Ethics, Human Choices: *A Christian Perspective* (Herald Press, 1988, $9.95, $13.95 in Canada) addresses the hard questions that individuals and families are often forced to face alone.



An updated version of the Mennonite Central Committee **Earth Stewardship Packet** (MCC U.S. Global Education, Box M, Akron, PA 17501, [717] 859-1151) is available. The packet presents environmental issues from a biblical perspective.

Where Two Are Gathered: *Readings for Shared Devotions* by April Yamasaki (Brethren Press, 1988, $6.95) includes responsive readings focusing on the Gospel of Matthew and suggestions for prayer, meditation and discussion.

James I. Warren Jr. examines the history of music in American Methodism and its role in Methodist denominations in **O for a Thousand Tongues:** *The History, Nature and Influence of Music in the Methodist Tradition* (Zondervan, 1988, $17.95).

Peace, Faith, Nation: *Mennonites and Amish in 19th-Century America* by Theron F. Schlabach (Herald Press, 1989, $19.95, $24.95 in Canada) explores the 19th-century story as Mennonite and Amish groups resisted and yielded to the imperialism of American culture and values.

After a magazine survey identified questions that Christians most often ask their pastors, speaker and author Richard A. Jensen offered answers in a series of radio sermons. **What Is God's Will for My Life?** *Ten Questions Christians Most Often Ask* (Augsburg, 1988, $5.95) is a collection of those answers.

Becoming a Better Friend by Melodie Davis (Bethany, 1988, $5.95) is for people who want to work, with God's help, at being the kind of person who is attractive to others.

"The Bible is a book of hope, but it also includes a long chronicle of sin, pain, conflicts," writes Daniel J. Simundson, author of **Hope for All Seasons:** *Biblical Experiences of Confidence in the Promises of God* (Augsburg, 1988, $9.95).

Total war has come to the island of Negros in the central Philippines. According to *Synapses Messages* (July), more than 30,000 people have fled their homes since April 24, when the military began bombing and other operations in villages near Sipalay and Candoni. In the last year 183 members and leaders of the National Federation of Sugar Workers--Food and General Trades have been detained and tortured, four killed. Last year 83 percent of Philippine military costs were funded by U.S. taxpayers. The U.S. administration is requesting $360 million for Philippine military- and security-related aid for 1990.

Hundreds of low- and fixed-income homeowners live in homes with leaky roofs in Kansas City, Kan., according to Harley Marshall, coordinator of the Sharing Community in Rosedale, a social service program funded by United Methodists, Disciples of Christ and Mennonites. Norman Hodges, who heads the agency 20 Good Men, has received 90 requests recently for help to stop leaks. Two state-funded agencies operating in Kansas City, Kan., do nothing but weatherize homes of low-income owners. But they cannot weatherize a home with a leaky roof. Hodges needs more than "20" workers. Skilled volunteers, donated materials (or funds) are needed. Call (913) 281-1542.

General Conference Mennonite missionaries in Bogotá, Colombia, are—as of Sept. 8—unaffected by the violence in Colombia resulting from the war on drugs. Mennonite Brethren missionaries, however, have left the city of Medellín and are staying in Bogotá for the time being.

RESOURCES

More Like Jesus by Evelyn King Mumaw (Herald Press, 1989, $6.95, $9.95 in Canada) offers practical suggestions on how to develop and live the Christian life.

Over 130 listings are included in the new booklet **Resources for Congregations**, available free of charge from the Communications Office of the General Conference, Box 347, Newton, KS 67114. Copies of the booklet were sent to churches in August.

Films

Somewhere in the Bible (Overground Railroad, 722 Monroe, Evanston, IL 60202, [312] 328-0772) is a 20-minute video that brings home the suffering of refugees fleeing war and repression in Central America.

The stewardship office of the General Conference Mennonite Church, Box 347, Newton, KS 67114, (316) 283-5100, has produced a 23-minute video called **Stewardship: A Way to Be** ($10). It features a hog farmer in Kansas, young couples in New York City and Washington, South American children in Portland, Ore., and others who make stewardship part of their daily lives.

CMC: A Partnership in the Gospel is a 19-minute video describing the agenda of the Conference of Mennonites in Canada. Order from the Resource Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781.

Video and audio recordings of the conference for congregations with multiple staff, called **Leadership for Growth**, held in Sarasota, Fla., in February, are available from Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370, (219) 294-7523. Four videocassettes cost $65, or $20 each, or may be rented for $20, or $6 each.

General Conference Mennonites: Walking in the Light is a 15-minute slide set (also available as a VHS video) that focuses on the multiethnic diversity of the conference. It may be borrowed free of charge from the Communications Office, Box 347, Newton, KS 67114, (316) 283-5100.

Two new videos available from Bread for the World Institute on Hunger and Development, 802 Rhode Island Ave., NE, Washington, DC 20018, are **You Can Make a Difference** (18 minutes, $19.95 plus $2 postage) and **A Chance to Survive: A Study Guide on Child Health** (120 minutes, $28 plus $4 postage).

--compiled by Gordon Houser

Head Cook position at **Camp Assiniboia** (17 km. west of Winnipeg) open immediately. Salary negotiable. Residence on site for couple or single person.

Contact Camps With Meaning,
202-1483 Pembina Highway,
Winnipeg, MB R3T 2C9, (204)
477-0873.

Food Services Manager position at **Camp Assiniboia** (17 km. west of Winnipeg). Position open immediately. Salary negotiable. Residence on site for couple or single person.

Contact Camps With Meaning,
202-1483 Pembina Highway,
Winnipeg, MB R3T 2C9, (204)
477-0873.

ANABAPTIST STORY, OBERAMMERGAU, CANADIAN WEST

Jamaica 90, Jan. 19-26, Wilmer Martin at Mennonite-owned Palm Ridge Retreat

Europe 90A, May 14-23, Arnold Cressman & Henry Landes, Oberammergau, 3 countries

Europe 90B, June 11-30, Jan Gleysteen. The Mennonite story on location, 20 days

Europe 90C, June 25-July 13, Wilmer Martin & John Ruth, Oberammergau, Holland to Italy

Western Canada 90A, July 13-24, Arnold & Rhoda Cressman, Banff/Jasper, before M.W.C.

Western Canada 90B, July 29-Aug. 18, Jan Gleysteen. To Victoria after Mennonite World Conference.

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Registration Forms are available from your local congregation or by writing the Mennonite World Conference offices:

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405-326 Broadway
Winnipeg, MB R3C 0S5
Phone: 204-947-9188

in the United States:
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Carol Stream, IL 60188
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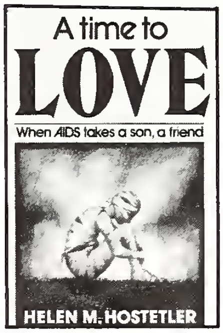
Thought-Provoking New Books That Challenge and Inspire


A time to
LOVE
When AIDS takes a son, a friend
HELEN M. HOSTETLER

A Time to Love: When AIDS takes a son, a friend

Helen M. Hostetler tells an intense story of the agony and anguish of losing her son Roger to AIDS.

Roger's journals intertwined with her story disclose his struggles with his sexuality and his feelings of alienation and rejection. This drama shows how Roger eventually comes to peace with himself, his family, and God.

Persons with AIDS are often treated as social outcasts. This book challenges us to see them as people to be loved and cared for. It challenges the church to reflect on its ministry to them, to be redemptive, to walk with those in pain, and to offer loving care, friendship, trust, and hope.

Paper, $9.95, in Canada $12.50

Anywhere with You
The adventures, disillusionment, and maturing faith of a young American missionary in Mexico
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Anywhere with You!

This is a true missionary adventure story of a young woman who dreams of changing the world. With her husband she takes those dreams to Mexico but is challenged by unanticipated hardships and failures.

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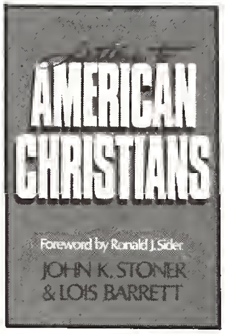
AMERICAN CHRISTIANS
Foreword by Ronald J. Sider
JOHN K. STONER & LOIS BARRETT

Letters to American Christians

This book contains a hard-hitting series of letters that challenge American Christians to new ideas about the relationship of Jesus' teachings to evangelicalism and militarism in the United States. **John K. Stoner** and **Lois Barrett** challenges us not only to new thinking, but also to new action on behalf of peace. In an age when many churches have turned the message of Jesus into a private "me-and-God" relationship, *Letters to American Christian*s calls us to a faith in God that can transform our country, our world, and our churches. Stories interspersed among the letters and probing discussion questions highlight the issues. A Christian Peace Shelf selection.

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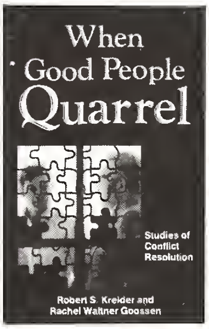
When Good People Quarrel
Studies of Conflict Resolution
Robert S. Kreider and Rachel Waltner Goossen

When Good People Quarrel: Studies of Conflict Resolution

Robert S. Kreider and **Rachel Waltner Goossen's** collection of stories involving conflict situations that helps readers begin to develop conflict resolution skills. It is especially recommended for adult Sunday school classes and discussion groups. The stories are drawn from present-day situations and from the Bible. As you experience the stories you will begin to see how the various roles such as peacemaker, confronting antagonist, and victims relate. Discussion questions and role-playing exercises will help you to understand the causes of conflict and develop healthy ways of dealing with it.

Paper, $9.95, in Canada $12.50

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LETTERS

Order in all things

The GC-MC integration issue is vitally important. From my perspective, a GC Mennonite for 40 years, then 40 years as a Lutheran, mergers are fraught with peril. Our big Evangelical Lutheran Church in America merger, effective Jan. 1, 1988, is experiencing serious "growing pains." Our smaller, earlier merger, in 1962, was much smoother.

Keys to success are (1) total theological agreement, (2) congenial consensus concerning structure and organization and objectives, (3) *no* congregational autonomy, (4) agreement on the identity of top leadership, (5) "make haste slowly."

In GC-MC circles, the word "merger" is avoided. "Integration" is used instead. I believe that's wise in the present climate. It's a reasonable first step. Proceed with care and caution.

Several things bother me: (1) not nearly enough centralized authority; (2) qualified leaders should control all (pastoral) "calls" and assignments and ordinations; (3) lack of mandatory Mennonite seminary training prior to ordination and call (our Lutheran requirements: A.B., plus four years at a Lutheran seminary, of which either the third or fourth year is an intern year. This aids essential uniformity and predictability); (4) insufficient uniformity in order of services. That puzzles me, because my "forebears" believed in "good order in all things." So do I. *Adrian Amstutz, 5115 E. Walton St., Long Beach, CA 90815*

Other curriculum, please

Catechism material that I order is almost without exception written for young people in 10th or 11th grade. That is good where the young people grow up in Sunday school and church. They get a lot of foundation training. We are not an established church. Our families, adults and young people come from many different church backgrounds, mostly limited background and in some cases no Sunday school or church background. For us to wait to begin training for church membership until they are in 10th or 11th grade is too late. We are looking for material that is suitable for youngsters in seventh, eighth or ninth grade. We hope to get them involved in education for church membership before the peer pressure among teenagers gets too strong for them. So far we have been unable to get materials that are simple enough, yet cover the basic principles of discipleship in an interesting way and not too drawn out over too long a time. *Vic Buller, pastor, Disciples Mennonite Fellowship, 206 W. Fourth St., Room #18, Duluth, MN 55806*

So dedicated to purity?

The Mennonite gave us another dose of Mennonite prophylactic theology for 20th-century living. Now we can truly care for those with AIDS without fear of contaminating "*the* Christian understanding of morality."

Sarcasm aside, I was shocked to read Daniel Zehr's July 11 statement on "*the* Christian response to AIDS." Are your readers so dedicated to purity that the executive director of MCC Canada felt moved to offer us a Christian solution to involvement with dying "bad" people? Then again, Zehr finds it "tempting to stand aloof." Let's commend him for honesty, but I doubt if the majority of those with AIDS feel any less abandoned when confronted with Zehr's perspective on AIDS. Paraphrased, God hasn't given you AIDS, you gave it to yourself with your categorically "immoral" way of life. Although Jesus is said to have refrained from reflecting on the origin of the man's blindness, (John 9:1-4), Zehr is certainly quick to raise and answer the question "Who sinned?" If this is the attitude of the larger Mennonite church toward AIDS, stop reading third-century church history for inspiration and don't bother getting involved. People with AIDS have ample positive resources for reflecting on the meaning of life.

I object to Zehr's position, but I also question your judgment in running this article. Please advise your contributors to speak of their *own* Christian convictions and not *the* Christian position on behalf of the entire church. I doubt if you tolerate such condemnatory and presumptuous language if it involves an issue directly related to a larger sector of your readership. *Kent Sprunger, 70 Park St., Apt. 43, Somerville, MA 02143*

Good information needed

Your editorial (June 27) needs answers. Could we agree that both technology and communication are too important to be left exclusively to scientists and editors, respectively? I hope we can agree also that nuclear power is especially hard for many, including most journalists, to understand, and that pronouncements on it *must* be well informed. (If any irritation shows here, please blame it on several decades of violation of this principle.) One of our denominational leaders wrote me a few years ago that he didn't need to know the other side on nuclear energy.

You rightly pointed out that people are slow to change. This applies to you and me. Many pages would be required to correct the now deeply rooted Luddite fear sold by highly paid television anchormen and others. Such pages have already been written. Now they simply have to be read. Required reading:

1. *The Health Hazards of NOT Going Nuclear*, by Petr Beckmann (Golem, 1976). You may find each page annoying but highly entertaining, surprising and informative. Beckmann blasts chemists (like me) but persuaded me to change my mild opposition to nuclear energy. This writing is dangerous to prejudices. The *anti*-nuclear cartoons and his comments on them are marvelous.
2. *Before It's Too Late*, by Bernard L. Cohen (Plenum, 1983). A foreword by Rosalyn Yalow, Nobel laureate, finds even Cohen too cautious about low doses of radiation.
3. Almost any recent article about the greenhouse effect. The authors don't always point it out, but this potential calamity is greatly augmented by our overconsumption of coal, oil, gas, paper, etc., *not* nuclear fuel. Think about it.

Our culture says it's better to speak up, even with possible error, than to be silent. The consequences of some errors may be so huge that we require real openness to unpopular ideas. Without good information, silence in highly technical questions may be a last resort. *Ronald Rich, 3208-D Shire Lane, Raleigh, NC 27606*

Only in Jesus

I have never been so moved to write a letter as after reading "A Parable of Roses" (July 11). The common misconception-deception expressed was that homosexuality was created by God. Homosexuality is a bondage created by sin—sin that separates us from God. Our church worship team recently had the opportunity to lead worship at the Exodus '89 Conference held at Eastern College, St. Davids, Pa. Exodus International is a nationwide ministry to ex-homosexuals. These ex-homosexuals worshiped the Lord in truth and joy. Their love and gratitude to God for bringing them out of the homosexual lifestyle into a life of wholeness was evident. They have found that what the world (and some Christians) call freedom is really bondage, but when Jesus sets you free, you are free indeed. We need to support those who are coming out from under the bondage of homosexuality. We also need to love and pray for those who are still being deceived. I wholeheartedly support the workshop on "curing homosexuals" that was offered at Normal '89. Sin is a disease that needs to be cured, and the Bible clearly states that homosexuality is a sin. The cure is found only in Jesus and in giving him lordship over our sexuality. Only then can we be the whole people God created us to be. *Barbara Hackett, 1041 S. Trappe Road, Trappe, PA 19426*

Listen for a second call

The article "A Pastor Answers 'Why Not Stay?'" (July 25) is disturbing. It should have been entitled "Why Stay?" I get the impression that the writer is trying to talk himself or herself into leaving the ministry, all for the wrong reasons.

The request for anonymity, especially when important matters are being discussed in the context of the church, is troublesome to me. In this instance, writing anonymously may betray a lack of trust in the church and may in fact reveal at least a part of the basic problem. This pastor has apparently learned not to trust the church. As perceived by the writer, more love and respect has been given to the congregations than has been received in return. Since there is an experienced shortage of return on an emotional investment, the trust level suffers. Burnout occurs because the pastor simply has no more to give.

In my opinion, attention needs to be given to two matters by this pastor. (This is not to imply that there is no work to be done by the congregation.) It seems that this pastor lacks vocational clarity and could do some growing up spiritually. A sign of spiritual maturity is the ability to give more than is received. The vocational clarity of this person is in question on the basis of some of the information given about what supposedly constitutes a "successful ministry." One negative vote from four congregational elections is given as a mark of success. Such a pattern, it seems to me, calls for explanation, not celebration. Our vocational calling is partly a prophetic one, and being prophetic in the biblical sense means to be "troublers of Israel," which does not always translate into positive votes. The One whom we follow sent his workers to the house of Israel as "sheep among wolves." It is unrealistic and unfaithful to expect the barbs and the belittling to come only from "the world," as the writer intimates.

The information given in this brief article is not enough to make clear judgments about what is not right about this person and/or congregation involved. Many questions beg for answers: Have you attended pastors' retreats or conferences where the questions you raise are dealt with? Did you catch the incredible Bible studies on the prophet Jonah during pastors' week at Associated Mennonite Biblical Seminaries last January? If not, you should order the Peterson lecture tapes right now before you make any decision. You may be on your way to Tarshish, fleeing the call to serve God's people, none of whom is perfect. Church people aren't always fair with their pastors, and pastors aren't always fair with church people. You may have allowed yourself to get seduced by some wrong definition of "success" and may be working too hard to keep those negative votes at a minimum. Obviously there is a storm brewing in your life, and it may be time for you to bail out and go overboard, as Jonah did. You may get swallowed up in other pursuits for awhile. The second call to Nineveh will come. *Melvin D. Schmidt, 414 S. Main, Bluffton, OH 45817*

Keeping covenant

We made a covenant at Saskatoon in 1986. It included:

> We covenant with each other to study the Bible together and expand our insight into the biblical teachings relating to sexuality.
>
> We covenant with each other to mutually bear the burden of remaining in loving dialogue with each other in the body of Christ. We covenant compassion and prayer for each other. We will promote congregational study of the complex issues of sexuality, through Bible study and the use of *Human Sexuality in the Christian Life: A Working Document for Study and Dialogue.*

If we have not done this in the intervening three years, we have disregarded the covenant. According to 1 Corinthians 7 this is a greater sin than what we tend to call the sins of sexuality.

If we have not kept the covenant, we have devalued the resolution process so that resolutions passed at this conference stand in jeopardy.

The General Board has failed to carry out the resolution in not promoting the working document. Articles in *The Mennonite* and appointment of listeners to a listening committee at the last minute are not enough. I say this as a member of the General Board that brought this resolution and as one who fought it in the board and on the floor as being a rush to get a statement, not an effort to gain understanding.

I ask that the General Board reprint the working document and instruct COE to strongly promote it. It does not just deal with homosexuality but with sexuality, a subject we all need to understand. I ask that the focus be more inclusive than just homosexuality.

I think the covenant has been disregarded and we need some healing. *Donald R. Steelberg, 220 N. Pershing, Wichita, KS 67208*

Your story became mine

Thank you for retelling the John Peter Klassen story (at Normal '89). I was deeply moved as the scenes unfolded in *The Dance of the Kobzar*. I now feel in the center of my being that story as a part of my story and am most grateful.

Keep the John Peter Klassen story alive. It would be tragic for continuing generations if that story were forgotten.

Let me venture a proposal: an "on the road" adaptation of *The Dance* for staging in a variety of Mennonite Church (MC) heartlands during the next six years as one specific act toward implementation of our *deliberate* exploration of integration (between the Mennonite Church and the General Conference Mennonite Church). *Willard E. Roth, Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370*

Why no pastor?

I rejoice that I was saved and born again some years ago. This came to me because the Mennonite mission came and told us about Jesus. For some years now no Mennonite minister has come to serve. I don't understand why no Mennonite minister wants to come all these years. We have no pastor but from other denominations who have been happy to come and fill our needs on Sunday. It matters not as long as we have the Word of God. But why is it no Mennonite pastor cares about us and have all forsaken us? *Susie Archambeau, Moencopi Mennonite Mission, Box 232, Tuba City, AZ 86045*

Thanks

I always look forward to receiving *The Mennonite*. I feel that it is a valuable organ in informing and tying our church together. *Jack Stauffer, 116 E. 14th, Newton, KS 67114*

REVIEWS

Films

Conscience in Vietnam

Casualities of War, *written by David Rabe, produced by Art Linson, directed by Brian De Palma*

Reviewed by Gordon Houser, assistant editor

Based on an incident first reported in *The New Yorker* in 1969, *Casualities of War* is the most focused, most intimate of the Vietnam films. It may also be the best.

De Palma tells his story with understated power, and while the film does not reach for "big picture" implications, its scenes and themes resonate and become universal.

Five young soldiers are sent into the jungle on a reconnaissance mission. At the instigation of their commanding sargeant (Sean Penn), whose best friend was recently killed, they kidnap a Vietnamese girl (Thuy Thu Le), then rape and murder her. All, that is, except Private Eriksson (Michael J. Fox), who protests and refuses to participate. Later, when he reports the incident to his superiors, he is told to forget it. But Eriksson, at the risk of his life, persists in his quest for justice.

The story, a small incident in the war, takes on universal dimensions as the audience struggles with Eriksson about what to do. What these men do is clearly wrong, but the film does not allow us to observe their actions from an objective distance. *Casualities* faces us with how we might respond in a situation in which the majority (and those in power) move in a direction we know is wrong. Would we resist or give in to our fear of not only being ostracized but killed?

In presenting this dilemma, the film neither makes Eriksson into a hero nor the men (with one exception) into demons. Each is a human being under extreme pressures. As Penn states at one point, "Yea though I walk through the valley of evil, I will fear no death." Death and evil are omnipresent, twin realities in this horrible war, and everyone is a casuality.

Casualities is well-acted throughout, while Penn, Fox and Le excel.

Compared to the outstanding direction and photography, the writing sometimes suffers, usually when it becomes excessive and reaches for the universal instead of sticking with simply telling the story. The pictures tell it best. De Palma uses various camera angles, split screen and mixes vast crane shots with huge closeups to perfection. Key events happen in the background, unbeknown to the character in the foreground. This recurrence shows the moral disorientation of the film's characters and how much that affects their (our) lives happens beyond our awareness.

Be warned that this film will draw you into a moral dilemma that is both personal and universal. The closeup of Eriksson's face in the rain as he wrestles with his conscience remains riveted in my mind.

books

Challenges of change

Losses in Later Life: A New Way of Walking With God *by R. Scott Sullender (Paulist Press, 1989, 183 pages)*

Reviewed by Martha F. Graber, 2422 Minnesota, North Newton, KS 67117

"The Challenges of Change" as a title might have attracted me to this book more readily. "Losses" and "later life" are both subjects we often avoid and facts of life that we meet with denial. The author reflects on these transitions, which may affect people at earlier ages also, as processes that are inevitable.

The challenge to accept such changes as the loss of youth, of family, of parents, of work, of spouse, of health and of identity roles are major topics of the book, while other losses are treated incidentally. To develop "a new way of walking with God" we must avoid idealizing (making idols of) past years. As we cope with the manifold aspects of life's transitions we can discover spiritual meaning and values, growing in faith toward successful aging.

I appreciated the author's synthesis of many concepts as he brings together ideas from a variety of writers. He carefully credits the sources in the chapter end notes, which also bring out other details of the concepts he discusses. He provides a useful list for further reading, including his own previous book, *Grief and Growth: Pastoral Resources for Emotional and Spiritual Growth*. In a few places he could have used more recent statistics, though the trends he indicates are applicable. And more careful proofreading would have avoided such errors as the use of "throws" for "throes."

The author's use of many examples from his personal experiences in pastoral counseling enhance the readability. His sensitive and practical discussions are useful and readable for both younger and older readers and people in pastoral or counseling ministries.

Community 'altars'

The Widows: A Women's Ministry in the Early Church *by Bonnie Bowman Thurston (Fortress, 1989, 96 pages)*

Reviewed by Carol Penner, Box 245, Jordan Station, ON L0R 1S0

This book is a thorough study of the role widows played in Christian communities of the first three centuries. Drawing on a wide variety of sources, which include biblical, early Christian and non-Christian texts as well as archaeological evidence, Thurston attempts to reconstruct the life of widowed women who did not remarry. Her approach is comprehensive, both in terms of its sources and its attempt to outline the political, economic and cultural contexts of the early church. She is careful not to generalize about the widows, and she admits that the sources are at times vague about this group of women.

Thurston's research suggests that widows had an identifiable ministry in the church as they devoted their lives to service and prayer. In early Christian writings the widows are often told to see themselves as "altars" for the community, a type of living sacrifice. This kind of institutionalized ministry for women gradually came to be seen as a threat by the increasingly hierarchical structures of the church and was suppressed.

Thurston has tried to make her book accessible and useful to lay people and scholars. Her well-documented notations and scholarly comments are placed at the end of the book so as not to interfere with the flow of the text. In her introduction she defines terms that may be unfamiliar, but as the book progresses, more knowledge is assumed, and the non-scholar may find the section on early Christian texts daunting. Thurston's style, however, is engaging, and she conveys her excitement for the material.

An interview with Weldon Nisly

Sharing Bible stories with enemies

In February, Krista Ramsey interviewed Weldon Nisly, pastor at Cincinnati Mennonite Fellowship, about his trip to the Soviet Union in August 1988 sponsored by the Network of Biblical Storytellers.

Biblical storytellers: *Tamra and Weldon Nisly in Moscow. In the background is the Kremlin.*

Why were you in the Soviet Union?

The 21 of us were part of the Network of Biblical Storytellers, an affiliation of people interested in the gospel as story in the oral tradition of Scripture and particularly the stories of Jesus. We came from all over the United States, from a variety of denominations and ages, including three teenagers, one of whom was Tamra, my 17-year-old daughter. We went there to see what kind of understanding and hope could be exchanged through Bible stories.

What were your experiences with the Soviet people, with everyday folks?

We had hoped to have unplanned, on-the-street contact, and some remarkable things happened. On the streets of Moscow we met a woman named Rachel who was a non-practicing Jew and a retired teacher of English. She went with us to the Baptist church that evening and spent much of the next several days with us as an unofficial extra translator because she was having so much fun. This was the first time she had been with Americans and the first time she had spent much time with Christians. The day we left Moscow she said to one of the women in our group, "Your God brought us together." She hesitated, then said, "No, our God brought us together."

Why were the stories of Christ the correct medium?

For many centuries the sharing of stories orally was the primary form of communication. Jesus himself was a master storyteller.

Did you also share personal stories?

Yes. We spent several evenings with the Methodist church in Tallinn, the capital of Estonia, on the Baltic Sea. It's a large and vibrant church with a large youth group. The church has about 900 members. One evening we spent 1 1/2 hours telling Bible stories and singing. After the service we went another hour and a half talking with people. Then from about 10:30 to midnight we shared stories and sang with a handful of youth. The connection between their youth and our three teenagers was spontaneous and exciting.

How many cities did you visit, and what denominations did you encounter?

We were in four Soviet cities. We visited Moscow, then Riga, the capital of Latvia, then Tallinn, then Leningrad. In Moscow we were with Russian Orthodox groups and with the main Baptist church there at the Baptist headquarters of the All-Union Council of Evangelical Baptists, with which Mennonites in the Soviet Union are officially affiliated. We were primarily with Lutherans in Riga, with Methodists in Tallinn, then Baptists again and Russian Orthodox in Leningrad.

Did you see the state intrude on religion?

The KGB was watching the service at the Lutheran Church in Riga, where 1,000 people filled a cathedral. Some people had been harassing the pastor, and he was open and told everyone who we were, what we were about, what we were doing that morning and that the KGB was there. You could see the tension in the people, but through the telling of the Sermon on the Mount you could see in people's eyes, in their tears and emotions, that it was touching them. There is clearly some harassment, primarily by the KGB. There was also some caution on the part of the church. But a couple of our members who had been there before noticed changes. There is a new toleration, a new hope within the church that is unbelievable. They're having Bible studies and other things that are still officially forbidden under a 1929 religious law.

Did you see a difference between their young people and ours in the way a Christian goes about daily business?

Definitely. I think it is harder to be and build a church in our North American culture than anywhere in the world. People think they're making a choice for both church and state here. The church is so affluent and comfortable that you don't come to grips with the consequences of faith that Soviet believers face.

What are some lessons that you came back with?

One is that every teenager should spend three to six months in another culture, preferably one that we call enemy. It would change their lives and change the world. It would transform the world, since we couldn't go on battling each other in the way we do. The other lesson has to do with the story itself. Each of us learned a Bible story in Russian. Several of us learned the Parable of the Sower. The first word in that parable is "listen," and the last words are "Whoever has ears to hear let them hear." That's the essence of our contact and communication with each other—listening.

Update: There is now a biblical storytelling chapter in the Soviet Union as a result of our visit. Beata Berka, a lay Lutheran from Riga, founded a group of biblical storytellers in the Latvian Soviet Republic. This past summer Beata attended the international Biblical Storytelling Festival in Springfield, Ohio.

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editorial

Three demons around me

I will take Marco, Michael and John's word for it (pages 435-439) regarding Satan. But I have some opinions about demons, those that inhabit our North American society. Call it systemic evil or structural sin or corporate idolatry or social addiction. Here are three of the many that should be talked about.

1. The demon of gulliblility: Our religious community tolerates *and* contributes to Bible-thumping media charlatans who presume to preach the gospel while mysteriously becoming rich. How is it that we Bible readers have overlooked the apostle Paul's words: "Tend the flock, not for shameful gain" (1 Peter 5:2)? In our individualism we have been seduced by disembodied electronic voices (belonging to people who will never serve communion at the bedside of a loved one), and this at the expense of our local congregations.

I take hope, however, in justice running its course—God's justice if not the court system's. I take hope in people's core of good sense and discretion. I count on the renewal that God brings to us again and again, helping us discern and test the spirits.

2. The demon of needing to control: This demon brings violence inside homes, among nations, between races of people. When we are so insecure that we are unable to tolerate anyone different from us, we invite this demon. We say, "You have to do it my way." Big people hit little people, and "developed" countries pile up nuclear brick bats. The carnage between family members is documented in U.S. newspaper headlines along with results from misguided foreign policy that says, "Smash any government that is not friendly to U.S. multinational corporations." This demon also produces an attitude of racial supremacy in anyone who feels personally or economically insecure.

I take hope, however, in the illustration I heard yesterday. The Central Intelligence Agency officer who engineered the overthrow of Guatemala's democratically elected government in 1954 has been converted to the gospel of peace and now works for enlightened foreign policy on the part of my country in Central America. I take hope from the (U.S.) Center for Defense Information, staffed by former military elite, which is calling for an end to the arms race. Perhaps those in the church who are still possessed by this demon of "might makes right" will listen. On the racial scene, I take hope in the city of Cleveland, which makes low-interest home loans available to people who will help integrate a neighborhood.

3. The demon of escapism: A wounded society that emphasizes self-control and flaunts physical perfection understandably opens itself to possession by this demon. If wounds are not recognized and hurt cannot be expressed, one naturally looks for ways to dull the pain. Advertisers have many suggestions for ways we may escape, and most of these are addictive. We deny what we don't want to deal with, and the deception continues.

I take hope in those who are saying we'll have to do more, for example, than cut off the supply of mind-altering drugs—an approach that is at best a temporary measure. I am encouraged by those who in obedience to the gospel of Jesus Christ are going, in self-surrender, to the source of the wounds of those with addictions. I take hope from groups like the new Athletes Against Drugs, who in Manhattan, Kan., are speaking to vulnerable young people in schools.

The demons of materialism, sexism and hopelessness have been crowded off this page. Hopelessness (manifested, for example, by our unique human propensity to foul our own nest) is certainly related to escapism. Materialism and sexism are related to the demon of needing to control.

I believe that in Christendom—and among our Mennonite brothers and sisters, particularly in developing countries—are people who have a clear history of dealing with demons. I say to them, "Come over to Macedonia and help us." Help us name and express our pain. Help us look at the wounds that, untreated, make us vulnerable. Help us expose the idolatry. Help us come to God with our brokenness.

I grew up, in typical missionary-kid fashion, thinking that the countries that sent missionaries were not themselves mission fields. I have changed my mind.
Muriel T. Stackley

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:19 OCTOBER 10, 1989

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Inside:

Hard but healing

Happy birthday, Hispanic Ministries

My work with the poor is a polilical threat

The Lord will guide you always.
You will be called Repairer of Broken Walls,
Restorer of Streets with Dwellings.

prologue —

In addition to Violeta Ajquejay and Hubert Brown, whose words you will read in the following pages, Commission on Home Ministries staff includes Christine Graber, Marco Guete, Robert Hull, Alice Huxman, Melanie Mueller, Chuck Neufeld, David Orr, Jane Schmidt, all of Newton, Kan.; Marilyn Miller, Boulder, Colo.; Susan Ortman-Goering, Arvada, Colo.; Alberto Quintela, St. Paul, Minn.; Charlotte Siemens, Winnipeg; Les Tolbert, Markham, Ill.; Barbara Unruh, North Newton, Kan.

Angela Rempel

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Philip and Kim Friesen, St. Paul, Minn., at the Commission on Home Ministries display at Normal '89

With the elections at the recent triennial conference in Normal, Ill., these are the members of the Commission on Home Ministries: Floyd Bartel (chair), Newton, Kan.; David Chiu, Saskatoon; Anette Eisenbeis, Marion, S.D.; Warren "Barney" Habegger, Berne, Ind.; Ray Hamm (executive committee member), Altona, Man.; Pearl Janzen (secretary), Reedley, Calif.; Ivorie Lowe, Markham, Ill.; Craig Maven, Perkasie, Pa.; Nadenia Myron, Phoenix, Ariz.; Harold Nussbaum, Casselton, N.D.; Neill Von Gunten, Riverton, Man.; Malcolm Wenger (vice chair), Newton, Kan.; Leonard Wiebe, Aurora, Colo.; James Wenger, Fresno, Calif.

These folks claim Jesus' Great Commission for their commission and seek to obey it. For some examples of that obedience, read on.

The next issue of *The Mennonite* will contain discussion around the subject of medicine and wellness. *mts*

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Cover: Photo by Carolyn Prieb

The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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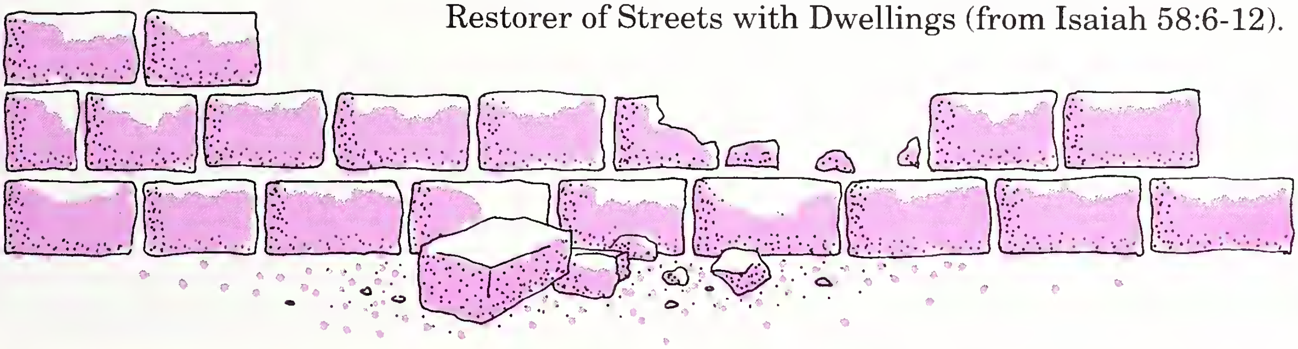
This is the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke.
Share your food with the hungry
and provide the poor wanderer shelter.
When you see the naked, clothe him,
and turn not away from your own flesh and blood.
Then your light will break forth like the dawn,
and your healing will quickly appear;
your righteousness will go before you,
and the glory of the Lord will be your rear guard.
The Lord will guide you always;
the Lord will satisfy your needs in a sun-scorched land.
You will be called Repairer of Broken Walls,
Restorer of Streets with Dwellings (from Isaiah 58:6-12).



DIRECTIONS for the road ahead

"You have not passed this way before," says Joshua 3:4. Israel was about to cross the Jordan River and enter Canaan.

The words are appropriate for Christians today. We face brand-new situations. Because we belong to God we can look back on how we have been led. We are assured of God's provision for tomorrow.

We are at work for the Great Commission given us by Jesus Christ. We thank God for those who have gone before us, who have modeled obedience to the Great Commission.

I am a product of Mennonite home missions. I responded to the Good News of Jesus Christ at Camp Men-O-Lan. In the hills of eastern Pennsylvania I committed my life to God. I am not ashamed of the gospel of Jesus Christ. I thank God that Mennonites obeyed the Great Commission and did not treat the good news as a private treasure.

On the road ahead I see an explosion of human need. We as people of God have opportunities to make a dynamic impact on this continent for Jesus Christ. But this will only happen if we obey the Great Commission. We have not passed this way before.

Our model, our leader on this unwalked path is our Lord and Savior, Jesus. In Matthew 25 he tells his disciples that he identifies personally with

continued on next page

Hard but healing: a confession about MVS

Janet McPharlin

We began our voluntary service community with many ideals: simple lifestyle, sharing of resources, living integrally with others, including those who suffer in the world. We began as a group of friends, committed to support one another in these ideals.

We joined Mennonite Voluntary Service (MVS). The St. Paul (Minn.) Mennonite Fellowship sponsored us, and we moved there. We had no idea what this all would mean. We simply had a sense that somehow, in our life together, we would create a more just world, healthier relationships, healthier selves.

Now, after a year of community living, I do not have a clearer sense of who we are or what we are accomplishing. My experiences are different from what I imagined community living would be.

I can see our original ideals taking formation. We are discovering a way of living simply: We share our minimal stipends, live with seven people in a crowded house, eat simple meals, find creative, inexpensive entertainment. We are finding ways to minister in St. Paul. In each of our varied jobs (with refugees, the homeless, English-as-a-second-language students, low-income home-owners, neighborhood communities, battered women) we struggle daily for healing--personal and social.

Within our community, our MVS unit, we are developing relationships. I live with caring people. Surrounded by friends, I can usually find someone to talk to, cry with or share a few laughs.

Our life together is teaching us to see beyond each other's weaknesses, to be honest with each other, to be present to one another, to lovingly support each other through good and difficult times.

I am learning that *being present* is demanding. Community living demands intense commitment. I struggle to be sensitive to others. This struggle

It makes no sense to offer living water while studiously avoiding the issue of filthy drinking water. That invites this paraphrase of Matthew 25:35-36: "I was hungry and you had too much. I was thirsty and you kept watering your lawn. I was a stranger and you called the police. I was naked and you went shopping for fall fashions. I was sick and you asked if it was contagious. I was in prison and you said that's where people like me belong." *David Hall, principal of Swift Current (Sask.) Bible Institute, speaking at an annual meeting of Mennonite Central Committee Saskatchewan*

DIRECTIONS for the road ahead

the hungry, homeless, sick, imprisoned.

On another occasion Jesus answers a lawyer (Luke 10:25) by telling the story of the good Samaritan. With this simple illustration Jesus challenges the lawyer and challenges us: "Go and do likewise."

Ours must be a Good Samaritan Christianity. Good Samaritan Christianity identifies a need, then acts to meet that need.

"On the road ahead I see an explosion of human need. We must meet that need with the good news of Jesus Christ, with a healthy fusion of word and deed."

Jesus spoke of a future kingdom in which his people would be rewarded and fulfilled. He also declared that the reign of God was already present. The first concept deals with life after death, the second with life upon this earth. Jesus included both. He spoke about both. We need to accept both in order to respond to a needy world.

The foreign mission field is coming to Canada and the United States. We are getting crash courses in cross-cultural interaction with Latins, anglos, blacks, Asians--shopping in the same markets, eating in the same restaurants, traveling the same highways, attending the same schools. Over 23 million people in the United States speak a language at home other than English—an increase from about 8 million in 1975. Over 200 different ethnic groups have been identified as living in the United States. We have not passed this way before.

Minority groups now form 36 percent of America's population. In 25 major U.S. cities, racial minorities make up more than half the population. Immigrant children in Los Angeles speak more than 100 languages.

Los Angeles is the second largest Hispanic city in the Western Hemisphere, second only to Mexico City. New York City has the second largest population of Puerto Ricans of any city in the world. Miami has the second largest

Hubert Brown, left, converses with Herb Schultz, conference minister for the Mennonite Conference of Eastern Canada.

intensifies with the quantity and closeness of these relationships. And we have opened ourselves to many relationships. The demands of those with whom I live, work and worship make my life busy.

Sometimes I resent this. But these demands of community living bring healing in me, and they also bring healing in my relationship with God.

Community life motivates me to find time for solitude and communion with God. Within this solitude, as I reestablish my relationship with God, I also find that I renew my sense of well-being. It is there, in the quiet, that I hear again the longings of my heart. I am rediscovering my gifts and my desire to use them. I once thought of these gifts as unimportant.

I have been strengthened by being part of a community. I am looking forward to our second year together. I am confident we will continue to live our ideals.

The St. Paul MVS unit includes (back row, left to right) former member Cadmon Whitty, Sue Campbell, Dorothy Isaac, Greg Lichti, Martin Edmonds and (front row) Greg Cressman, Jane Miller and Janet McPharlin.

Janet's address is 271 King St., West, St. Paul, MN 55107.

We believe that service and committed relationships are an integral part of the Christian faith. We see intentional community as a central and exciting means for living that faith and wish to explore models of community.

As recent university graduates we are faced with making critical decisions about the next stage in our lives. It is apparent that current trends in North American society seduce us toward living individualistic lives. We feel pressure to select careers, living locations and friends on the basis of financial security. We are convinced, however, that our lives should be directed by significant relationships and service to human need.

Immense problems such as militarism, hunger, and environmental destruction are discouraging issues to address in isolation. Although the model of commuity is not new historically, we see the intentional community model as a radical contemporary response that may be a thread of hope in addressing the crises of our world.

Our purpose in serving is not to make others dependent upon our help but to empower people to take control of their lives. We envision a two-way relationship in which we open ourselves to learn from those with whom we work.

We wish to live in one household in the neighborhood in which we work and serve. Our goal is to become a part of the culture and lives of the neighborhood and to adjust our standard of living accordingly.

As a household, it will be important that our lives be oriented toward service yet balanced with time for personal reflection, worship, nurturing relationships and recreation. We wish to maintain healthy, excited attitudes toward service without becoming exhausted and resentful workaholics. *St. Paul MVS unit*

An explosion of human need: *Refugees flee war in Central America*

U.S. Committee for Refugees

Cuban population of any city in the world. Muslims comprise the third largest religious group in North America. Detroit has over 250,000 people of Arab ancestry. Chicago is the second largest Polish city in the world, trailing only Warsaw. America's largest minority group is the 28 million blacks living primarily in large urban communities.

We have tremendous opportunities close by to bring the gospel of Jesus Christ. We must also be willing to affirm them once they are part of our fellowship. We have not passed this way before.

On the road ahead we must provide an environment in which people can grow spiritually. We must focus on evangelism that integrates peacemaking, servanthood and justice. We must raise awareness of mission at home, a healthy fusion of word and deed.

Hubert Brown is executive secretary for the Commission on Home Ministries, Newton, Kan.

Happy birthday,

HISPANIC MINISTRIES

Violeta Ajquejay

Ernst Harder, Dallas, Texas, was the first secretary of Hispanic ministries.

Alberto Quintela, St. Paul, Minn., secretary of Hispanic ministries 1983-86, is now Many Peoples coordinator for the Commission on Home Ministries.

Marco Guete, Hesston, Kan., is the current secretary of Hispanic ministries.

Gamaliel Falla, pastor at Comunidad de Fe, Chicago, records messages for the Spanish radio program.

Hispanic Ministries, a department of the Commission on Home Ministries, is now 10 years old. It began under Ernst Harder in May 1979 in Newton, Kan. Harder had been a teacher, then president of the Mennonite Biblical Seminary in Montevideo, Uruguay (1958-1975). He was secretary of Hispanic Ministries for over three years.

Alberto Quintela Jr., an attorney in St. Paul, Minn., became the second secretary for Hispanic Ministries in 1983. Quintela is a second-generation Mexican.

Since 1986, Marco Guete from Colombia has been the third secretary for Hispanic Ministries. Guete is the first to graduate from Goshen (Ind.) College and seminary with a master's degree in theology supported by the Hispanic Leadership Training Program. He worked out of Chicago until last year, when he and his family moved to Hesston, Kan.

Today the Hispanic Ministries department is directed by Guete, who coordinates these programs: Hispanic Leadership Training Program, the Anabaptist Institute, radio programs, the publication *Ecos Menonitas*. Hispanic Ministries trains leaders who can establish new Hispanic churches. In 1958 our conference had two Hispanic churches. In the last 10 years we have planted 11 more. The Hispanic Ministries department is a resource to these 13 congregations who have a total membership of 391 members.

Six students have graduated from the leadership training program. Currently Gamaliel and Amanda Falla are seminary students supported by this program. Women in Mission has given scholarships to three women to do biblical studies at seminaries.

Anabaptist Biblical Institute at a Distance was established in 1988. Its purpose is to provide training for Spanish-speaking church leaders who serve local churches. These leaders also help the General Conference, district and provincial conferences and local Mennonite congregations to begin new Anabaptist Hispanic churches in the United States and Canada. The institute's study program is carried out in the residences of students. Thirty students are working in seven centers: Philadelphia and Lansdale, Pa.; Chicago; Dallas, Texas; Upland, Calif.; Virginia Beach, Va., and Saskatoon. This last one is the newest center, beginning last August. On Sept. 2-4 these students and their teachers gathered with the institute director in Knoxville, Tenn., for their first retreat.

In March a daily radio program dedicated to the Hispanic family went on the air. Today the program, "Una Voz Amiga," is broadcast in Chicago; Van Nuys, Calif.; Dallas, Texas; Miami; Tegucigalpa, Honduras; Lima, Perú; Buenos Aires, Argentina. Two new radio stations (in Philadelphia and San Andres Isla, Colombia) began broadcasting the radio program in August. Six people write, edit and announce the programs. One of the writers is a student at the institute. At the end of August 120 programs had been recorded. Hispanic Ministries has a new recording studio at 2500 Place in North Newton, Kan.

A pastoral retreat for people involved in Hispanic ministries has been held every year for the last four years. This year the retreat was held at Normal, Ill.

Ecos Menonitas, the inter-Mennonite quarterly Hispanic publication, is published with the Mennonite Church and the Mennonite Brethren. *Ecos Menonitas* informs and teaches by publishing doctrinal articles for Hispanic churches. Miryam Luna, student of the Anabaptist Biblical Institute, is the editor.

These are the activities of the 10-year-old Hispanic Ministries department of our conference.

Violeta Ajquejay, a 1989 graduate of Bethel College, is administrative assistant of the Hispanic Ministries department.

What is your congregation's body language?

Donald E. Yoder

Every church sends non-verbal messages to visitors. Studies show that 55 percent of all communication is "body language." So one key to healthy church growth is to take practical steps to develop an authentically welcoming body language.

Newcomers join churches where they feel genuinely accepted and valued. Growing churches communicate warmth and acceptance. Declining churches often communicate apathy, indifference or even hostility to outsiders. You and your congregation can take several steps to help improve the "caring climate" in your congregation and make visitors welcome.

1. Organize a greeter team of some of the friendliest and most enthusiastic members of the congregation. Have the same people serve Sunday after Sunday so they easily recognize guests.
2. Other members of the greeter team should help parents with young children find the nursery or the appropriate Sunday school class for their children.
3. Single people should be part of the greeter team to welcome other singles. One or more youth could also help welcome youth visitors.
4. Give special training to ushers and greeters to help them be friendly and to smile.
5. During the service, include a "friendship time," in which guests are welcomed and invited to sign a "ritual of friendship" pad along with members and regular attenders.
6. Assign "pew greeters" by asking people who regularly sit in certain areas to greet newcomers in their area immediately after the benediction.
7. Plan a fellowship time and encourage pew greeters to introduce the visitors to others at that time.

Authentic caring will energize your congregation, not only to grow numerically, but more importantly to offer God's healing and salvation.

Donald E. Yoder, former secretary for evangelism and church development for the Commission on Home Ministries, has been succeeded by Marilyn Miller, Boulder, Colo.

TOGETHER

Do you want to prolong your life? Volunteer!

John Longhurst

People who volunteer regularly live longer than people who don't. That news item, from *The Mennonite* a year or so ago, stayed on my mind. According to the item, University of Michigan researchers found that poeple who do regular volunteer work are healthier than those who don't volunteer to help others. During the 10-year study researchers found that men who did no volunteer work died at rates two-and-a-half times higher than those who volunteered.

Could it be true? As a former volunteer with Mennonite Central Committee, Mennonite Voluntary Service and Mennonite Brethren Missions/Services, I have to admit having a personal stake in the research results. Have my five years of voluntary service prolonged my life? Or did living on a monthly stipend of between $25 and $45 a month only make it seem longer? I had to get more evidence.

I found it. According to a report cited in the October 1988 issue of *Psychology Today*, the U.S. Institute for the Advancement of Health found that women who helped others enjoyed relief from some kinds of pain, felt less stress and experienced enhanced self-esteem.

A majority of the 1,700 women who wrote to the Institute about their experiences while regularly helping others said they felt an emotional high and increased energy—a "sense of fitness and well-being," according to one respondent—while helping others. This experience, says Allan Luks, executive director of the institute, may result from the release of endomorphins, the body's natural pain-reducing chemicals.

The sense of calm reported by helpers is the opposite of the body's agitated condition under stress, he states, in which the heart pumps harder, breathing is faster, organ functions are interfered with and the body is more sensitive to pain. This emotional stress causes the adrenal gland to release stress chemicals, the corticosteroids, which increase cholesterol levels, play a role in heart disease, raise blood sugar and depress immune functions. Such evidence begins to suggest why people who volunteer regularly to help others live longer than those who don't.

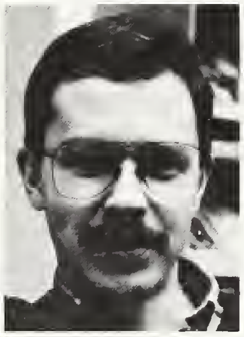
The effects of helping are similar to those resulting from exercise, he adds. Unlike exercise, though, the good feelings can be recalled without actually doing any helping. A majority of respondents said their helper's high would recur, though with less intensity, when they remembered helping.

Interestingly, you can't buy the feeling—the high doesn't appear to arise from donating money, no matter how important the cause.

No reasons are given why helping others is good for you, although I have a theory. We feel helpless to do anything about worldwide poverty, hunger and disease. However, helping others through voluntary service, local churches, soup kitchens, thrift shops, Self-Help Crafts stores, relief sales, material aid, Mennonite Disaster Service and community organizations restores a sense of power. Despite overwhelming problems, we can make a difference in one person's life or for a few people.

For years we've been told that "finding ourselves" is the route to health and happiness. But the results of the two studies suggest a different way—finding others. By helping other people we help ourselves. It has a biblical ring to it. Jesus said, "Whoever cares for his own safety is lost, but whoever loses his life for my sake and the gospel will be saved." Of course, he was talking about being "saved" in the life after death.

Or was he?



John Longhurst is staff writer for Mennonite Central Committee Canada. He is older than he looks.

How to find volunteers in your church

One practical way to find new volunteers is to examine your method of contacting those you have chosen. Here are four ways *not* to solicit volunteers.

1. Use your bulletin or newsletter. Announce: "We need a Sunday school teacher for grade 6." Wait for your phone to ring.

2. Give a pulpit announcement: "If you're interested in becoming a youth sponsor, see Jane after the service."

3. Send a letter. Personally address a note that asks for assistance. Wait and see if your prospect responds.

4. Make a phone call. Introduce your request over the phone and discuss the job requirements from a distance.

Now here are six more effective ways to find volunteers.

1. Face-to-face conversation. Set up an appointment for personal contact in a relaxed setting.

2. Share enthusiastically and with integrity the job and its requirements. Don't ask, "Do you think you could fit this into your busy schedule?" Instead, say, "Our committee has analyzed this important task and has tried to understand your gifts and skills. We prayerfully believe you're the person to do the job. Will you?" Present this opportunity as a high calling. Take along a written job description.

3. Ask the person to serve for a definite, specific length of time.

4. Explain how the job will fit into the overall ministry of the church. Offer it as an opportunity for a challenging ministry: "This job is part of a team effort that helps the church attain its goal of reaching people."

5. Offer some formal orientation or a training opportunity that will assist in learning necessary skills. This training may come through apprenticeship.

6. Encourage time for consideration and prayer. *G. Edwin Bontrager, director of evangelism and church development, Mennonite Board of Missions, Elkhart, Ind.*

IN CHEEK

Do you know? (A CHM quiz)

1. Who came in 1974 to his first Mennonite Voluntary Service assignment in a 1929 Chevrolet pickup truck, towed it to Kansas when he came as a staff person in 1987 and still owns this 60-year old treasure?
___a. Marco Guete, secretary for Hispanic ministries
___b. Charles Neufeld, director for MVS
___c. Robert Hull, secretary for peace and justice
___d. Les Tolbert, new consultant for African-American leadership development for the Commission on Home Ministries

2. Charlotte Siemens, Winnipeg, and Susan Ortman Goering, Arvada, Colo., are
___a. MVS associate directors for Canada and Western United States, respectively
___b. Volunteers
___c. Sisters

3. How many languages are now spoken by General Conference churches in Canada and the United States?
___a. Two (English and German)
___b. Three (English, German and Spanish)
___c. Five (English, German, Spanish, Chinese, Vietnamese)
___d. Many (and the number is growing)—including English, German, Low German, Spanish, Vietnamese, Chinese, Hopi, Cheyenne, Cree, Cambodian, Saulteaux, Arapaho

4. "Instituto Bíblico Anabautista a Distancia" is
___a. An Anabaptist Bible institute far away
___b. Correspondence courses for lay leaders in Hispanic Mennonite congregations at a distance
___c. The institution of a law in Paraguay that Mennonites must keep their distance from fertile garden plots reserved for young Bible students

5. What percentage of the General Conference Mennonite Church is of European origin?
___a. 98 percent and shrinking
___b. 90 percent
___c. 60 percent
___d. 45 percent

6. NACMC stands for the
___a. North American Chinese Mennonite Council
___b. North American College of Mennonites in Canada
___c. Newton Association of Christian Missionary Chauffeurs (those who pick up people at the airport coming to meetings at the General Conference offices)

7. Translate the following: "Cuando inglés es una lengua segunda, material Anabautista y textos cristianos son muy dificiles para encontrar."
___a. English is the language of Anabaptists.
___b. English should be spoken in our Sunday schools.
___c. English is being translated into other languages for our Sunday schools.
___d. When English is a second language, Anabaptist Sunday school materials and other resources are difficult to find.

8. MILC stand for
___a. Mennonite Invitational Lecture Committee (a project of Associated Mennonite Biblical Seminaries)
___b. Mennonite Indian Leaders Council (a department of the Commission on Home Ministries)
___c. Mennonite Inter-Library Committee (a department of the Commission on Education)
___d. Mennonite International Leadership Commission (a division of the Commission on Overseas Mission)

9. People at the Newton, Kan., conference offices who ride their bikes to work in all kinds of weather receive their inspiration for this activity from
___a. Winter bike-pedaling teachers at Canadian Mennonite Bible College
___b. Childhood memories of getting a bike for Christmas
___c. The hymn "Ride On, Ride On in Majesty"

10. In Canada, the Native Ministries program is responsible to
___a. the Conference of Mennonites in Canada
___b. the Commission on Home Ministries
___c. the Board of Congregational Ministries
___d. Mennonite Central Committee

11. Black General Conference churches are located in
___a. Minneapolis, Chicago, Philadelphia
___b. Chicago, Denver, Los Angeles, Toronto
___c. Vancouver, New York, Atlanta
___d. Philadelphia, Peoria and Markham (Ill.), Chicago

12. Which of the resolutions passed at our triennial conference at Normal, Ill., Aug. 1-6, had to do with peace and justice?
___a. confronting racism
___b. caring for the environment
___c. concern for Native people on the 500th anniversary of Christopher Columbus' arrival in North America
___d. all of the above

13. The percent of MVS units that relates to ethnic and language minority communities is
___a. about 5 percent
___b. 25 percent
___c. 50 percent

Correct answers are 1-b, 2-a, 3-d, 4-b, 5-a, 6-a, 7-d, 8-b, 9-a, 10-a, 11-d, 12-d, 13-c

The 60-member congregation in the newly renovated Smith Grove AME Zion Church in Adairville, Ky., gave four white young people a round of applause after they had given their court-ordered apologies for setting fire to the black church. The four had pleaded guilty in October 1988 for breaking into the church and setting it on fire in May 1986. Before their sentencing they had paid $6,000 to rebuild the 116-year-old church, and prosecutors agreed to amend the charges from felonies to misdemeanors.

More than 230,000 additional malnourished mothers and children in the United States will receive healthy foods and nutrition counseling next year as a result of recent congressional approval of a $118 million funding increase to expand the Special Supplemental Food Program for Women, Infants and Children (WIC). Bread for the World members campaigned for WIC increases this year by holding special "offering of letters" church services and by mailing small birthday candles to Congress with a request that they "keep WIC lit." While pleased with the increase, Barbara Howell of BFW said, "The WIC program will still be unable to reach more than 3 million other eligible mothers and children."

NEWS

Will Assembly 12 be the last of its kind?

MWC executive looks beyond Winnipeg

Elspeet, the Netherlands (MWC)—What shape will Mennonite World Conference take after next summer's Assembly 12 in Winnipeg?

Planning for post-1990 occupied the MWC executive committee in their annual meeting in July here. (The center provided free meals and lodging.)

Larry Miller has begun half-time duty as executive secretary-elect as of Aug. 1, succeeding Paul Kraybill. Mennonite Board of Missions shares his time until next July 1, when Miller joins the MWC staff full time. During this interim period Miller will travel with Kraybill and develop the new MWC office at Strasbourg. Kraybill will continue with MWC until the end of 1990 to wrap up Assembly 12 matters.

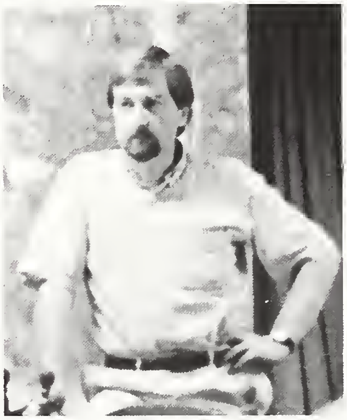
The executive committee agreed that the next assembly should take place in a developing country, whether in 1996 or 1999. MWC has received two invitations for the 13th assembly, one from India and the other from the Netherlands.

A constitutional change, recommended by the committee, would guarantee at least 50 percent representation from developing countries. The current nine-member committee has six people from North America and Europe.

Ray Schlichting, treasurer, and Kathy Good, secretary for administrative services, reported that the general fund indebtedness was reduced during 1988. Kraybill will devote time to fund-raising in the remainder of 1989 to bring the account into balance.

The goal of reaching 75 percent of general fund income from the member conferences was not met in 1988; Europeans surpassed their giving targets for the year, but North Americans fell far short.

Three people will visit the Soviet Union in the second half of November: Kraybill, Miller and Jacob Pauls, MWC vice president for North America. The three will negotiate for official delegate representation at Assembly 12 in Winnipeg from both the Kirchliche Mennonites and the autonomous Mennonite Brethren, plus participation by Baptist visitors. A joint Mennonite/Baptist choir will be invited to sing.



MWC executive-elect Larry Miller

The committee accepted one new conference into MWC and the withdrawal of two. Joining MWC is the Jemaat Kristen Indonesia (JKI) Synod, which lists 2,800 members in 33 churches. The conference has its origins both in an independent Mennonite mission outreach and in a division in an existing Indonesian Mennonite congregation. Lukas F. Susiloputro will serve as the JKI representative at the 1990 general council session.

The Hutterian Brethren, a community with members in the United States, Canada and England, has inquired about membership, and Kraybill was authorized to explore membership issues with them.

The committee accepted with regret the withdrawal of the Luxembourg Mennonite Association as an associate member. In addition, a letter was presented from the Fellowship of Evangelical Bible Churches, a North American conference formerly known as the Evangelical Mennonite Brethren. The letter stated that with their change of name, the body had made the decision to sever its ties with the international Mennonite community.

The committee approved a recommendation from the International Mennonite Peace Committee that its current membership and staff remain in place until 1993.

The committee approved speakers to invite for major assembly addresses, as well as other program plans. Kraybill described steps being taken to deal with financial and security risks in connection with the event.

Further preparation for Assembly 12 was left in the hands of staff, as this will be the last time the executive committee gathers before then.

Members of the executive committee include president Ross T. Bender of the United States; secretary Helen Kruger of Canada; at-large members Victor Adrian of Canada and Louise Nussbaumer of France; vice president for North America Jacob Pauls of Canada; vice president for the Caribbean, Central and South America Luis Elier Rodriguez of Puerto Rico; vice president for Africa Stephen Ndlovu of Zimbabwe; vice president for Asia Hiroshi Yanada of Japan; and vice president for Europe Samuel Gerber of Switzerland.
David Shelly

"AIDS has begun to produce a generation of orphans: thousands of children who are not infected but are losing their mothers and fathers to illness, disability and death from the growing epidemic," writes Bruce Lambert in the *New York Times*. Dr. Pauline Thomas of the New York City Health Department estimates that by 1995, 20,000 orphans will need either adoption or foster care. The overwhelming majority of these children, doctors say, do not have the AIDS virus.

Hopes that mainland China church leaders would attend the Lausanne II International Congress on World Evangelization in Manila were dashed when would-be Congress participants were denied exit visas to leave China. The Lausanne Committee gave a relatively large quota of 300--second largest portion of the meeting's 4,000 invited participants--to the China delegation, 150 leaders from the official Three-Self churches and 150 from the unofficial "house" churches. A statement from the Three-Self Patriotic Movement said that discord between evangelicals and non-evangelicals was created by Lausanne's two-part invitation.

About 40 people interested in creating a new church in the Anabaptist tradition met in July in Ann Arbor, Mich. After initial meetings between existing groups and with representatives from the Mennonite Church, General Conference Mennonite Church and Church of the Brethren, the group decided to create a new group that would present a unified Anabaptist witness in the Ann Arbor area. For more information call Mark Fretz (313) 761-2964.

NEWS

CEE workers report unknowns resulting from China's unrest

Newton, Kan. (GCMC)—When China Educational Exchange (CEE) workers George and Rena Kroeker left Nanchang, China, on July 5, their Chinese friends promised that there would be letters waiting for them when they returned home to Canada.

Two months later the Kroekers had not heard from anyone. Nanchang is located in the primarily rural province of Jiangxi and is 800 miles from Beijing. "Either the mail isn't getting through or people are afraid to write," said the Kroekers in a telephone interview from their home in Winnipeg.

The Kroekers, whose work in China was sponsored by the Commission on Overseas Mission, are particularly concerned that they haven't heard from a friend who is planning to study computers abroad. Before the Kroekers left China, the friend had mailed letters to their son in Canada and relatives in the United States thanking them for the books they had sent. To date, no one has received anything.

The Kroekers decided to complete their term as English teachers at the Teacher's Vocational College in Nanchang despite disturbances in Beijing and other areas. The Kroekers reported that following government action at Beijing's Tiananmen Square on June 4, they had a "steady stream" of visitors to their office and home. "Students and teachers were fearful for their safety," they said. "We provided a noncommittal listening ear. Those who had previously visited us in groups now came alone because they were afraid of informants."

"They said they felt betrayed. They believed the government had done so much for China in the last 10 years, especially in terms of openness to the West, and now it had all been for naught. They are ardent communists. They dearly love their country," the Kroekers said. Most come from rural or suburban backgrounds and are politically naive.

"They also wanted to know the meaning of the word 'democracy.' The Western concept of democracy was foreign to many at our college. As we heard it, the student protesters wanted three things: an end to corruption in high places, freedom of the press and a willingness for the government to meet with student-elected representatives," note the Kroekers.

COM

George and Rena Kroeker

"The Chinese government blames the West for the unrest that led to the events at Tiananmen Square. They have a saying, 'When you open the doors, the flies will come in.' We were told that many Chinese officials have foreign bank accounts and many of their own children are studying at American universities."

While the West was surprised by the government action in China, the Kroekers report that their Chinese friends were not. "They were saddened and dismayed but not surprised. The political history of China is one of violence."

"There was a feeling among some that the government supported or even encouraged the protests in their early stages," said the Kroekers. "We noticed there were always people taking film footage at the protests. It wasn't until later that we realized that this was extremely significant."

"What we in the West need to realize is that anyone who is middle-aged and older in China has a history of tragedy somewhere in their background," said the Kroekers. "The Chinese people have learned to be resigned about their fate." *Carla Reimer*

Women address difficult issues

Five thousand copies were not enough—of the March/April issue of *Women's Report,* which focused on incest. So the Committee on Women's Concerns, pictured here, printed 10,000 more, making it available at Normal '89, to Mennonite Central Committee's constituent pastors and at next summer's Mennonite World Conference in Winnipeg. The piece will also be in CWC's new packet on domestic violence, following the sold-out Purple Packet. Future issues of *Women's Report* will address the subjects of cancer, spirituality and servanthood, South African women, sex tourism and prostitution, environment, drugs, literacy. Members of the committee (which operates under Mennonite Central Committee) are, left to right, Brenda Glanzer, Christine Wenger Nofsinger (staff person in Akron, Pa.), Jan Engle Lewis, Lori Matthies, Louella Cronkhite, Irene Loewen and Agnes Hubert. The group represents MCC's four largest constituencies in Canada and the United States.

MCC

The central offices of the General Conference Mennonite Church in Newton, Kan., are being renovated to accommodate department changes in personnel and to improve office efficiency. Besides remodeling, the offices are getting new carpeting and paint. In the photo at right, Terry Harms paints while Jan Wedel of the Commission on Education works at a computer.

Gordon Houser

Religious Book World is broadcast weekly over CTNA (Catholic Telecommunications Network of America) and other cable networks. The half-hour program consists of discussions with prominent authors of recent books in the fields of religion and culture, religion and politics, spirituality and society, and ethics and morality. Guests include Madeleine L'Engle (*Two-Part Invention*), Gerald May (*Addiction and Grace*), Robert Capon (*Parables of Judgment*), Dan Wakefield (*Returning*) and Marc Ellis (*A Jewish Liberation of Theology*). It is hosted by Michael McGarry, Paulist priest and author of *Christology After Auschwitz.*

NEWS

Sixteen pilot congregations will strengthen pastor-people partnership

Normal, Ill.—An informal poll taken at Normal '89 indicated pastorate stress within congregations. The poll assessed stress between pastors and churches—the kind of stress that at times has resulted in "involuntary terminations" (firings) or resignations of ministers.

Participants in the survey recalled the typical questions and comments: Why didn't the pastor speak up earlier? Why didn't our congregation's leaders tell us what was happening? Hadn't we told the pastor we didn't want *that* kind of leader? Couldn't the conference have been more helpful? We didn't know the pastor was under so much stress. It would not have had to be that way. Couldn't anyone see what was coming before it was too late?

The straw vote taken at Normal '89 indicates that the concern is more than one of isolated instances. Occurrences of pastor-people problems happen too often across most areas of the church.

Systemic factors are among the causes of pastorate stress and involuntary terminations. Repeated patterns lead to pastor-people tensions, and the patterns are not isolated. Kinks in some of our attitudes, structures and behavior need reshaping.

People frequently fail to see these patterns and to recognize the areas needing change. This does not have to be. Change can happen. For example, many of our congregations changed from having a plural ministry, or "bench," to having a single or dual pastorate in a relatively short time. Similarly, we can make changes that enable our pastors to work with God's people in healthier partnerships. These changes will have the greatest integrity if they grow from the local work of congregations and their leaders.

Currently 10 MC and GC leader-consultants are being identified to work with 16 pilot congregations. These consultant-congregation relationships are at the heart of a joint MC/GC "pastorate project." During the three-year period of the project, major funding is provided by the Lilly Endowment. This grant (one of 10 in North America) was awarded to the Mennonite Board of Education which was asked by both Mennonite Church and General Conference Mennonites to administer the project.

The 16 pilot congregations and their leaders will participate for 18 months with a Mennonite leader-consultant trained for the project. Together they will reshape and support ties and connections between pastor and people in the congregation and with conferences.

The 31 MC and GC area ministers have already suggested more than 16 groups that they feel would serve well as pilot congregations. Congregations should also have an opportunity to express their interest in being one of the pilot congregations.

If your congregation is interested in being a pilot congregation, contact the Pastorate Project immediately: Box 1142, Elkhart, IN 46515 (219) 294-7523. *David Sutter*

ANABAPTIST STORY, OBERAMMERGAU, CANADIAN WEST

Jamaica 90, Jan. 19-26, Wilmer Martin at Mennonite-owned Palm Ridge Retreat
Europe 90A, May 14-23, Arnold Cressman & Henry Landes, Oberammergau, 3 countries
Europe 90B, June 11-30, Jan Gleysteen. The Mennonite story on location, 20 days
Europe 90C, June 25-July 13, Wilmer Martin & John Ruth, Oberammergau, Holland to Italy
Western Canada 90A, July 13-24, Arnold & Rhoda Cressman, Banff/Jasper, before M.W.C.
Western Canada 90B, July 29-Aug. 18, Jan Gleysteen. To Victoria after Mennonite World Conference.

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Applications are invited for the second annual award to be made from the Frank H. Epp Memorial Fund. The fund provides scholarships, internships or funding for research, writing and publication of works in the history of minorities, especially Mennonites; peacemaking, particularly in the Middle East; Mennonite ecumenicity; communication of the Christian faith. To apply write the Administrative Committee, Frank H. Epp Memorial Fund, Conrad Grebel College, Waterloo, ON N2L 3G6. Applications are due by Nov. 15.

Young singers from the Espelkamp Mennonite Church in West Germany visited 20 churches in British Columbia, Alberta, Saskatchewan and Manitoba this summer. The 12-voice choir came to Canada in response to an invitation from the European Ministries Committee of the Conference of Mennonites in Canada. The singers represented Umsiedler churches in Germany, which had been organized 10 years ago when the heavy influx of emigrants (Umsiedler) from the Soviet Union began. The choir members were disappointed at the absence of young people at the programs.

The Mennonite Historians of Eastern Pennsylvania held their 16th annual Apple Butter Frolic Oct. 7 at the Indian Creek Haven Farm, Harleysville, Pa. Artisans demonstrated the art of fraktur (Pennsylvania German folk art), spinning and weaving, basketry, tatting, 18th-century cloth making, chair caning, woodworking, rug braiding and more. A reader's theater group presented John L. Ruth's "A Fireside Chat in 1839."

NEWS

Ministry Inquiry Program prompts a second look at church work career

Newton, Kan. (GCMC/MC)—Three Mennonite college students are re-evaluating their attitudes toward the church thanks to the Ministry Inquiry Program made possible by grant money from the Lilly Endowment, Inc.

Eight Mennonite colleges in the United States and Canada participate in this program, which sends students to congregations for three-month internships. Twenty-five participated last summer.

A class on "Study and Message of the Bible" prompted Jon Tieszen, a math and physics major at Bethel College, to sign up as an intern at Faith Mennonite Church, Minneapolis, and St. Paul (Minn.) Mennonite Fellowship. "In my sermons at Faith Mennonite Church," he said, "I tried to preach about what I consider primary to the Christian faith."

Tieszen said his experience at the multiethnic St. Paul Fellowship also made him realize "all you see in most Mennonite churches are white people. You don't experience an integrated culture."

Ann Lisa Salo, a theology student at Canadian Mennonite Bible College, Winnipeg, admits she did not look kindly on the pastoral ministry because of "all the negative things pastors have to deal with." But after her summer internship at North Bay (Ont.) Mennonite Church, Salo said, "It was exciting to see how God could work through me."

After working with Mennonite Central Committee in community mediation in New Orleans, Sandy Boshart decided to commit himself to some sort of full-time ministry. "I was particularly worried that my strong interest in social issues would conflict with people whose views would be more conservative," said Boshart, who recently finished a degree at Goshen (Ind.) College and is now studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Through his internship at Sunnyside Mennonite Church, Elkhart, he "learned that mutual respect and nurture is possible if you learn how to listen."

Tieszen, Salo and Boshart say they are now thinking about a career in pastoral ministry as a result of their participation in the Ministry Inquiry Program. "In the past, when someone would suggest that I go into the pastoral ministry, I would respond with skepticism," said Salo.

This is the last year that the Ministry Inquiry Program will be funded by the Lilly Endowment, Inc., Indianapolis. However, "the Mennonite church has an ongoing need to call the most gifted of its young people into pastoral ministry; we are committed to continuing this program to challenge students at our Mennonite colleges to listen to the call of God and the call of the church," said John Esau, director of ministerial leadership services and MIP administrator.

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“**The Christian activity** in reference to AIDS of both James Kennedy and Jim Dobson is reprehensible,” said outgoing U.S. Surgeon General Everett Koop in a recent issue of *Charisma and Christian Life* magazine. Koop, a widely respected evangelical Christian himself, said it is hard for him to understand what motivates evangelical leaders like Kennedy and Dobson to promote false information about AIDS, but it might be homophobia—a hatred and fear of homosexuals.

Three prominent South African Christian leaders have lent their support to a “defiance campaign” launched by a coalition of anti-apartheid groups to resist the country’s racial segregation laws. The first act of the campaign took place in August, when more than 270 black and Indian patients went to selected whites-only hospitals. Organizers of the protests, calling themselves the Mass Democratic Movement, promised future protests at schools, buses, parks, swimming pools. Announcing their support were Desmond Tutu, Anglican archbishop for South Africa; Allan Boesak, president of the World Alliance of Reformed Churches; Frank Chicane, general secretary of the South African Council of Churches.

Untold numbers of sea birds, sea turtles, whales, seals, sea lions and other marine mammals die annually after becoming entangled in or ingesting discarded plastics. In the North Pacific alone, 50,000 Northern Fur seals drown each year, trapped in the more than 600 miles of fish netting that is lost or discarded at sea annually, mainly by Japanese fishing vessels. A mass death of sea turtles near Costa Rica is attributed to their having eaten plastic banana bags thrown from a dock. Modern synthetic fishing nets, which neither sink nor disintegrate, can float for years, continually entangling and killing the marine creatures they encounter.

NEWS

Lehman leaves youth education to join home ministries

Newton, Kan.—Paula Diller Lehman has resigned from her position as secretary for youth education for the Commission on Education (COE) of the General Conference Mennonite Church (GC) as of Jan. 31, 1990.

Lehman has accepted a half-time position with the GC Commission on Home Ministries (CHM) beginning Feb. 1, 1990. She will be the Youth Venture coordinator for Mennonite Service Venture, a joint program of the General Conference and Mennonite Church which provides short-term assignments for young people.

Lehman has worked with Youth Venture since she began as secretary for youth education in January 1983; the program is being transferred to CHM as of Feb. 1, 1990. “Youth Venture has steadily been growing with the inclusion of international opportunities. I am looking forward to focusing more of my energy on this program,” she said.

Chuck Neufeld, Mennonite Voluntary Service director for CHM, hopes that “the young people who experience Youth Venture will be motivated to try longer terms of service. There is a natural connection between Mennonite Voluntary Service and Youth Venture.”

Lehman is a member of Eden Mennonite Church, Moundridge, Kan.

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Seven nuclear protesters Sept. 4 swam and canoed up the Thames River and hammered and poured blood on the "USS Pennsylvania" Trident submarine, docked at the Naval Underwater Systems Center in New London, Conn. The seven, the Thames River Plowshares, said they came to the center "to engage in an act of hope and disarmament...and to uphold international law and the U.S. Constitution that calls on us to prevent war crimes...and that names Trident first strike as illegal." The seven were arrested and charged with illegally entering a military or naval reservation and damaging government property.

More than 15,000 Americans have lost nearly $500 million during the past five years as a result of religiously oriented investment scams, according to a report released recently. "Preying on the Faithful: the False Prophets of the Investment World" is based on a survey of state securities agency enforcement cases and was released by North American Securities Administrators Association and the Council of Better Business Bureaus. "The problem here is not religion but the growing number of swindlers who cynically exploit religious faith in order to fleece unsuspecting members of the flock," said John Baldwin, president of the securities association.

"Business, Power and Justice" is the theme of this year's convention of Mennonite Economic Development Associates, to be held Nov. 9-12 in Winnipeg. The major resource person will be Tony Campolo, popular speaker and author. He will speak on "Power Games People Play" and "The Power of Christian Entrepreneurship." MEDA is an association of 2,000 Mennonites and Brethren in Christ who want to apply Christian faith to the world of work. For more information contact MEDA at 402-280 Smith St., Winnipeg, MB R3C 1K2, (204) 944-1995.

NEWS COMMENTARY

CPT volunteer documents violence in the Middle East

Uniontown, Ohio—If I am not going to fight, I have to do something to promote peace. My work as a Christian Peacemaker Teams volunteer in the West Bank last summer included documenting deaths during the Palestinian uprising from Dec. 9, 1987, through May 31. Of 632 deaths that could be documented, 437 were shot, 77 died of symptoms related to tear gas, 71 are still under investigation, and 47 died from beatings or other injuries.

During the same time period there were 64,000 injuries that required medical treatment, 6,500 detentions without charges, and close to 50,000 people have actually been arrested during the uprising.

Many do not go to the hospitals for medical treatment because if you are a patient at a hospital you are presumed to be guilty of participating in the *intifada* ("uprising").

I was waiting at a taxi stand in Gaza when the Israeli soldiers started shooting tear gas and live ammunition from the rooftops into the marketplace. I hid behind a building and watched. People tried to run away. Some young people threw stones. Then soldiers came from behind in a jeep and chased the young people into the courtyard of the nearby Anglican hospital. I heard screaming and saw the soldiers dragging some of the patients away. After the incident, I went to the hospital and the doctors showed me the patients that had been beaten by the soldiers. Blood was everywhere. It was the most horrible, shocking experience I had while in the Middle East.

Another time a Palestinian man was almost stoned to death outside the residence where I was staying. The perpetrators were Jewish settlers carrying semiautomatic and automatic weapons. If Israeli soldiers hadn't come and stopped the stoning, the man would have died. The soldiers took the Palestinian man in for questioning but not the Jewish settlers.

An elderly Palestinian man told me that he had lived through three different governments—the Turks, the British and now the Israelis. "This one is the worst," he said. He begged me to tell people at home the truth.

When the American media portray the Palestinian uprising, they only show the stone throwing. That's about 5 percent of what is happening.

An analysis of 21 leaflets recently distributed by the Palestinian Liberation Organization and the Unified National Leadership of the Uprising is proof: 34 percent of the appeals in the leaflets called for economic boycotts of Israeli products, 25.4 percent asked for political action such as defying school closures, 17.2 percent called for protest such as demonstrations and fasting and praying, 13.8 percent praised activities by intifada participants and cautioned them to ignore rumors and false tactics, 9.6 percent called for violent confrontation.

Christian Peacemaker Teams provide an outstanding opportunity for people to discover what it means to be peacemakers in the world today. When I saw an Israeli beating a Palestinian, I found myself getting angry and wanting to hit the Israeli myself. I know that is not the answer. I was challenged to find nonviolent ways to solve the problem. *David Weaver, teacher, Central Christian High School, Kidron, Ohio, and member of Maple Grove Mennonite Church, Hartville, Ohio. He was interviewed by Carla Reimer, news service editor.*

H. Haider (UNRWA)

Tell people the truth': *Refugees flee fighting.*

After three years 325,000 have signed pledges to boycott General Electric, and over 3 million are not buying GE products, according to INFACT, which called for the boycott because of GE's role in the production and promotion of nuclear weapons. For more information write INFACT National Field Campaign, Box 3223, South Pasadena, CA 91031.

Between Oct. 12 and Nov. 22 the space shuttle Atlantis is to launch Project Galileo--the first in a series of space probes to carry plutonium-fueled generators, to be followed in 1990 by Project Ulysses, which will carry 24 pounds of plutonium. Plutonium is considered the most toxic substance in the universe. Less than one-millionth of a gram is a carcinogenic dose. A launch failure like that of the Challenger could cause widespread casualities and require massive evacuation. The reasons for the project are military and are integrally connected with the development of the Strategic Defense Initiative, according to the Center for Peace Concerns, Box 1843, Salina, KS 67402.

Witness for Peace, an ecumenical religious organization, on Sept. 13 released per vote calculations for U.S. spending on Nicaragua's elections. WFP reported that the $3.5 million already approved equals the U.S. equivalent of $114 for every potential Nicaraguan vote. The U.S. equivalents were calculated by comparing the per capita incomes of the United States and Nicaragua. "This type of interference in a country with a shattered economy can only be seen as a blatant attempt to stuff Nicaragua's ballot boxes with U.S. tax dollars," said Dennis Marker, Washington director of WFP.

RECORD

deaths

Gladys Mae Meridith Baughman, 84, Pulaski (Iowa) Church, died Aug. 3 in Bloomfield. She was born Nov. 13, 1904. In addition to her years of teaching and serving in her home church, she was a member of the Bluffton (Ohio) College Women's Auxiliary and lifetime member of the Bluffton College President's Club. She is survived by two daughters, three sons, 15 grandchildren, and seven great grandchildren.

Morati Ruth Ann, infant daughter of Mennonite Central Committee workers *Dennis Zehr* and *Ellen Davis-Zehr*, died Sept. 1 in Bloemfontein, South Africa. Morati, the couple's first child, was born Aug. 6 in Lesotho, where the Zehr's, of Tiskilwa, Ill, are community development workers.

Bauman

Block

H. Driedger

M. Driedger

Guenther

Juhnke

Coon

D. Driedger

Dyck

Entz

Kanne

Kinkead

workers

Michael Bauman, Elmira (Ont.) Church began a two-year assignment on April 28 with Mennonite Voluntary Service, a program of the Commission on Home Ministries. He will be coordinator of the death penalty focus in San Francisco. His parents are Aden and Joanne Bauman.

Heather Block, Maples Mennonite Brethren Church, Winnipeg, has begun a two-year MVS assignment in Cincinnati as a staff person at Talbert House. Her parents are Henry and Gladys Block, Kingston, Jamaica.

Scot Bolsinger and *Jeff Schwalm* are co-pastors at Calvary Church, Aurora, Ore.

Robert R. Coon began Oct. 8 as pastor of Bethel Church, Pekin, Ill., and Pleasant Hill Church, East Peoria, Ill.

Mary Lou Cummings, Quakertown, Pa.; *Marthe Ropp*, Alsace, France: and *Kadi Tshinyama*, Kinshasa, Zaire, were speakers at a first-ever gathering of Zairian women from three Mennonite conferences. Mary Lou distributed solar tape players and introduced tapes in local languages telling stories of African Mennonite women.

David and *Marylou Driedger*, Grace Church, Steinbach, Man., have begun one-year MVS assignments as teachers at the Hopi Mission School, Kykotsmovi, Ariz. David's parents are Cornelius and Anne Driedger, Leamington, Ont., and Marylou's are Paul and Dorothy Peters, Steinbach.

Heather Driedger, Portage Avenue Mennonite Brethren Church, Winnipeg, has begun a two-year assignment with MVS in St. Louis, as a child care worker at the Salvation Army residence for children. Her parents are Bernie and Irene Driedger.

Leanne Dyck, Springridge Church, Pincher Creek, Alta., has begun a one-year assignment with MVS as an assistant teacher at Friendship Day Care Centers, Hutchinson, Kan. Her parents are James and Linda Dyck.

Ruth Entz, First Church, Newton, Kan., has begun a two-year MVS assignment in Brandon, Man., as a community worker at Samaritan House Ministries. Her parents are Oscar and Helen Entz.

Holly Guenther, Morden, Man., has begun a two-year MVS assignment in Markham, Ill., as a worker at the Community Mennonite Day Care Center. Her parents are Henry and Irma Guenther.

Merle Holsopple began Sept. 1 as pastor at Warden (Wash.) Church.

Joanne Juhnke, Bethel College Church, North Newton, Kan., has begun a two-year MVS assignment as a social coordinator at Emanuel Parish in Chicago. Her parents are James and Anna Juhnke.

Denise Kanne, Killduff, Iowa,

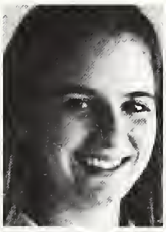
A memorial fund for David P. Toews will benefit Offender/Victim Ministries of Newton, Kan. Toews died July 28 in Wichita, Kan., at age 22 after being shot two days earlier by a casual acquaintance whom he had just given a ride. OVM director Harold Regier says that the decision to make a victim-offender reconciliation program a memorial recipient is "an extraordinary expression of a redemptive spirit....The memorial fund of nearly $1,500 [as of Sept. 6] is a contribution toward helping victims and offenders experience justice that heals and restores."

Tribal Subanens fleeing the ravages of an anti-insurgency war have become "internal refugees" in their own mountains in western Mindanao, the main southern island of the Philippines. By July at least 111 Subanens had died from epidemics that, according to the Department of Health, could have been prevented. Children have been hit the hardest; virtually all victims have been under 7 years old, according to Mennonite Central Committee worker Tito Craige, who was a member of a fact-finding mission to the area. The 20-year war against the communist insurgency has forced people off the land and into central sites where there is little to eat and no way to make a living.

Richard K. MacMaster, Bluffton (Ohio) College professor of history, will teach two courses in Canadian studies during the 1989-90 school at the college. Among reasons he cites for offering these courses are economic interdependence, environmental issues and the large Mennonite population in Canada.

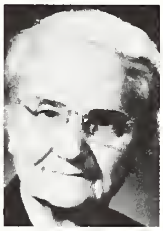
RECORD

Lehman


McLain

Reimer

Rempel


Stoltzfus

H. Waltner

J. Waltner

Winner

Neufeld

Neufeldt

has begun a one-year MVS assignment in Brandon, Man., as a peace education worker and mediator/prison worker. Her parents are Adelbert Kanne and Mary Versteegh.

MaryBeth Kinkead, Trinitarian Congregational Church, Wayland, Mass., has begun a two-year MVS assignment as a kindergarten teacher at Hopi Mission School, Kykotsmovi, Ariz. Her parents are James and Lois Kinkead, Natick, Mass.

Keith Lehman, Bethel Church, West Liberty, Ohio, has begun a two-year MVS assignment as administrative assistant at Cincinnati Mennonite Fellowship and Center for Peace Education. His parents are Joel and Donna Lehman.

Velma Loewen, Normal, Ill., is the new General Conference representative on the Inter-Mennonite Council on Aging.

Aimee McLain, Rainbow Church, Kansas City, Kan., has begun a two year MVS assignment as a worker in the Community Mennonite Day Care Center, Markham, Ill. Her parents are E. Edward and Glenda McLain.

James and *Rachel Gehman Metzler*, Assembly Church, Goshen, Ind., have moved to Philadelphia, Miss., to relate to native American congregations in the Gulf States Mennonite Fellowship. Since 1982 Jim was admissions counselor at Associated Mennonite Biblical Seminaries. They also worked in Vietnam and the Philippines with Eastern Mennonite Board of Missions, Salunga, Pa.

Jonas Miller began as interim pastor on July 16 at First Church, Upland, Calif.

Sue Nally, Kitchener-Waterloo(Ont.) House Church Assembly, began a one-year SALT assignment with MCC in Curitiba, Brazil, working at Lar Bathesda, a home for the elderly. Her parents are Margaret and Robert Nally.

Scott Neufeld, Bethel College Church, North Newton, Kan., has begun a two-year assignment as a peace worker at St. Louis Fellowship. His parents are Harry and Donna Neufeld.

Shannon Neufeldt, Peace Church, Regina, Sask., has begun a one-year MVS assignment as a pre-vocational trainer at Dale Rogers Training Center, Oklahoma City. Her parents are Peter and Janet Neufeldt.

Linda Peachey, Akron, Pa., co-secretary of the MCC/US Peace Section, is the new coordinator of New Call to Peacemaking. Herman Bontrager will assist.

Sarah Reimer, First United Methodist Church, Watertown, N.Y., began a one-year MVS assignment in July as a senior visitation worker with the Friendly Visitor Service, St. Catharines, Ont. Her parents are Marvin and Sylvia Reimer.

Charlotte Rempel, Sargent Avenue Church, Winnipeg, began a one-year MVS assignment as a staff person at the Gathering Place, a shelter for abused women, Denver. Her parents are Frank and Joanne Rempel.

Perry Rotenberger has been appointed as director of Camp Men-O-Lan, Quakertown, Pa. Perry was assistant pastor at Aberdeen, Idaho.

Paul J. Sager has been named director of public information at Bluffton (Ohio) College. Paul previously served as director of publicity at Tabor College, Hillsboro, Kan., and graduated from Bethel College, North Newton, Kan., in 1987.

Ruth Brunk Stoltzfus was ordained Sept. 10. Her home church is Shalom Church, Harrisonburg, Va. She is former pastor at Neil Avenue Church, Columbus, Ohio, and Grace Church, Pandora, Ohio.

Harry Waltner, Salem Church, Freeman, S.D., has begun a one-year MVS assignment as a food services worker at Friendship Inn, Saskatoon. He is the son of Jerome and Sheila Waltner, Hurley, S.D.

John H. Waltner, Halstead, Kan., has begun as pastor at First Church, Halstead.

Mark Winner, Boulder, Colo., has begun a two-year MVS assignment as a community worker and advocate for the poor at West Broadway Community Ministries, Winnipeg.

Don Yoder began Sept. 1 as pastor at Koinonia Fellowship Church, Chandler, Ariz., succeeding *Frank Willemns*, interim pastor. Don was the secretary for evangelism and church development for CHM.

—compiled by Angela Rempel

A conference on "American Civil Religion and Pacifists" with special attention to the years 1830-1930 will be held at Goshen (Ind.) College Feb. 15-17, 1990. The program will include discussion of the two latest books in the Mennonite Experience in America series, by Theron Schlabach and James Juhnke. Write Schlabach at Box A37, Goshen College, Goshen, IN 46526.

The NAMES Project Quilt, begun by Cleve Jones in San Francisco in 1987, is touring 19 cities in the United States and Canada. The quilt is made up of more than 8,500 panels, each created in memory of a loved one who died of AIDS. The purpose of the quilt, according to Jones, is "to educate, inspire, raise vital funds and encourage support for people with AIDS and their loved ones." Each time the quilt is displayed, hundreds of additional pieces with names of AIDS victims on them come in to be added. For more information write The NAMES Project, 2362 Market St., San Francisco, CA 94114.

Mennonite Voluntary Service urgently needs volunteers for the following positions: housing rehabilitation worker in Fort Collins, Colo.; recreation coordinator and day staff in Cincinnati; research assistant for San Francisco Housing Consortium; child and family care worker in Winnipeg; a caseworker with Big Brothers Association in Saskatoon. MVS is a program of the Commission on Home Ministries, Box 347, Newton, KS 67114, (316) 283-5100.

RESOURCES

books

In Banks We Trust by Penny Lernoux (Penguin, $7.95) investigates illegal practices by the transnational banking industry, ranging from the Third World debt to CIA involvement in drug-running to finance Latin American death squads (with the money laundered by Miami banks).

Over 500 journals publishing academic articles on religion are listed in 33 categories in **A Scholar's Guide to Academic Journals in Religion** by James Dawsey (Scarecrow Press, 1988, $32.50).

History of Frontier Boys Village by Harlan Unrau (Frontier Village Foundation, 1986, $8) is available from Lynn Amstutz, 2668 Meade St., Denver, CO 80211.

The poor are having to spend too much of their income on housing, according to **A Place to Call Home**: *The Crisis in Housing for the Poor* by Paul Leonard, Cushing N. Dolbears and Edward B. Lazere (Center on Budget and Policy Priorities and Low Income Housing Information Service, 236 Massachusetts Ave., NE, Suite 305, Washington, DC 20002).

Venture Clubs Handbook (Faith and Life Press and Mennonite Publishing House, 1989, $5.95) "describes the Venture Clubs program in a nutshell," says managing editor Rosella Wiens Regier.

Most Christians neglect Christ's role as king, says author David Mains in **Thy Kingdom Come**: *A New Look at Christ's Kingdom Message* (Zondervan, 1989, $7.95).

Experiencing God's Tremendous Love: *Entering into Relational Prayer* by Maureen Conroy (Paulist Press, 1989, $5.95) presents four dynamics of prayer--mutual looking, sharing, listening and responding--and suggests helps to enable one to develop a daily prayer life.

FACE THE FACES

Mennonite Voluntary Service

Four new posters called **Face the Faces**, which depict the faces of need in North America, are available free of charge from Mennonite Voluntary Service, Box 347, Newton, KS 67114.

Animation in Haiti: *MCC Haiti's Experience with Rural Community Development* by Barry Bartel is the eighth title in MCC's Occasional Papers series. Available from MCC, Box M, Akron, PA 17501, a $1 donation is suggested.

Just before Bill and Rachel Webster's 25th wedding anniversary Rachel discovers that Bill is having an affair with a younger woman in the novel **Yesterday, Today, and Forever** by Kathi Mills (Herald Press, 1989, $6.95, $8.95 in Canada).

Please Carry Me, Lord by Rose Cornelsen (Kindred Press, 1989, $8.50, $10.95 in Canada) tells how her family faced her daughter's death from illness and other tragedies and how these affected their faith.

Hospital chaplain Philip W. Williams presents meditations on everyday experiences and feelings in **Water for Our Wilderness**: *Meditations for Daily Encouragement* (Augsburg, 1989, $6.95).

The King of Prussia and a Peanut Butter Sandwich by Alice Fleming (Scribners, 1988, $13.50) is a children's book that tells about the migration of Mennonites from Prussia to Russia to Kansas.

Recovery from loss is a process, writes Paul F. Keller, author of **Living the Promises of God**: *365 Readings for Recovery from Grief or Loss* (Augsburg, 1989, $12.95).

The Illuminating Icon by Anthony Ugolnik (Eerdmans, 1989, $18.95) explores Russian religious thought and shows how it undergirds Russian life.

"Being a teenager and a Christian in a complicated world is not always easy," writes Michael L. Sherer in **It's Not Always Easy** (Augsburg, 1989, $4.50).

The Evangelical Movement by Mark Ellingsen (Augsburg, 1989, $24.95) is written to help mainline ecumenical Christianity and the Evangelical movement understand each other.

Why Should I Care? by William R. Grimbol (Augsburg, 1989, $7.95) assesses issues facing teenagers today.

--compiled by Gordon Houser

Small General Conference church is seeking a **pastor** with a vision for growth. The church can furnish only a housing allowance at this time.

Contact either Herb Heppner, 108 Rancho Grande Cr., Atwater, CA 95301, (209) 358-1936, or Ted Plett, 1308 Mulberry Ave., Atwater, CA 95301, (209) 358-3213.

Bethel Mennonite Church, Pekin, Ill., is looking to buy up to 40 copies of *The Mennonite Hymnal*, published 1940-1951 by the Board of Publications of the General Conference Mennonite Church of North America, edited by Walter H. Hohman and Lester Hostetler.

Contact Warren E. Miller, Route 2, Box 2, Pekin, IL 61554, (309)346-6644.

Crossroads is an introduction service for Mennonite, Brethren in Christ, and Church of the Brethren. We advertise only in their publications.

If you seek a friend who shares your interest, we have many to choose from. Some have met the one they married through us. Of course we can't make any guarantees, but at only $100 for two years, isn't it worth the risk?

How will you find out if you don't join? For information, write to Crossroads, Box 32, N. Tonawanda, NY14120.

MCC: SHARING GIFTS

Suggestions for sharing "In the name of Christ" this Thanksgiving and Christmas season.

Since refugees in the West Bank cannot leave their homes during curfews to buy food, MCC helps needy families buy chickens. $20 buys chickens for one family.

MCC workers at the Independent Living Centre in Kitchener, Ont., help people who are disabled and live alone to do their own homemaking and shopping. $582 supports a worker for a month.

Ethiopian refugees in Sudanese camps have asked MCC for seeds and tools to grow their own food. $8 buys a hand tool. $400 buys a ton of grain, groundnut or sesame seed.

Through MCC's SWAP program, youth repair roofs, paint porches and become friends with Kentuckians. $5 buys a sheet of drywall. $30 buys three gallons of paint.

Help children in Vietnam have healthy teeth. $100 pays for a school dental care education program and buys instruments for check-ups.

MCCers encourage Haitian farmers to terrace hills and use fertilizer. As a result, some corn yields have increased five to 10 fold. $180 buys lessons, extension visits and fertilizer credit for a group of farmers.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

LETTERS

Unsung heroes at Normal '89

Many volunteer workers, especially from the Mennonite Church of Normal, Ill., and surrounding community made Normal '89 possible. One of the volunteers, Arlo Kasper, from out-of-town, was asked to be director of staging. I am not aware of all the things he had to oversee, but I saw him frequently moving furniture and mikes around the stage in many of the large meetings in the arena. He had to get there before 7 a.m. to put up things before rehearsals, and usually he was the last to leave after the late activities. *Esther W. Kressly, 7450 N. Claremont Ave., Chicago, IL 60645*

Recap of Normal '89

How was the conference? How was Normal? My usual answer has been, Too big. I have tried to allow some distance to separate me somewhat from the large crowds, the euphoria of celebrations and the actual compressed conference work. I found the ethnic morning worship services challenging and promising. I felt that in the celebrating there was too much emphasis on performance and not enough on substance.

I found the Christology study conference exciting after I had read John E. Toews' manuscript. With my hearing problem and his super-fast presentation I was completely out of it when he spoke. My discussion group could have been more helpful. We picked up more on peripheral statements and somehow missed the essence of the papers. My wife, Susan, appreciated the "Biblical Perspectives on Spirituality" sessions.

I was less enthused about what would have been traditional General Conference sessions. I was surprised at how shallow commission reporting was, especially the Division of Administration and Commission on Overseas Mission. I find it unbelievable that the finance people with all their responsibilities and the COM with its large and exciting work abroad tried to entertain with brief theatrical spots. Where are such decisions made? Is that the fruit of three years of conscientious work?

I was also mystified by the decision-making settings when half the delegates were in seminars. I still recall the 1956 conference, when the stalwarts of the conference debated the move of the seminary from Chicago to Elkhart. Only after a long, heated debate did we vote. Then we all worked together.

At Normal '89 we voted for the merger study of the two denominations. The merger seems inevitable. At the same time decisions are made that are more than studies, e.g. the merger of the two presidents, the joint hiring of certain staff people. In fact, we are already merging.

I appreciate the Mennonite Church people and have many friends in it. But does that mean we give up our polity entirely and simply fade away.

As I anticipate the future I see that the larger merged body will be the setting for inspiration and celebration. The more important work will fall to the districts or regional conferences. I see the Canadian conference with our newly joining Mennonite Church congregations developing into an east-west parallel body with meaningful ties to a larger revitalized U.S. body for certain celebrations and ministries that are totally inter-Mennonite, like Christian education materials, hymnbooks, coordination of mission outreach.

I trust there will be a much more open debate before we make our final decision. *Henry J. Gerbrandt, 1415 Somerville, Ave., Winnipeg, MB R3T 1C3*

Make it relevant

Normal '89 was a good conference as far as it went.

Abortion is said to have the possibility of polarizing our society, yet I didn't hear it mentioned once, nor, more importantly, how to support girls and women caught in an unwanted pregnancy.

Crime and violence move ever closer, but we didn't discuss the Christian response to its root causes or treatment.

Two-thirds of the marriages begun today may well end in divorce. We continue to support a war machine that is willing to incinerate the world to have its way. The church's future is not that rosy. Old people worry abut resources reaching to the end of their days.

I'm curious that in the light of these ever-present anxieties the question most asked by those who stayed home from Normal '89 was, "What about integration?" as though that is the most important issue in the kingdom of God. The concern was expressed that the work of integration not interfere with our mission in the world rather than that the task for us is so monumental we need to join to get it done.

Lay poeple support causes they perceive to be important. Consider the massive effort in a relief sale. Fifty years ago that energy was directed toward overseas missions. MDS is another grass-roots activity.

What I am trying to say is that if our conference doesn't give leadership in dealing with pressing problems, lay people may find other avenues to work at their concerns and ignore the conference. Or, as in the case with offenders, society may decide to build more and more prisons, and Christians will have failed to bring the reconciliation our society so desperately needs.

Statements of faith and Christology conferences are fine and necessary, but unless they prevent children going on drugs and teenage girls getting pregnant they will be seen as irrelevant and an exercise of the theologians. And we will have ignored the Second Commandment, to love our neighbor. *Willard Unruh, 201 W. 27th St., North Newton, KS 67117*

Youth bless community

Enclosed is an editorial from *The Pantagraph* (of Normal and Bloomington, Ill.), which says some nice things about our young people during Normal '89. With our involvement in community affairs we have also heard good comments that echo the remarks of *The Pantagraph. Joe and Mildred Sommer, 615 Sunrise Drive, Chenoa, IL 61726*

Editor's note: Here is an excerpt from that editorial, entitled "Mennonite Youth Blessed Community" : "No project was too demeaning, too difficult, too dirty. They cleaned houses, painted cabinets, mowed lawns, washed windows, updated mailing lists and much more. Praise has come from the 14 agencies (that benefited). A lot of projects were done quickly and at no cost, freeing the agencies to use more of their dollars and personnel for direct services. 'I like doing the projects because I like helping people,' a 16-year-old girl told a Pantagraph *reporter."*

Ethical decisions

Becky Roth Schenk in "The Militarization of Our Homes" (Aug. 8) reminds us of the perversion of our resources. ("The world's military expenditures are now in excess of $1.7 million per minute.") Emphasis, however, seems to be on boycotting products of corporations that produce weapons. This is not a new concept to those of us who have searched for peace, but to me it raises questions of practicality. Obviously, if the offending corporation "sees the light" and ceases developing and producing weapons, the plush contracts will be awarded to other corporations only too eager to "get on the gravy train." Why should we not rather concentrate on changing the source of military spending (in the United States): the president, the Congress, the citizenry (including some Mennonites?) who still so blindly accept the fallacy that our defense and survival depend on having a military that is second to none. What consumer will constantly refer to the books listed before making purchases? What if the product to be purchased is more energy efficient in the boycotted list? As for investing our savings, one possible alternative is to make no-interest loans to worthy organizations--Mennonite Central Committee, American Friends Service Committee, Fellowship of Reconciliation, Habitat for Humanity, to name but a few--that further peace and justice. When needed, these no-interest loans are returned upon short notice. Perhaps *The Mennonite* would carry an article on this subject by a member of MCC. These are all ethical decisions. We must decide how we will spend our money, aware of the critical needs in our world. *LaVerne E. Basinger, 433 N. 30th, Quincy, IL 62301*

My Normal '89

The Friesens, Kings and Nussbaums,
the Klassens, Yoders and Millers,
Raines, Chius, Quintelas,
the fairskinned, darkskinned and in-between,
the young, the not-so-young and the very young
All came to Normal '89.
They came to share
the youth—their exuberance;
the not-so-young—their wisdom;
the very young—their uninhibited reactions.
They came to learn
about many peoples becoming God's people,
about the Jesus difference,
about accepting their differences.
They came to fellowship
with friends from years gone by,
with co-workers from other times and places,
with newfound friends.
There were times
for joyous singing
for sharing concerns and hurts
for discussions
for reporting
for being entertained by dramas, musicals, dance.
There were times of closeness
in discussions
in fellowshiping,
and in elevators.
There were times of struggling
to come to agreement on various issues.
And then it was time to part.
We parted, the GCs and the MCs,
with the agreement to work toward becoming one. *Sara Penner, 1714 S. Yale Ave., Wichita, KS 67218*

Pick up a child

Where is everyone? I keep calling and no one answers the phone. I come to church to ask for help, and no one listens. In reading my Christian publications I discover that believers have taken up the cause either for or against abortion and are found at clinic sites protesting. Believers put much time and energy into creating posters, slogans and letters in regard to the abortion issue.

I am left alone with the unaborted children. My arms are full. My desk is covered with referrals. My foster homes are full to capacity. Each day our agency turns away more and more children because those with a similar commitment are spending their time at the abortion sites instead of at home with the unaborted child. The babies are being forgotten (thrown out) with the hysteria/debate related to abortion (the bath water).

My desk contains the referrals of children who have survived the effects of drug and alcohol abuse during their time as a fetus. Children who have been abused and neglected prior to their birth. Children born premature and with medical technology keeping them alive long enough to leave the hospital only to die months later.

Since I can't reach anyone by phone or at worship, perhaps I should gather together these little children and bring them to the Christians at the demonstration sites. Perhaps if they saw the children for whom they were so adamantly protesting they might put down their signs and pick up a child. This would become the true test of their protesting; to reach out and care for these unaborted children. Instead of carrying a sign, who will carry a blind and deaf baby with only a brain stem, a screaming and seizuring baby affected by drug withdrawal, a baby being fed through tubes, an AIDS baby with constant diarrhea and losing developmental milestones rapidly while approaching a premature death, a baby with an underdeveloped digestive system who continually vomits her formula, a baby with severe brain damage because of abuse by his mother, who had wanted to abort the child before birth but didn't have the money for the procedure.

We have turned our swords into plowshares and our spears into pruning hooks. Can we not turn our signs into homes for these unaborted children? Who will put down their sign and pick up a child? *Cynthia Weaver, foster care supervisor and agency chaplain of Bethanna (Christian services to children and their families), 1030 Second St. Pike, Southampton, PA 18966*

Grace more than guilt

I came into the Anabaptist world from the Evangelical world. At many points Mennonite theology is superior to other Christian systems. But I continually see two big faults.

First, we tend to think we are superior to all other groups, and I believe our theology is more complete, but this self-righteousness makes it hard for us to learn from other denominations.

Making a black-white distinction between Mennonites and Evangelicals encourages more self-righteousness on our part. We need to be called back to our own theology, but this can be done by showing our people that we have all that Evangelicals have and more.

Second, we have no reason to be self-righteous. Our relief efforts and discipleship are great. But in mocking others and complaining about their shallowness we do not see our own sinfulness, which I believe is just as great.

Mennonites have become ethnic centered, not Spirit centered. This is a tremendous corruption of the gospel Jesus and Paul sacrificed their lives for. In this area Evangelicals and Pentecostals are closer to the Bible's teaching.

Outreach to people different from us is hesitant. We are suspicious. Yet Christ calls us to simply love and spread good news and kindness. We are beginning to make progress in this area, but our slowness reveals how far we are from the mind of Christ.

If we are going to be effective with our young people, we need to give them much more than lifestyles and Mennonite history. We need to demonstrate to them Spirit-centered community based on love, kindness, compassion, accountability, joy. From this base our discipleship and lifestyles develop. Constant emphasis on discipleship is causing many to conclude that Christianity is nothing more than an ideal system of ethics that becomes a burden of continual guilt. They turn to other churches that emphasize grace. We could learn from other denominations and make our own distinctives more balanced. *Dave Waldowski, pastor, Good Shepherd Mennonite Church, 1801 W. 41st St., Sioux Falls, SD 5710*

bible

My work with the poor is a political threat

Susan Classen

I was involved with liberation theology long before I knew what it was. Teaching health-care techniques to local health promoters, I naturally incorporated Bible study into classes. At first, however, I was unaware that Bible studies dealing with the daily lives of the poor were a political threat in El Salvador.

A year later I found myself in a Salvadoran prison. I was accused of teaching Marxist doctrine. "Why do you teach the poor that God loves them?" an interrogator demanded.

"Because it's true," I said, puzzled.

It was then I decided to study liberation theology. I wanted to understand why it was threatening to teach the poor that God loves them.

Liberation theology cannot be understood only in intellectual terms. It has emerged from the unjust suffering of the poor in Latin America. "Poverty is death," writes Gustavo Gutierrez, a Peruvian priest who coined the term "liberation theology" in 1968 and is considered one of its spokespersons.

Gutierrez, along with other Latin American priests and lay leaders, was surrounded by death in the communities where he worked: death from preventable diseases, death from malnutrition, death from overwork, high infant mortality rates, low life expectancy. Gutierrez and the other Latin American leaders began to see that premature death of the poor was incompatible with their faith in a God of life.

"Liberation theology had its origin in the contrast between

REVIEWS

books

Wholistic gospel

Liberating News: A Theology of Contextual Evangelization *by Orlando E. Costas (Eerdmans, 1989, 182 pages)*

Reviewed by Laverne Rutschman, 308 SE 11th St., Newton, KS 67114

If the gospel is "liberating news," it must speak to people where they are found. This is the purpose of a theology of contextual evangelization, described by Orlando Costas as "a holistic witness to God's liberating grace in a given socio-historical situation." The gospel must be communicated in context in a way that does not condone violence and injustice if it is to liberate both the sinner and the victim of sin.

This study of contextual evangelization, originally projected as a three-volume work, was reduced to its present size due to the author's terminal illness. We are grateful that before his untimely death in 1987 he was able to complete this book, which faithfully reflects his rich experience as pastor, evangelist and missiologist.

For Costas, evangelism is not to be separated from theology, the intelligence of the faith, for theology describes the faith that evangelism proclaims. Contextualization does not refer to human effort to make the faith relevant but to its communication in a non-alienating manner. The faith is always relevant, but it must be presented in a way that can be understood in a world of oppression. The witness is both personal and social, for the power of God revealed in the gospel liberates individuals and communities. It is good news for both oppressors and oppressed.

Contextual evangelization is prophetic in accordance with the biblical model. Citing Isaiah and Esther, Costas describes this model in relation to peace (shalom), or social well-being, and salvation, understood as "holistic reconciliation—with God, the neighbor, and the land." Jesus, in describing his own ministry of evangelization, quotes Isaiah 61. His legacy is "prophetic, liberating, holistic and global."

Costas laments the limited place trinitarian theology is given in modern evangelistic theory and practice. According to the New Testament, Christians are called to witness to God through Jesus Christ in the power of the Holy Spirit. God's redemptive suffering love is revealed through the cross of Christ.

Costas rejects evangelistic efforts that can be described as culturally domesticated. Evangelistic activity must "meet the test of the cross" and not simply present an inoffensive call that suggests the possibility of reconciliation without liberation, a spiritualized interpretation of the gospel that does not relate wholistically to human needs.

Orlando Costas was a mediating theologian who was both evangelical and ecumenical. Above all he sought to be biblical. His liberating theology was placed in the context of the radical Word. As a North American of Puerto Rican background, he bridged two cultures and enriched the life of the church in each.

In many way Costas identified himself with the emphases of the Radical Reformation. However, I would welcome more emphasis on the call to discipleship as central to the evangelistic message, for we cannot know Jesus as Savior without following him as Lord.

'Spiritual linkage'

The Human Experience: Contemporary American and Soviet Fiction and Poetry, *edited by the Soviet/American Joint Editorial Board of the Quaker US/USSR Committee (Knopf, 1989, 357 pages)*

Reviewed by Gordon Houser, assistant editor

This anthology, published simultaneously in the United States and the Soviet Union, brings together 40 contemporary writers, half of them Americans, half of them Russians, and includes 22 short stories and 18 poems.

Few will quibble with the editorial board's contention that this represents "some of the best of current Soviet and American writing." The underlying intention of the book, however, is to express a "spiritual linkage,...the inner life and connectedness we all share."

The Human Experience is an excellent resource with a grand purpose.

the urgent task of proclaiming the life of the risen Jesus and the conditions of the death in which the poor of Latin America were living," says Gutierrez in the new introduction to his classic book, *A Theology of Liberation*. The central question is, "How is it possible to tell the poor, who are forced to live in conditions that embody a denial of love, that God loves them?"

From the experiences of the poor in Latin America, Gutierrez and other theologians, both Catholic and Protestant, have articulated a theology that involves three key points: (1) the perspective of the poor; (2) the relationship between reflection and action; (3) life, not death, has the final word.

Perspective of the poor: I met Victorina, a poor Salvadoran, because she, along with 16 percent of her neighbors in a refugee camp, had tuberculosis. All four of her children died in infancy. She is illiterate and earns only enough money working full time to buy two pounds of beans a week.

Moses Mast (MCC)

The last will be first: *Salvadoran women and girls in a refugee camp in Honduras*

Victorina knows her place in society. She is last. She expects well-dressed people to move ahead of her in line at the doctor's office. She would not be surprised if the doctor told her, as he told her friend Marta, to "stop wasting my time," because he had more important things to do than examine a "dirty Indian." Lacking dignity and confidence, Victorina would agree with the peasant man who told me that "the poor are like disobedient children who deserve to be punished."

Liberation theology gives people like Victorina the Bible and asks them how they understand it. All theology has a particular perspective; liberation theology chooses to start with the perspective of the poor. For Victorina, verses that have gone unnoticed by middle-class North Americans and Europeans come alive. Imagine the reassurance she felt when she heard Psalm 12:5 for the first time: "'Because of the oppression of the weak and the groaning of the needy, I will now arise,' says the Lord, 'I will protect them from those who malign them.'" (See also Psalm 10:17,18; 35:9,10; 72:1,3,14; 146:7-9.)

Imagine Victorina's reaction to the Old Testament challenges to the powerful. "'What do you mean by crushing my people and grinding the faces of the poor?' declares the Lord" (Isaiah 3:14,15). (See also Jeremiah 5:27-29; 22:15,16; Ezekiel 45:9; Amos 8:4-9.) When poor people read the New Testament, they see a Jesus who treated the poor with patience and compassion and who confronted and challenged the rich.

The entire Bible reflects God's concern for the weak and abused. This concern is an essential characteristic of God and shows the unmerited character of God's love. God's preference for the poor is not counter to universal love, nor does it mean the poor are somehow better than others. It is simply a fact that in God's eyes the "last will be first." Liberation theology starts with the perspective of the last.

Relationship between reflection and action. Four peasant health promoters in a Salvadoran village complained that their small clinic could not open until it had a table and shelves. They felt community elders were not supporting their efforts. So we called a community meeting. The promoters explained the lack of support they felt and read the passage in 1 Peter 2:4-5 about building living stones into a spiritual temple. Lively discussion followed. By the end of the meeting one man had donated a tree, four men agreed to chop it down and saw it into boards, three others volunteered to make a table and shelves, and four women formed a committee to organize fund-raising events.

Life, not death, has the final word. Liberation theology speaks of the salvation of Christ in terms of a comprehensive liberation.

Death did not have the last word in the case of Hilario, a dedicated health promoter who was tortured and killed by the Salvadoran military. A quiet, soft-spoken man, Hilario took his spiritual liberation seriously and was active in his community. Neither was he controlled by fear. But he lived in a situation where political liberation was far from reality.

"Of course I'm scared," he told me as he recounted the captures, murders and bombings in his community. "I would be crazy not to be, but it's my commitment, not fear, that determines my actions."

Hilario's spiritual and human liberation made him an effective leader in his community and threatened the unjust political structures to the point that the army killed him. But the other health promoters are determined to carry on the cause Hilario lived and died for. They have redoubled their efforts to put their faith into action and help the sick.

The world's poor are no longer "absent" from society and the church, passively accepting their position as irrelevant. We are seeing the "eruption of the poor." They are saying that it is contrary to God's will for the rich to get richer while they get poorer. The power structures are threatened when such a large segment of people begin to realize that God loves them and that their poverty is incompatible with a God of life.

Susan Classen has worked for Mennonite Central Committee in El Salvador since 1984. She is from Springfield, Ohio, and a member of Northridge Christian Fellowship.

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EdiTORiAL

Join me at this altar

With this issue I mark the actual start of a second three-year term of editing *The Mennonite.* Therefore I raise an altar of thanksgiving and thoughtfulness. From where I sit, this is how things appear:

On the ground all around this altar are these words writ large--for me, for this magazine, for our conference: "We've come this far by faith, leaning on the Lord."

Editing *The Mennonite* is like living in two worlds: a big one--the General Conference Mennonite Church--and a little one--the familiar "rut" of home-office-congregation. Sometimes one jars the other. I have an unrealistic wish to be able to know all 65,000 of you and am mortified when I call someone by the wrong name. I am learning to forgive myself for that. I am bonded to my big world and welcome chances to further know and understand it. In these three years the wonder of travel, anywhere in the conference, has not diminished and I turn down invitations only when there's a conflict. On the other hand, given a choice, I happily stay home. My taproot in a local congregation needs tending, and my congregation nourishes me. (I believe that without that one starves; to be Christian one must be in community.) Rhythmic swinging between these two worlds by and large, has been skillfully managed by the Lord.

Editing *The Mennonite* can be like sitting on the roof beside a lightning rod. During theologically stormy times our conference magazine takes big doses of voltage from the differing sides of an issue. But in *The Mennonite* people have access to each other and can talk to each other. Sitting at the editor's desk is sometimes like being in a combat zone, sitting between the pressures of what wants to be printed (that I *want* to print) and what *can* be printed. For example, I have three reports of Women in Mission annual meetings, each precious. They carry news about local interest in worldwide mission, how a group of only seven hosted a provincial meeting, how 60 WM groups in Saskatchewan donated $161,513 in 1988 (this in addition to material aid). These reports were written with good heart, but when Gordon Houser and I put the news pages together we have to defer to innumerable other headlines pushing to get in (plus advertisements, whence comes needed income). I take this opportunity to apologize for the times when your expectations for this, our conference magazine, have not been met.

Editing *The Mennonite* is like having access to a picnic area that's full of surprises. I am refreshed by the river of church bulletins and newsletters that flows across my desk. Yesterday came this friendly word from East Swamp Mennonite Church, Quakertown, Pa.: "We invite women and men who enjoy sewing to join us at quilting each Tuesday (any time between 9 a.m. and 4 p.m.). If you do not know how to quilt, we will be happy to teach you." And did you know that Olivet Mennonite Church, Clearbrook, B.C., meets its quarterly financial obligation to the three levels of conference work even if it has to borrow money to do so? This picnic area's daily lunch basket is the morning's mail, full of surprises, most of them good.

Editing *The Mennonite* is my ticket to regional conference sessions. I attend four or five each year, and have now been to each of the 10 (five in Canada and five in the United States) at least once. Most recent was the Northern District Conference in Mountain Lake, Minn., where I benefited from a smorgasbord of stimulation. I watched the women decide how to spend their surplus dollars. (With most everyone else pinching pennies, this is a welcome switch. The only other place I am aware of this phenomenon is at Foothills Mennonite Church, Calgary. What fun!)

As with all earthly attachments and commitments, I aim to hold this job loosely, open to the correctives of the community. Like life itself, the job and this magazine are both fragile and tough. This 105-year-old magazine's sole purpose for being is to bind us together under the lordship of Jesus Christ. I believe that we who call ourselves General Conference Mennonites want and need to be informed about what our part of the body of Christ is doing, how it is obeying Jesus' Great Commission. I look forward to the next three years of bringing you that information and the conversation surrounding it. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:20 OCTOBER 24, 1989

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Inside:

Wellness: a second opinion

Depression: the mask of death

God's startling triage

Heal the sick.

prologue —

With this issue a new name appears in the small print on the right: Winifred Wall, Freeman, S.D., is the new adviser to this magazine for the Northern District Conference. Welcome, Winifred. Later this year all 10 advisers will write in these pages about what they are thanking God for this year in their province or district. Note the adviser from your area. That person is *The Mennonite*'s representative closest to you.

This issue is about health, and I add two signs of health among us (gleaned from church bulletins). Grace Church, Pandora, Ohio, has a prayer chain; requests are communicated to the congregation on Tuesdays (or immediately if urgent), and, says the writer, "we appreciate hearing when prayers are answered." The other sign is at Lawrence (Kan.) Mennonite Fellowship. At the time of writing, seven families were expecting babies, so the congregation organized itself to be supportive to these folks. One part of this was having "baby parties" to which "all" were invited.

Some health news is not good. Retiring U.S. surgeon general C. Everett Koop says, "There is something terribly wrong with a system of health care [like that in the United States] that spends more and more money but serves fewer and fewer people" (*Newsweek*, Aug. 28). I believe Americans will be learning from Canadians on this one. See Cynthia Weaver's article inside the back cover for Mennonite commentary on this concern. As the November Sunday school lessons for adults and youth say, we need "a message of hope."

In case you are wondering who that is on the cover, giving an injection, it is Lucrecia Yaxcal from San Pedro Carcha, Guatemala.

The next issue of *The Mennonite*, dated Nov. 14, features the work of the Commission on Overseas Mission. Also a series of articles by Jeni Hiett Umble about Anabaptist women will begin and continue for the four remaining issues of 1989. *mts*

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The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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Erland Waltner

Wellness:

a second opinion five years later

Five years ago an article of mine was published in *The Mennonite* (Jan. 31, 1984) under the title "Wellness Is a Choice." It seems appropriate for me to reflect on how perspectives look five years later. On this theme, as on many others, one should expect some growth.

Five years ago, at 69, I was, so to speak, a new convert to the wellness movement and its practices—in exercise patterns, in nutritional awareness and in the use of stress management mechanisms, as well as in an alleged wholistic view of life. My response five years later is still one of gratitude for what this approach to my well-being has meant for me physically, mentally, emotionally, spiritually.

But I do recognize some changes in perspective and in practice. Five years later, instead of running two miles every morning, I walk three. Instead of the rather rigid diet I maintained then, I am more flexible and frankly less successful in maintaining a low weight level, though as possible I maintain low-salt, low-sugar, low-fat, low-cholesterol, high-fruit, high-vegetable and high-fiber eating patterns. Instead of using relaxation and meditation techniques to manage stress, I have turned much more in the direction of spiritual-life disciplines (not consciously as technique so much as a spirituality of grateful obedience).

Meanwhile, in my chameleon retirement I am still active, serving in many ways, at work or at play or at prayer from early morning until mid-evening.

More awareness of limitations: Let me elaborate. While wellness is from one perspective a choice, it is so in the context of God's grace and the limiting givens of our human existence. My awareness of the reality of human limitations and human suffering has made me more careful in my thinking and talking about human responsibility in wellness. Our concept of wellness must embrace death. This makes us more discerning and mellower as we speak of the joy of wellness. We are aware that some "disabled" and "diseased" manifest a higher level of true wellness than some paragons of physical fitness who are "sick unto death" in other areas of their life.

More spiritual-life disciplines: For Christians the obsession with wellness ought not become an alternative to spiritual-life disciplines as it seductively may. Wellness, defined a certain way, may become cultic but certainly need not if kept in Christian perspective. My own pilgrimage has led me naturally from physical and mental disciplines into spiritual disciplines, including a new emphasis on the prayer life, on reading and reflecting on Scripture (versus only dissecting and analyzing it), on journaling and on cultivating Christian relationships with friends, individually and in small groups. Currently I am impressed with exploring the profound relationships between robust spirituality and sound (life-enhancing) health. I am learning to commune with God during my aerobic walking and be more genuinely and prayerfully grateful while I eat.

More discernment in wholism: Yet another caution has surfaced for me in speaking so freely of wellness and wholeness as I have often done. For us Mennonites the concept of "wholeness in Christ" is precious and life-shaping. This makes us vulnerable, however, to other cultic appeals to wholeness in which Christ has little place or no place at all. In short, I have sensed that not every movement which flies the flag of "wholeness" leads to that which God gives us in Jesus Christ. We must therefore pursue our pilgrimage of wellness-wholeness with discernment, testing the spirits, whether they are of God in Christ. Otherwise we succumb easily to the seduction that "anything and everything goes" materially, ecologically, sexually, relationally or theologically and spiritually. My pilgrimage in wellness has prodded me into a deeper concern to be able to tell the difference between the

Our concept of wellness must be able to include and embrace death. Some disabled and diseased people manifest true wellness.

One Saturday in NEPAL

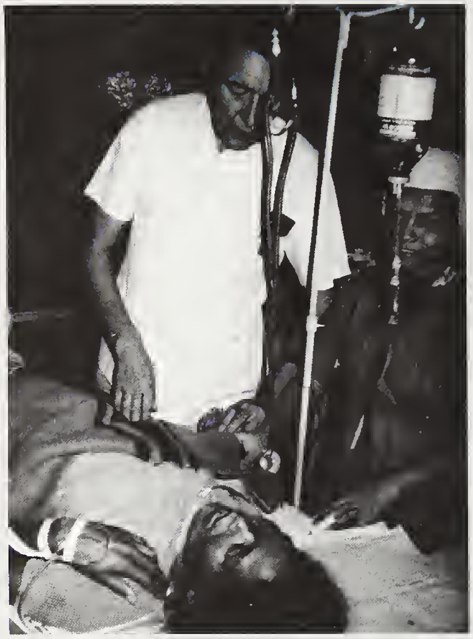
Homer Janzen

Saturday is Nepal's weekly day of rest. This was my "every other Saturday" to be off, but I had operated on a few patients I felt needed attention. (My average is 13 surgeries per day.) So I made limited morning rounds. The skin graft was taking well, but we still have a problem with the other severely contaminated compound fracture and dislocation of an ankle joint. That injury is going to be an uphill battle for both the patient and for us. The healing hand of the Great Physician is needed here in Nepal, too.

Today's church experience was different. Church is usually on Saturday, since most people have vacation from their jobs then. Two congregations use the same building for worship services; the first service starts at 7:30 a.m. and the other at 10 a.m.

But today a wedding was to be celebrated at 9 a.m. so everyone could attend. The building was crowded. People were urged to slide forward to allow others to come in and find a place to squat.

We started with lusty singing. (We sing four to six choruses plus songs at each service.) The bride and groom were standing in the front of the church off to the left. The groom wore his usual heavy jacket (it's cool here), but I think his scarf was new. The bride wore a fine sari (draped cloth to form a long dress) and heavy shawl over her head and most of her face, as is the custom. Then a younger man, one of the church leaders, gave an extensive sermon on marriage, drawing on the Genesis account of Adam and Eve's relationship. He also talked about a number of Gospel passages in which Jesus refers to marriage. Then he asked the groom and bride to give their faith testimony, which they did, though hers was so quiet the leader repeated it for us. They were then presented to us as husband and wife. To make it even more "pukka" (proper), the leader had the groom and bride exchange rings,



Homer and nurse Reeta with a patient

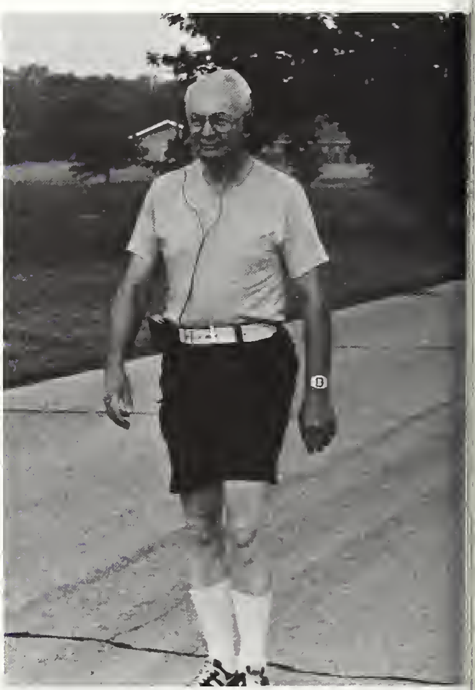
Gredi Jantzen

Wellness:

true and the false, between right and wrong, between good and evil. Evil, after all, is "live" spelled backward, and that is more than a pun. We need to choose between life and death, between "live" and "evil."

But keep walking: I am delighted to learn, through a son-in-law who is an epidemiologist, that the Danish philosopher Søren Kierkegaard said over a century ago, "Above all, do not lose your desire to walk: Every day I walk myself into a state of well-being and walk away from every illness; I have walked myself into my best thoughts, and I know of none so burdensome that one cannot walk away from it...but by sitting still, and the more one sits still, the closer one comes to feeling ill....Thus if one just keeps on walking everything will be all right" (Letter to Jette, 1847).

Take that with "a grain of salt," but keep it low-sodium.



Erland Waltner can be reached at 3003 Benham Ave., Elkhart, IN 46517, when he's not walking.

A Nepali nurse and Gredi Janzen talk with the father of a child recovering from abdominal exploratory surgery.

Charmayne (MCC)

each placing a ring on the other's left ring finger. The leader did not know exactly which hand, since this was a new practice. But the congregation audibly confirmed it should be on the left hand. Then the groom and bride joined their right hands, the leader put his hand on theirs and he prayed for God's blessing. The ceremony was finished. What a contrast with our usual elaborate festivities back home.

The worship service continued with a prayer session, offering, announcements and songs. We were then dismissed to the church yard to drink tea and eat sweets with the newlyweds.

On my way home I swung through the bazaar, where some shops were still open. We needed sugar and "baylee," the unrefined product of boiling down sugar cane that tastes much better than pure molasses.

Halfway home I met my old orthodox Hindu friend, the blacksmith, who told

Gredi Jantzen

A consulting room at Tansen Hospital

The bus to Tansen, Nepal

In Nepal, the second poorest country in the world, it took 10 hours for me and my husband, Menno, to go 170 miles from the capital, Kathmandu, to Tansen, where Homer and Gredi Janzen live.

At 6 a.m. the taxi dropped us off where the buses congregate. We shivered and watched vendors with scarves wrapped around their necks, squatting over their fires, boiling tea in battered pots. Menno decided to buy the deep-fried, donut-like pastries, which the vendor picked out of the hot fat and dropped into Menno's bare hands. A huge elephant came lumbering up with several passengers on his back. Sellers arrived at the open-air market. A rickshaw pulled up, piled full of raw buffalo meat. Men balanced loads that hung from the ends of a rod across their shoulders. On their heads were homemade round crates with live chickens.

Finally the bus arrived. We had to use the back door. We climbed over mounds of canvas mailbags as we dragged our suitcases, carry-on bags, groceries, flasks of drinking water and blankets.

The conductors (two teenage boys) hollered out the door, calling for more passengers. Finally the bus was "overfilled" and we left, one hour behind schedule.

Once out of the city, we admired terraced fields of wheat and other grains hugging the sides of the mountains. Small wooden and mud huts with straw roofs were scattered among the fields, and the awesome peaks of some Himalayan mountains stood in the background. We met many transport trucks, since this was the only road that linked the city with India. The driver relied on conductors to signal as one bus slowly tried to get by the other without hooking it; two thumps meant "go" and one meant "stop." The mountain wall stood on one side of the road, and on the other side was a sharp cliff, too steep to look down. I said, "God, it's all in your hands" and sat back to relax—but only for a few minutes as we came to a truck overturned because it had gotten too close to the mountain wall.

People had built small huts wherever there was extra space at the edge of the road. We saw people cooking near their doorways over open fires or scrubbing their pots with ashes. We saw others loaded down with goods in baskets on their backs held in place with straps across their foreheads.

Whenever the driver stopped to take a break, vendors rushed to the bus. Young boys balancing large wooden trays sold cooked rice, corn, peanuts, coconut slices. They rolled pieces of newspaper into cones for containers. We could not support them. We had brought along peanut butter sandwiches, and Gredi had bought bananas. We peeled them carefully so as not to touch the edible part with our hands. At home Gredi soaks all vegetables and fruit in iodine water before eating them.

When we arrived at Butwal, Homer met us with the hospital jeep. While we maneuvered our goods off the crowded bus, the driver became upset that it took us so long, so we dropped our belongings out of the open window.

A week later we did this all over again, only then it was the night bus, which takes 14 hours. *Melita Penner, Rosthern, Sask.*

An audience is always readily available in Nepal. These three children, watching Homer shave, lift their hands in greeting "Namaste" to the photographer.

me his back was bothering him again. I also discovered that he is the father of one of the male nurses who works on my surgical ward in the hospital. This, too, is a small, inter-related world.

This afternoon, feeling bored, I decided to help Gredi process the baylee. It comes in roughly baseball-size lumps and needs to be boiled down to kill the "bugs" in it, strained to take out the straw and other organic material, then left so that the fine sand and earth particles can settle to the bottom. I have never seen so much straw and grass in only two kilograms (4.4 pounds) of baylee—at least half a cupful.

But then, that was like my day today—a lot of sweetness and only about half a cupful of "straw." It's nice to be working here in Nepal. We thank the Lord for giving us more pluses than minuses.

Homer and Gredi Janzen, members of Rosthern (Sask.) Mennonite Church, sponsored jointly by the Commission on Overseas Mission and Mennonite Central Committee, are seconded to United Mission to Nepal.

God healed my deep wounds and sorrow

Prayer includes touch. When people are prayed for in the Spiritual Healing Church here in Botswana, loving hands touch them. This church believes in the supernatural power of prayer and the supernatural healing power of touch.

In my 33 years of attending church in North America, I experienced only one healing service. We prayed often for people, but only once was I at a service where the congregation called a hurting person forward, laid hands on, anointed and prayed for that person.

Here a Sunday rarely passes that someone does not receive the laying on of hands and prayer. I've been prayed over and hands have touched me in calling out to God for my healing. God healed my deep wounds and sorrow through the loving hands of believers.

How many people walk away from our North American churches Sunday after Sunday with a sense that there is no release, no hope for healing for the pain? Churches here believe that God's power is available for pressing and disturbing needs, that this is part of what the Spirit of God is saying to the churches throughout the world to bring revival and renewal.

We as seeking Christians should have as a goal the desire to know God. Together we can lead each other toward that goal. When Christians from America and Africa begin to listen and learn from one another, then we will encounter God. *Sandi McLaughlin, Mennonite Central Committee, Gaborone, Botswana*

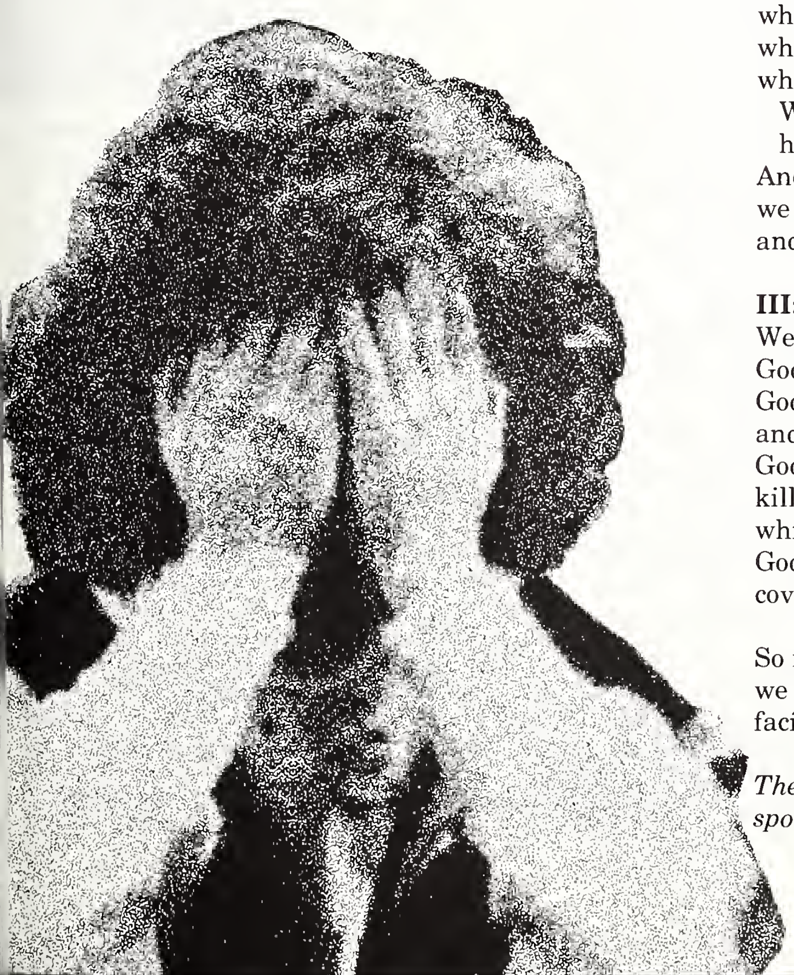
A Manobo friend explained to us that there are three types of illnesses, and each type is caused by different forces. Germs from the environment cause diseases that can be healed by Western medicines. The spirits of ancestors and "barang" (sorcery), whereby insects are introduced into the intended victim, can cause illness. These last two types require the healing services of a faith healer. "Orasiyun" (reciting a magical formula often accompanied with blowing to remove poison), herbal medicines and animal sacrifices are some of the medicines in the traditional healers' medicine chest. *Clair Ewert, Mennonite Central Committee, the Philippines*

Depression:

the mask of death

Anonymous by request

I. Mourning the mask
For my husband today I grieve, I weep,
who in spirit slowly dies.
He no longer is who was.
I recall laughter, spontaneity, caring
and struggling to excel.
The man I married is now dead and gone—a faint memory.
I scarcely know the one now with me—if at all,
a stranger who does not let himself be known.
And yet I hope for the resurrection,
not for a restoration of what was
but for the miracle of life, abundant life.
I dream of new beginnings and new energy
to move, to grow, to live.
Yet I mourn, I grieve and live,
desperately scraping at the mask of death.



II: Scraping at the mask
As I give and you receive
the soothing of tense and tired muscles,
the smoothing of frayed and ruffled nerves,
we scrape together at the mask of death.
Love, attention, empathy,
together with spoken thoughts and feelings,
ravel the knotted labyrinth of mixed emotion
and break through that cracking mask.
Burdens shared not only with each other,
but with other willing listeners
who do not give advice nor condemn,
who can accept the given and not force change,
who can grasp that faith in everything is lost:
  When there is no faith in the visible and tangible,
  how can there be faith in the untouchable and unseen?
And so through human touch and caring
we faintly feel the touch of God,
and try to find again that which is lost.

III: Unveiling the mask
We find resemblances in past-life stories:
God in heaven also with rejection had to deal.
God saw people choose the worst and hurt themselves,
and go through needless suffering and pain.
God, also, had to watch the sons of earth
killing themselves softly—the fruit of earth—
while steadily aborting the seed of eternal life.
God, too, wept, the descending deluge of salty tears
covered the wounds and the earth with an ocean flood.

So now as the cleansing and healing waters flow,
we stand, arms embracing and fingers touching,
facing the promised rainbow of hope.

The last section was written after the author and her spouse attended a Mennonite Marriage Encounter.

If this is compassion, who needs it?

Ivan Emke

Mennonite responses to AIDS constitute a distillation of perceptions, characterizations and judgments that may not otherwise surface. AIDS is a social site where a virus, medicine, politics, economics and, unfortunately, religion meet. Thus it is also a case study of core values.

In general the Mennonite discourse on AIDS has avoided the moralistic excesses (and factual vacuums) of people like American televangelist Jack van Impe, whose television programs on AIDS are obscene. However, neither have Mennonites shown a complete willingness to assist Persons with AIDS (PWAs) without judging them.

AIDS has been likened to the Bubonic Plague. The 14th-century European church was quick to attach a transcendent and moral "meaning" to this plague. Matteo Villano compared the plague to the Great Flood—a time of almost total human extermination due to God's wrath. While the source of the plague was deemed a testy and vengeful God, people still looked for a human scapegoat to relieve their frustrations. Not so ironically, the Jews were chosen. They were called "well poisoners," and thousands were murdered throughout Germany and the Low Countries. Probably more Jews in that area died from these pogroms of the Christians than from the plague itself.

Today we can see parallels. Religious leaders seek "meanings" for why AIDS has emerged. Churches hesitate to become involved with people who have succumbed to what they think is a "message" from God. Moral entrepreneurs isolate a group of "folk devils" who are blamed for the disease.

Why ask, Should we assist these people? Who, after having read any part of the Gospels, would answer in the negative?

In religious material one finds the suggestion of AIDS as a judgment. We need to recognize that and make attempts to rectify it rather than gloss over the way the church has tried to invoke judgment.

Let's not have any more religious leaders pretending that they are public health officials. To call for lifetime monogamy within a heterosexual relationship is the privilege of a religious leader. But to claim that this "solution" is valid for all of society, as it now exists, is poor public health advice. *All* religions, in fact all *societies,* have attempted some sort of control over sexuality and sexual practice. Needless to say, they have *all* failed. Anabaptists are no exception. How can religious leaders justify expounding their moral absolutes without also mentioning practical advice for those who don't share their (di)vision? Where is the mention of safer sex? Of condoms? Of non-penetrative sexual practices? Have you looked at recent statistics of the attitudes of Mennonite youth in relation to sex? Is it not worth offending the hundred to save the one?

One would expect this tentative reaction from churches. After all, we are talking about sexual practice here. Since the early part of this millennium Christianity has been obsessed with the purity of the body. The sexual "act" (as if there were only one) was limited to a procreative function, and those who deviated were condemned.

What would happen if instead of looking at AIDS through the prism of the church we looked at the church through the prism of AIDS, at what it has to teach us about how we have lived out the love that God has shown us in Jesus Christ?

I hope that with the passage of years we will be subjected to fewer pieces that wave tattered clichés about selfless people who heroically find it in themselves to love homosexuals.

During a seminar on pastoral care at the International Conference on AIDS, held in Montreal, a participant asked, "Instead of looking at AIDS through the prism of the church, what would happen if instead we looked at the church through the prism of AIDS and find out what...AIDS has to teach us about how we have lived out, or not lived out, the love that God has shown us in Jesus Christ?"

I hope that by the time Mennonites decide to actually *do* something to help PWAs they will be able to show a similarly non-judgmental compassion.

Ivan Emke's address is 1-350 Bell St. S., Ottawa, ON K1S 4K4.

A journey into foreign territory

Ministry to those with AIDS takes us into foreign territory. We go not because we know the way or the destination, or even because we understand the mandate, but because we trust the one who calls. Jesus too, entered foreign territory when he was born in a stable. Jesus' journey took him into the synagogue and along the sea, into the temple and beside the pool where the suffering lay. He went into the haunts of the rejected and despised and ate at the table of the outcast of his day. Jesus' journey finally led him to the Place of the Skull, a place of terror, suffering, despair, shame, mockery, helplessness, vulnerability, abondonment and death. It is also a place of courage, commitment, infinite love, trust, surrender and, yes, even a place of hope.

The book of Hebrews calls us to this same journey: "So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore, let us go forth to him outside the camp, bearing abuse for him" (13:12-13). *Ann Showalter, an ordained Mennonite minister and director of the AIDS Pastoral Care Network in Chicago*

PERSONAL – THEN AND NOW

I'm not dying to myself easily

Wally Goossen

I had been out of the hospital for nearly a year and was still smoking, a habit I picked up again in the hospital. I was looking for an extra incentive to stop. I knew I could since I had at various times smoked for a few months, then stopped for several years at a time.

I knew I was smoking too much when my minister at the time, Gary Gerber, visited me one afternoon, and I saw no more than the tip of his nose as I sat enveloped in a shroud of gray and white smoke. Gary didn't stay as long as usual, apparently not yet willing to die for his faith.

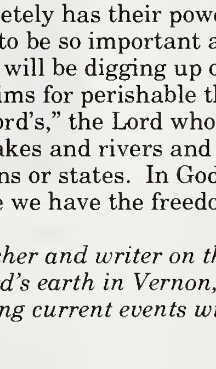
A reason to kick a habit: *Sakeela Khatoon*

It took me a few weeks to admit that I could save the money cigarettes cost and donate it to missions. I could not enjoy another cigarette without seeing the hungry eyes of some child staring at me. When I told my wife, Mary, of my plan, she smiled that skeptical smile nonsmokers level at smokers who are "going to quit." Well aware of the reluctance of the flesh to yield, I sent a note to Mennonite Central Committee with our next donation promising to send more as I saved it up by not smoking. I suspect those folks smiled, too. But now I was cornered.

During the next year I saved $300 day by day and sent it to MCC in several installments. In some countries $300 is a family's annual income. I wondered how many habits (candy, take-out food, unnecessary gimmicks) we North Americans waste our money on.

I didn't die unto myself easily, however. I switched to a one-a-day treat, a cigar. It was cheaper. But one day my niece came to use my word processor. She hates cigars. I took a shower and had my cigar with my back to the water—the only place I could get away from her in my apartment. But soggy cigars taste awful and go out easily.

I am now saving up again, this time to sponsor a child named Sakeela. But why is Mary always smiling at me?



Walfreid Goossen lives at 16 Helen St., Apt. 106, Dundas, ON L9H 1N4.

For Binder if not for Bush, the earth is the Lord's

Walter Klaassen

In 1573 Matthias Binder, a Hutterite missionary, was imprisoned by the church/state authorities of Württemberg. While there he was questioned about his faith. The clergy of the established Lutheran church attempted to convince him of his errors. They were especially incensed that he would dare to spread his views in an area that had been designated as Lutheran by the governments. Binder said that earthly authorities could not make laws regarding the church and that "the earth is the Lord's." It was God's world, not that of the princes of Württemberg; and he was free to go wherever God led him.

In many instances Anabaptists quoted that line from Psalm 24:1, always with the same point: human beings have no right to claim the earth for themselves.

Nowadays we don't limit our arrogant claims only to the earth. At the recent anniversary of the Apollo landing on the moon in 1969, U.S. President George Bush told his audience that they should "step outside tonight and tell your children and grandchildren that the American flag still flies proudly on that ancient lunar land."

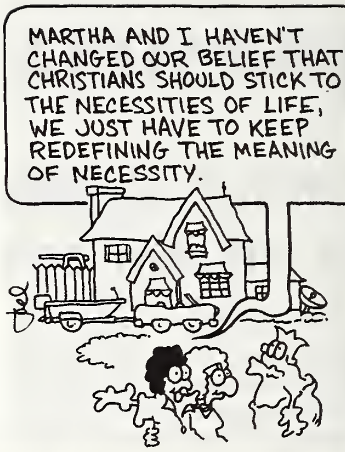
Who gave Americans the right to plant a puny national flag on that part of God's creation and to imply that it is theirs? This kind of insolence is at the source of our desecration of the earth. Not only are we ready to destroy our planetary home, we are determined to export our violence and sacrilege to other parts of the creation as well. The princes of Württemberg had no right to claim divine sanction for their political and territorial ambitions, and neither does President Bush or the government of Canada or anyone else in this world.

"The earth is the Lord's and the fullness thereof, the world and those who dwell in it." These words are a challenge and a comfort. They put all human claims to territory and power in perspective. "The nations are like a drop from a bucket and are accounted as dust on the scales....He brings princes to nought and makes the rulers of the earth as nothing." Thousands of rulers and nations and countries have come and gone in the history of humankind. We know of some only from written records, so completely has their power and glory disappeared. Our nations, which now appear to be so important and permanent, will also in time pass into silence, and others will be digging up our remains. The challenge is to not make extravagant claims for perishable things.

The comfort is that "the earth is the Lord's," the Lord who created it with land and water, plains and mountains, lakes and rivers and all its living species but without political boundaries or nations or states. In God alone we live and move and have our being. In God's name we have the freedom of the earth.

Walter Klaassen, researcher and writer on things past and present, observes the Lord's earth in Vernon, B.C. This is the 10th of 12 columns linking current events with stories from Anabaptist history.

"Twenty percent of the world's population is seriously sick or malnourished," a recent World Health Organization (WHO) study has concluded. Sub-Saharan Africa and South and East Asia are the most affected, the report says. WHO projects that a current global polio vaccine program should eradicate that disease by the year 2000 and wants more aid from the wealthy countries to eradicate malnourishment and tackle worsening world health.


MARTHA AND I HAVEN'T CHANGED OUR BELIEF THAT CHRISTIANS SHOULD STICK TO THE NECESSITIES OF LIFE, WE JUST HAVE TO KEEP REDEFINING THE MEANING OF NECESSITY.

NEWS

To help worldwide Mennonite congregations relate to each other

CMS announces of new fraternal structure

Chicago (Meetinghouse)—To strengthen the world Mennonite fellowship, the Council of Moderators and Secretaries have approved forming a group that would enable Mennonites in other countries to relate directly to North American churches.

At its annual meeting in September the council of nine Mennonite and Brethren in Christ leaders also showed a firm commitment to inter-Mennonite cooperation.

Fears about integration: Leaders of the two smaller groups, the Mennonite Brethren and the Brethren in Christ, said that if the Mennonite Church and the General Conference Mennonite Church integrate, the MBs and BICs would be concerned about being reduced to minor roles on the inter-Mennonite scene.

Don Shafer, BIC general secretary, said the relationship between his 19,000-member church and a merged MC/GC group of 170,000 members would be like a minnow having a conversation with a whale.

If integration happens, MC and GC leaders said, the contributions of the MB and BIC churches will be just as important. The smaller groups "have something that can enrich us," said MC executive secretary James Lapp.

A new fraternal structure: The council decided to support forming a group dedicated to international relationships in response to requests from Mennonites in other countries. Many want to relate directly to North American churches rather than to mission and service agencies.

"It would provide a place where people who want to learn about Anabaptism—North American style—would have an opportunity to do that," said Ronald Yoder, secretary of the Council of International Ministries (CIM).

"The relationship between [the Brethren in Christ Church] and a merged MC/GC group would be like a minnow having a conversation with a whale." *BIC general secretary Don Shafer*

"Because of the plurality of North American structures, where do [Mennonites in other countries] go? There's no [North American] representative body. It sets up a mechanism for North American Mennonites and Brethren in Christ to share their stories."

The new group, called a "fraternal structure" and still in the early stages, would coordinate requests for exchange and dialogue and would include representatives from all Mennonite groups that want to participate. CIM will discuss the idea more at its November meeting.

"I hope this would be like a 50-years-later equivalent of MCC," said Paul Kraybill, executive secretary of Mennonite World Conference, "creating a new vision of redirecting our resources to the larger world and its churchwide needs."

Kraybill said MWC was hearing "endless stories" of how new Anabaptist groups are emerging and developing. "The sources of connection now are worldwide—it's happening all over the place," he said.

The North American church does not yet have an adequate way to communicate with all the scattered individuals and groups beginning to embrace Anabaptist beliefs, he said.

"Many of the groups that will emerge in the next decade will not need the help of mission boards," Kraybill said. "They need fraternal rather than mission connectedness." The proposed new group could provide this, he said.

Debriefing Normal '89: The Mennonite Brethren and Brethren in Christ experience at the Normal '89 conference in Illinois was less than satisfactory, said the leaders of those two groups, whose members participated in a conference on Christology.

"We didn't feel we belonged because the level of the dialogue concerning Christ was really quite far removed from where we would have placed it," said Herb Brandt, moderator of the General Conference of Mennonite Brethren Churches in North America. "Our approach would have been much simpler."

"We are very much still making traditional assumptions that seemed to be questioned [at the conference]. We feel it didn't deal with the essence of who we understand Jesus Christ to be. That left us with a

The big job of registering thousands of Mennonites around the world for Assembly 12 of Mennonite World Conference has begun, according to Kathy Good, MWC secretary for administrative services. All registration for the 1990 sessions in Winnipeg will be handled through the international office in Carol Stream, Ill. A special reduced rate will be offered to conference-goers who register by Nov. 30. The regular rate will then apply until March 1, 1990, and after that a late fee will be charged.

Constituent response to the newly expanded Global Family program has been disappointing, reported Paul Myers to Mennonite Central Committee's executive committee at its Sept. 14 meeting in Winnipeg. MCC still needs sponsors for 390 people. Ken Langeman, MCC controller, reported that U.S. contributions have increased since spring but are still 4 percent below budget. Canadian contributions to MCC are "strong." Bill Loewen, director of Personnel Resources, said applications are up 28 percent over last year but that MCC urgently needs agriculturists, teachers and four physicians.

"Using Intercessory Prayer to Build Your Church" was one of topics addressed at a church planters workshop at North Park College in Chicago in July. Planned by the Commission on Home Ministries of the General Conference and Mennonite Board of Missions of the Mennonite Church, the workshop drew 46 people, who came from as far away as Honolulu, Hawaii, and Sherwood Park, Alta.

MCC Canada turns 25

Winnipeg (Meetinghouse)—"You have a powerful social action in Canada, but you also have a God emphasis," said Reginald W. Bibby in one of his presentations here to Mennonite Central Committee Canada and the five provincial MCC organizations. It was MCC Canada's 25th anniversary and signaled a two-day consultation at Fort Garry Mennonite Brethren Church, Sept 15-16. Bibby, author of *Fragmented Gods*, has done several surveys on social trends of Canadian youth and he shared his findings.

"I'm impressed with your commitment to service," he said, when he looked at the many social problems MCC is addressing. The scope of social problems is infinite, limited only by our imagination.

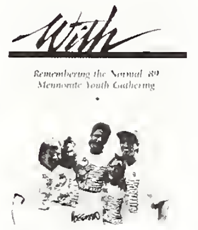
If Bibby had something negative to say, it was this: "You are doing very little about very much." Some areas of work need to be taken back to the drawing board.

Playing to a full house in the 600-seat Mennonite Brethren Jubilee Auditorium, MCC staff and volunteers presented "Tuned to a Hurting World" written by Native concerns director Menno Wiebe. Fourteen short scenes begin as the audience puts on thinking caps to decipher the meaning of the brick wall down the center of the stage. The narrator explains that one side of the stage represents word/faith; the other side deed/action. As the scenes progress, MCC projects and programs are added, the walls gradually break down and an open circle forms. One dramatic scene focuses on Labrador and the Innu concerns over low-flying military aircraft. *Gladys Penner*

Youth scrutinize *With* magazine

Newton, Kan. (GCMC/MC)—Dating, music and friendship are the top three items of interest to Mennonite youth, according to a survey by *With*, a joint publication of the General Conference Mennonite Church and the Mennonite Church.

Of the approximately 750 young people who filled out the survey at Normal '89, 55 percent subscribe to *With*. The major reason the remaining 45 percent don't subscribe to *With*, according to the survey, is because they have never heard of the magazine.



The survey indicated that 72 percent of the subscribers receive their copies at church as opposed to mail. The average reader is between the ages of 15 and 18 and more likely to be female (six out of 10 times) than male.

Money from A Call to Kingdom Commitments, the General Conference development plan, funded the *With* survey.

A subscription to *With* costs $14.70 U.S. per year. To order contact Faith and Life Press, Box 347, Newton, KS 67114.

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lot of uncertainties."

For the BIC, said Shafer and moderator John Byers, Christology isn't a topic of interest because no one is raising questions about it.

MC moderator George Brunk III, who presented a paper at the Christology conference, said he thought some people's disappointment with the conference was based on a misunderstanding.

"They think people don't stand on a simple gospel because they don't talk about a simple gospel," he said.

Still, the Christology conference was a good experience in many ways, the leaders said. Brunk said it was significant that issues that once had been discussed only by scholars now had become public.

Gay/Lesbian concerns: Also related to Normal '89, the leaders discussed their relationship to the Brethren/Mennonite Council for Gay and Lesbian Concerns (BMC). BMC members held outdoor prayer vigils at Normal and said they were discriminated against because they were not allowed to have a display booth.

The moderators and secretaries stated their policy, held since 1983, of not officially recognizing the BMC. But they agreed that the policy does not restrict any church group from relating to the BMC for purposes of dialogue.

Christian Peacemaker Teams: The council also heard a report from Gene Stoltzfus, coordinator of Christian Peacemaker Teams. The CPT program, he said, is "nurturing an atmosphere of more assertive peacemaking."

Though the MB church has withdrawn from the CPT program, Brandt said, MBs want to stay in touch with what the peacemaker teams are doing.

Mennonites have a unique peacemaking contribution to make in Third World conflicts, Stoltzfus said. No other denomination has so much international experience at the grass-roots level, he said.

Because so many Mennonites have done voluntary service in the Third World, said Stoltzfus, they know how average people suffer in today's "low-intensity" wars.

"It's the M-16s and the AK-47s that have killed people in the last few years, not the nuclear arms," he said.

Other participants in the meeting were Walter Franz, moderator of the Conference of Mennonites in Canada; Vern Preheim, GC general secretary; Florence Driedger, GC moderator; and David Mann, MC moderator-elect. *Paul Schrag*

A fire started from the spontaneous combustion of a pile of rags that had been used for staining and burned part of a wall near the back of Faith and Life Bookstore in Newton, Kan., during the early morning hours of Sept. 29. A passerby noticed smoke in the bookstore and alerted the fire department. Fire damage was limited to the one room, which was part of a renovation project that includes the central offices of the General Conference Mennonite Church.

Gordon Houser

The fire-damaged wall

"Let Justice Roll!" is the theme for the ninth annual Churches United for Peacemaking conference, to be held Nov. 11 in Wichita, Kan. Jim Wallis, editor of *Sojourners*, is the featured speaker. Ken Medema, Christian musician, recording artist and composer, will team with Wallis to share his concerns for people's relationship to spirituality. Workshops focusing on local and international justice issues will be held throughout the afternoon. A Peace Fair will present opportunities for involvement of volunteers. Programming for school-age children and a nursery are available. For more information contact the CUP office at 1103 N. Jefferson, Wichita, KS 67203, (316) 263-5886.

NEWS

Japanese examine 'mission in transition'

Sapporo, Japan (GCMC/MBM)—How can we communicate the gospel to people around us? How has outreach changed in Japan in the last 30 years? What will be the new model for the coming years? These and other questions were asked during the triennial conference of Mennonite and Brethren missionaries here Sept. 5-7.

Wilbert Shenk, vice president for Overseas Ministries of the Mennonite Board of Missions, Elkhart, Ind., stimulated discussion around the theme "Mission in Transition...Moving into the '90s." Shenk gave an overview of the modern missionary movement since 1800. He helped the 25 missionaries in attendance understand the church's role in the missionary movement.

In his second presentation Shenk focused on translation of the gospel. Having the gospel in familiar terms helps the native speaker grasp its meaning, he said. Although translation involves the risk of mistranslation, it has stimulated religious and cultural revitalization. "In 1800 the Bible, or portions thereof, was available in 86 languages. By 1980 this number had increased to 1,808," said Shenk.

Shenk noted, however, that translation requires theological wrestling with all cultures. "No language and culture may be absolutized or made the standard by which they are to be judged. Translation is the great leveler," he said.

The group studied new religious movements and contemporary missiology. Drawing on historical examples from the Toba Indians in Argentina and the Harrist Church in Ivory Coast, Shenk cited what has been learned from the clash of Christianity and primal religions.

Yorifumi Yaguchi, Japanese Mennonite pastor and internationally known poet, read some of his poetry.

The mission workers at the conference represented the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren and Brethren in Christ. *Sharon Sommer, Japan Anabaptist Center, Tokyo*

Five 'taste' Japan through COM program

Newton, Kan. (GCMC)—Five Mennonite young people now know that "sashimi" means raw fish in Japanese. They sampled this and other Japanese food and customs during a four-week study and service program sponsored by the Commission on Overseas Mission.

"It opened my eyes to the diversity of mission work in Japan. I found out that one of the missionaries is working with immigrants from the Philippines. I didn't realize that Japan had social needs like that," said Greta Wiens, Niagara-on-the-Lake, Ont.

"Japanese people are non-confrontational," noted Quentin Dyck, Saskatoon. "Their culture is to follow the norm."

Dyck stayed in the home of a Japanese family for one night and was impressed with their hospitality. "When I arrived, a recent issue of the *National Geographic* and an English version of a Japanese newspaper were waiting for me. They also had invited a high school student for supper so that I could visit with him in English. In their culture," he said, "they put everyone else before themselves."

Japanese culture seeps into the Japanese Mennonite Church. "There is a strong emphasis on helping others," said Dyck. "The churches often have a meal following their worship services.

However, because Christians account for less than 1 percent of the population in Japan, many of the Mennonites are shunned for their beliefs. "They are under a great deal of pressure to convert back to Buddhism," said Dyck. "Many of the parents of Mennonite young people are Buddhist." There are currently 16 Mennonite churches in Japan with a total membership of about 900.

A significant part of the COM program was the trips to Hiroshima and Nagasaki, where the United States dropped the atom bombs in August 1945.

COM

Participating in the COM Japan service and study program were (from left) Bart Miller, Goshen, Ind.; Quentin Dyck, Saskatoon; Bill Derksen, Elkhart, Ind., missionary and group leader; Greta Wiens, Niagara-on-the-Lake, Ont.; Sherma Zacharias, Osler, Sask.; Laura Leuz, Goshen, Ind.

"In Nagasaki we went to a museum with five floors. I could only make it through two floors. Seeing everything again made me feel guilty. But a Japanese man bowed to me in the museum, which means he was canceling any conflict between us," he said.

All the participants spent a week working at the Japanese Mennonite campground in Aoidake. *Carla Reimer*

Grants Pass Mennonite Church, located in southern Oregon, has opened a voluntary service unit. They are in need of **home health care workers**, **respite care workers** and a **janitor** for a Christian school.

If you would like more information on any of these positions, please contact: Grants Pass Mennonite Church, 2600 New Hope Road, Grants Pass, OR 97537, (503) 479-7391, or the pastor: Dennis Stutzman (503) 474-7544.

"Step Through the Mirror and Seize the Dream" was the focus of David Augsburger's opening convocation Sept. 17 at Columbia Bible College, Clearbrook, B.C. "Break through the mirror that reflects only self-interest and grasp the Anabaptist dream," Augsburger said. "That dream calls men and women to make Scripture the basis of their lives, to be true disciples and to be a vital part of the believing community." CBC president Walter Unger reported an enrollment of 173 full-time and 68 part-time students this fall.

Guatemala City Archbishop Prospero Penados del Barrio said the wave of bombings, forced disappearances, torture and murder that has swept Guatemala since late July has made life intolerable. "...in Guatemala we are bleeding ourselves to death," Penados said. More than 30 bombings or grenade attacks by unknown assailants have occurred in Guatemala since July 19. Twenty-seven corpses—many showing signs of torture—have turned up throughout the country. Guatemalan police said they have identified the people behind the bombings as military officers and ultraright politicians who participated in the unsuccessful military coup attempt May 9.

Eden Mennonite Church, Inola, Okla., will observe its 75th anniversary Nov. 12-15 with special services in conjunction with its harvest festival. Special speaker is Floyd Bartel, conference pastor and church planting coordinator for the Western District.

NEWS

Anabaptist Institute strengthens woman's faith

Newton, Kan. (GCMC)—"When you come to a new country, your identity is shaken," said Miryam Luna in describing how she felt when she moved from Colombia to the United States two years ago.

But "through the courses at the Anabaptist Biblical Institute I discovered how God was working in my life. They gave me moral strength," she said in a telephone interview from her home in Virginia Beach, Va.

The Anabaptist Biblical Institute was started last year by Hispanic Ministries, a program of the Commission on Home Ministries. Its aim is to train Spanish-speaking lay leaders and pastors through correspondence courses.

"This allows the students to learn without having to leave their jobs, their families or their church community," said Marco Güete, secretary for Hispanic Ministries. Teachers monitor the work of each student by mail and periodic visits.

Luna likes the fact that she can study in her own home. "I could never leave my son to attend university," she said. "My work as a cosmetologist gives me the opportunity to witness to people about God." Several of the institute's courses focus on evangelism and discipleship.

Currently the Anabaptist Biblical Institute has 32 students in Chicago, Dallas, Philadelphia, Saskatoon, Virginia Beach and Lansdale, Pa. It is funded by A Call to Kingdom Commitments, the General Conference's development plan. *Carla Reimer, news service editor for the General Conference Mennonite Church*

"Through the courses at the Anabaptist Biblical Institute I discovered how God was working in my life. This gave me moral strength." *Miryam Luna*

Marco Guete

Luis Naranjo (right), pastor at Comunidad de Amor Mennonite Church, Philadelphia, and Rafael Peralta, pastor at Grace Mennonite Church--Hispanic Department, Lansdale, Pa., review materials at an orientation and training workshop for institute teachers.

Hispanic Ministries says, 'Mother' a Hispanic church

Newton, Kan. (GCMC)—Hispanic Ministries had reason to celebrate at its annual reference council meeting in Lansdale, Pa., Sept. 15-16.

"When we began 10 years ago, we had two Hispanic Mennonite churches; today we have 12," said Marco Güete, secretary for Hispanic Ministries, a program of the Commission on Home Ministries. "Still," he said, "we have a challenge. The United States has about 25-30 million Hispanics."

There is a growing tension in our conference between "safe" church planting in the suburbs, where many of our young adults have gone, against the complex work of cross-cultural missions, said council member Gary Martin, Elkhart, Ind.

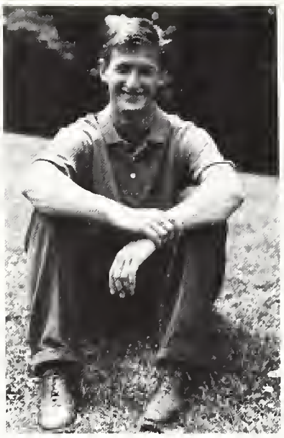
Lack of finances can also hinder new church-planting efforts, said council member Rafael Paralta, Quakertown, Pa. "Hispanic churches need a lot of support now. It helps when an English-speaking church 'mothers' a Hispanic one," he said.

The Spanish-language radio program, which was started in March, has been successful in reaching the unchurched, said Güete. Louis Naranjo, pastor at Comunidad de Amor in Philadelphia, receives up to 25 telephone calls a week in response to 25 minutes of broadcasting. Gamaliel and Amanda Falla, pastors at Comunidad de Fe, Chicago, use an answering machine to keep up with the telephone calls they get because of the broadcasts. The radio program deals with family problems from a Christian perspective. It ends with the phone number of a local Hispanic Mennonite church.

The Anabaptist Institute, which provides theological training to Hispanic Mennonites through correspondence courses, is also flourishing, said Güete. Enrollment is 32.

The next Hispanic Ministries council meeting is scheduled for Sept. 14-16, 1990, in Dallas. *Carla Reimer with a report by Malcolm Wenger*

The En'owkin International School of Writing, the first credit-granting, creative writing school in Canada to be run by and for aboriginal peoples, has begun in Penticon, B.C., with 20 Native students from across North America. It is a project of the En'owkin Centre—an aboriginal cultural and educational association run by the six bands of the Okanagan Nation. (from *Globe and Mail*)


Carol Bornman

"It's good to get away from the violence," said Anthony Campbell, 21, who recently completed a year in the United States as the first participant in the New Perspectives program sponsored by Mennonite Board of Missions and Mennonite Central Committee. The program provides a year away for young people of Northern Ireland, male or female, Roman Catholic or Protestant. Campbell lived nine months with Millard and Janean Moser in Berne, Ind. His parents were killed by the British army when he was 8. During his stay he worked with local electricians. For the next year he is working at Saltshaker Centre, a place of ministry to the local community of Belfast.

Anthony Campbell

NEWS

No more dreaded guinea worm disease by 1995, maybe

Fresno, Ohio (MCC U.S.)—One of the world's most dreaded parasitic diseases has been targeted for total eradication by 1995. An international initiative to end the scourge of guinea worm disease was launched at the end of July at a fund-raising conference in Lagos, Nigeria.

According to *South* magazine, guinea worm disease affects 10 million people a year in the Third World, primarily in India, Pakistan and 19 African countries, where 100 million people are at risk. The disease has a 12-month cycle, thus victims in a village are all affected at the same time of year, when they are needed to plant or harvest crops. Up to 70 percent of the residents of a village may be immobilized by the parasite simultaneously. This can cause great stress among the peasants in addition to their bodily suffering.

To understand how a guinea worm eradication program can work, the parasite's life cycle must be explained. The disease is hideous and the life cycle complex.

Larvae from a female adult worm get into pond water from infected people bathing. The larvae, which pass through several stages in the pond, are finally swallowed by a nearly microscopic crustacean called *cyclops*. When people drink water infested with *cyclops* their stomachs dissolve the infected crustaceans. This releases the guinea worm larvae, which move from the stomach to the abdomen, where they live for about 12 months.

After four months the worms mate and the males die. The female travels through soft tissues of the body to an area where she can emerge to discharge the larvae into water. The female, filled with thousands of larvae, can reach lengths of up to three feet.

The guinea worm victim is not usually aware of what is going on until the worm breaks the skin to emerge. About 15 percent of victims have more than one worm, which emerges from a leg, ankle or foot. It takes about a month for the worm to emerge. There is no way to speed up the process. Pulling the worm can break it, and this can cause serious infection and tetanus, which can cause death. Some victims use a small stick to slowly wrap the worm up as it emerges to prevent it from breaking. Normally victims are disabled for several months.

There is no cure for guinea worm. There is no immunity. But it can be prevented by drinking clean, filtered water. In fact just filtering out *cyclops* will prevent the disease.

The guinea worm eradication plan, sponsored by the Global 2000 organization in cooperation with the United Nations Development Program (UNDP) and UNICEF, has three components. First is surveillance and disease reporting. Only a few countries do this. Second is health education and in some cases distribution of nylon filtering material for removing the *cyclops*. Third is making it priority to establish a safe water supply in affected villages.

It is tragic that such a horrible disease is still prevalent when prevention is so simple. Donald Hopkins of Global 2000 says in *South*, "There are half a dozen diseases with equally devastating effects, but none are as easy to get rid of by teaching people to protect and filter their water."

There is no cure for guinea worm....But it can be prevented by drinking clean, filtered water.

The African guinea worm belt extends from Mauritania and Senegal in the west to Ethiopia and Sudan in the east. Mennonite Central Committee has development workers in most of these countries. They are involved in agriculture, water resources development, health and community development. Eric Olfert of MCC's Africa desk reports that the health and water resource workers in these countries educate villagers on the need for clean water and do water resource development. And they include guinea worm disease in the health education program.

It would be exciting to see guinea worm disease removed from the face of the earth by 1995. Smallpox is the only disease eradicated so far. *Art Meyer*

Small General Conference church is seeking a **pastor** with a vison for growth. The church can furnish only a housing allowance at this time.

Contact either Herb Heppner, 108 Rancho Grande Cr., Atwater, CA 95301, (209) 358-1936, or Ted Plett, 1308 Mulberry Ave., Atwater, CA 95301, (209) 358-3213.

Teacher education opening The division of teacher education at **Goshen College** has a tenure-track teaching position available beginning **August 1990**. Qualifications include (1) a doctorate in reading, language arts and/or children's literature (2) a commitment to integrating Christian faith and principles of peacemaking with teaching and (3) experience teaching in elementary schools.

Rank and salary will be commensurate with experience.

Goshen College is an Anabaptist-Mennonite liberal arts college emphasizing the role of the Christian church in contemporary society and the integration of international study and service into its general education program.

Candidates should send a resumé and three professional references to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526, **before Dec. 1.**

Nearly 200 groups and individuals—including about 100 religious agencies—have filed court briefs supporting a lawsuit filed against teh U.S. Immigration and Naturalization Service by the American Friends Service Committee. The suit charges that the 1986 immigration law will force the Quaker organization and other religious groups to "act contrary to their religious beliefs" by requiring employers to verify that all employees hired after Nov. 6, 1986, are U.S. citizens or legal residents.

Mennonite Central Committee and Mennonite Board of Missions are responding to the devastation caused by Hurricane Hugo in Puerto Rico and other Caribbean islands. MCC/MBM representatives met with people from the Comité Cristiano de Emergencia, an ecumenical Christian committee based in San Juan, Puerto Rico. Ray Brubacher, director of MCC programs overseas, also went to South Carolina with three other representatives of Mennonite Disaster Service, a program of MCC. "This is much worse than we expected it to be," Brubacher said. MDS will be in South Carolina "a long time," he said. Donations may be sent to MCC, Hurricane Hugo Relief, Box 500, Akron, PA 17501-0500.

The first publication of the Bible in hand-held electronic form is available from Franklin Computer, 122 Burrs Road, Mt. Holly, NJ 08060. It comes in the King James Version and the Revised Standard Version. With carrying case and batteries, Franklin's Electronic Holy Bible will retail for $299.

NEWS

Botswana Christians speak out on alcohol abuse

Gaborone, Botswana (MCC)—Two years of planning and patient preparation culminated last March when Christians from across the Botswana church spectrum walked through the streets of the capital and voiced concern at the National Assembly about the country's growing alcohol abuse problem.

For the first time such an effort drew together virtually every section of Botswana's sometimes boisterous churches. About 700 Christians, many in brilliant church uniforms, bearing church banners and placards, met to present a six-point petition to the government. The petition, signed by 1,000 Christians from every region of the nation, seeks better enforcement of existing road safety and sales legislation and advocates public education on the hidden social costs of alcohol abuse.

The event was organized by a church coalition to combat alcohol abuse in which Mennonite volunteers and mission workers have been active.

The crowd raptly watched two dramas, one depicting the miseries of family life when a member is alcoholic and another dramatizing the number of highway deaths in a year due to alcohol abuse. A Lutheran brass band and numerous robed church choirs added to the excitement that swept the gathering.

Leaders in the coalition had earlier met with President Quett Masire, who expressed his personal disquiet at current trends of alcohol abuse and gave his support.

Botswana churches are also producing Christian education material to use in teaching about alcohol abuse. Mennonite Central Committee workers Elinor Miller of Sugarcreek, Ohio, and Sandra McLaughlin of Plain City, Ohio, helped with this.

There is a dawning sense in much of the Third World, and especially Africa, that the issue of alcohol abuse is much more than a religious squabble over biblical texts. The victims of abuse (those hurt in accidents, by illness or by chronic abuse) are most often the country's skilled workers. When a young nurse or teacher in whom society has invested precious resources is killed on the highway, the loss is twofold. Beyond the personal grief of the families and friends is the staggering loss to a nation that desperately needs trained people to meet its development objectives.

The church coalition continues to meet to chart the course ahead: further public education, new legislation, seeking to establish treatment and rehabilitation facilities. *Jonathan P. Larson, missionary to Botswana, on North America Assignment, Towson, Md.*

Jeff Miller (MCC)

Students presented a drama depicting alcohol-related highway deaths as part of the churches' demonstration in Botswana's capital city. "LTD" stands for Setswana words meaning "a church coalition to combat alcohol abuse."

Students at AMBS learn by doing

Elkhart, Ind. (AMBS)—Twelve students at Associated Mennonite Biblical Seminaries worked in congregations last summer through the Congregationally Supervised Pastoral Education (CSPE) program. Erick Sawatzky, director of field education at the seminary says the students spend from three to eight months in a local congregation exploring the range of their potential ministering skills, and developing proficiency in using their gifts.

The twelve students and congregations are: Brian Clear, Evangelical Heights United Methodist, South Bend, Ind.; Brenda Glanzer, Belmont Mennonite, Elkhart, Ind.; Sze Wai Ho, Chinese Mennonite, Saskatoon; Sandra Liechty, Calvary UCC, Lima, Ohio; Dean Linsenmeyer, First Mennonite, Beatrice, Neb.; Doug Luginbill, Camp Friedenswald, Cassopolis, Mich.; Ingrid Loepp, First Mennonite, Kitchener, Ont.; Gordon Myers, First Mennonite, Nappanee, Ind.; David Rogalsky, United Mennonite, Leamington, Ont.; Beth Sheets, Boulder Mennonite, Boulder, Colo.; James Thiessen, First Mennonite, Moundridge, Kan.; Merrit Welty, Oak Grove Mennonite, Smithville, Ohio.

Another 12 students are in Clinical Pastoral Education assignments in hospitals *Linda Shelly*

Peter D. Watson, 64, who spent World War II as a conscientious objector in a "human guinea pig unit" aiding medical research, plans to donate $1 million to further the study of peace. Watson, a retired Vermont real estate broker, wants the money to be used to establish a center for peace studies at the University of Rochester, N.Y., at whose medical school he volunteered during the war.

At its Sept. 14 meeting Mennonite Central Committee Canada's executive committee decided to send a letter to Prime Minister Brian Mulroney about abortion. "We recognize that this is a very complex and sensitive issue," the letter says. "However, we do not believe that the views of the Canadian people are so polarized that no constructive action is possible." The letter goes on to offer "positive steps" the government could take, including conducting a study of the changes that are necessary "so that women would know that having a child need not condemn them to economic poverty and social marginalization" and educational programs "to strengthen life-respecting attitudes."

Nazareth House is a home in Montreal that provides care to AIDS sufferers who have no place to go. Up to 10 people with AIDS live in the house; most of them are in the last stages of the disease. According to Debbie Martin-Koop, Mennonite Central Committee Canada's Quebec representative, "Nazareth House provides them a place to die with dignity." At its Sept. 14 meeting, MCCC's executive committee approved placement of volunteers with Nazareth House and with the Nova Scotia People with AIDS Coalition in Halifax.

RECORD

deaths

Edgar Frank, 94, missionary to India, 1937-39, died Sept. 19 in Whitewater, Kan.

Anna Marie Goertz, 89, one of the five remaining deaconesses of the former Bethel Deaconess Hospital, Newton, Kan., died Sept. 27. See editorial, this issue.

Phinehas Nyangoro, Tanzania, 1969 graduate of Bluffton (Ohio) College, died in early September in an automobile accident. He had worked with the Council of Churches in Tanzania. Four of his children also attended Bluffton College.

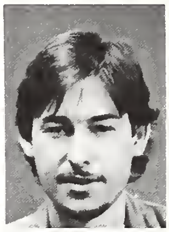
workers

Douglas Bakenhus has been appointed assistant professor of music at Bluffton (Ohio) College.

Mark Beach, Pilgrim Church, Brownstown, Pa., began a three-month Mennonite Central Committee assignment in Yerevan, Armenia, Soviet Union, to work in earthquake reconstruction and as a photographer.

Ross T. Bender, Lakewood, Colo., will rejoin the faculty of Associated Mennonite Biblical Seminaries, Elkhart, Ind., in January. He has been pastor at Glennon Heights Church in Lakewood for the past five and a half years and continues as president of Mennonite World Conference.

M. Brubaker-Zehr


G. Brubaker-Zehr

John E. Bergen, Saskatoon, is interim pastor at Pulaski (Iowa) Church.

Scott and *Mary Brubaker-Zehr* were appointed to three-year terms as Commission on Overseas Mission volunteers in Colombia. In January they will leave for language study in Costa Rica. They will be accountable to the Colombian church, working with church nurture and community development in Bogotá. Mary is a member of Waterloo (Ont.) North Church and Scott is a member of First Church, Kitchener, Ont.

Carmen and *Vincent Chen*, Taichung, Taiwan, began a two-year study program at AMBS, Elkhart, Ind. Vincent was pastor at Li-Ming Church, Taichung. He is enrolled in the Doctor of Ministry program of Fuller Theological Seminary, Pasadena, Calif., receiving credit for courses in Anabaptist Mennonite history and faith at AMBS. Carmen is enrolled in the master's program in pastoral counseling at AMBS. The Chens receive financial aid from the Fellowship of Mennonite Churches in Taiwan (FOMCIT), COM and Women in Mission. They have a 5-year-old son.

C. Chen

V. Chen

Dycks

Edna Dyck, copy editor and editor for the Commission on Education, is taking a one-year leave of absence beginning in January 1990. She and her husband, George, will live in Elkhart, Ind., and she will study at AMBS.

Kornelius and Linda Dyck, North Kildonan Church, Winnipeg, began a two-year MCC assignment as administrators of Shalom House, Kenora, Ont., which offers housing to people overcoming drug and alcohol addictions.

Amanda and *Gamaliel Falla* receive funds from the Hispanic Ministries program of the Commission on Home Ministries to study at Northern Baptist Theological Seminary, Lombard, Ill. The Fallas share a half-time pastorate at Comunidad de Fe, Chicago.

Steve Goering, Arvada, Colo., began Oct. 15 as pastor at Boulder (Colo.) Church. He succeeds *Marilyn Miller*. The interim pastor was *Eva Klink*.

New faculty and staff members at Columbia Bible College, Clearbrook, B.C., are *Jamie Heide*, dean of men; *Rob Rolleman*, director of public relations; *Bruce Enns*, athletic assistant; *Henry W.* and *Helen Dueck*, missionaries-in-residence.

Murray Hiebert, former MCC worker, is now (U.S.) National Public Radio's reporter based in Bangkok, Thailand.

Jake Giesbrecht, Surrey, B.C., will be the speaker at the annual sessions of the Bharatiya General Conference Mennonite Church in India. He and his wife, *Dorothy*, were COM missionaries in India from 1951-1977. They will visit conference churches in India, returning in January.

Victor Janzen, Steinbach (Man.) Church, is serving a three-month MCC assignment in Yerevan, Armenia, working in earthquake reconstruction.

Alan J. Hommerding, South Bend, Ind., is organ instructor at AMBS, Elkhart, Ind.

David and *Jeanne Kemp*, Hyattsville (Md.) Church, and their two children are beginning three-year MCC assignments in Bolivia. David will work as a civil engineer and Jeanne in community development. The Kemps previously served with

The Federal Death Penalty Act of 1989, S. 32, if passed, will authorize the death penalty for a number of federal crimes and spell out procedures for its imposition. Indian reservations are considered non-Public Law 280 lands, and state governments have no criminal jurisdiction over Indians on Indian lands. If S. 32 passes through the U.S. Congress, a Native American charged with a major crime such as first-degree murder will be prosecuted in federal court and can receive the death penalty, while a non-Indian charged with a similar crime—even if it occurs on Indian lands—will be prosecuted in state court.

Bolivia is the poorest country in South America. According to Tim Penner, Mennonite Central Committee's country representative there, Bolivia's $4.5 billion debt to U.S. commercial banks has profound repercussions. Bolivia has spent $350 million a year to meet its debt obligations. That $350 million payment to rich U.S. commercial banks could build 43,750 dwellings for poor Bolivian families. Money spent to service external debt, sparked by aggressive lending policies by U.S. banks flush with deposits from oil-rich countries in the '70s, cannot buy health care or schooling. Fifty percent of Bolivian children do not survive beyond 10 year of age. (*Washington Memo*)

One in every four prairie farmers in Canada is in financial difficulty, according to a report of the Economic Council of Canada. Twenty-one percent of Manitoba farms are either non-viable or deteriorating, it says. In Saskatchewan 6,000 have received notices of foreclosure from the Farm Debt Review Board. One community newspaper noted that in one municipality that it served, 26.9 percent of the farms had received notices of seizure from the FDRB.

RECORD

Kemps

E. Letkeman

M. Letkeman

MCC in Swaziland.

Enid and *Melvin Letkeman*, Zoar Church, Langham, Sask., were appointed to a four-year COM assignment in church planting, evangelism and community development. Beginning in January 1990 they will be students at the Mission Training Center at AMBS.

The LIFE Design Council is made up of *Ray Bair*, *Palmer Becker*, *Ed Bontrager*, *Earl Cater*, *Jim Egli*, *Marlene Kropf*, *Stan Maclain*, *Gary Martin*, *Mahlon Miller*, *Marilyn Miller*, *Clare Ann Ruth-Heffelbower*, *John Stoner*, *Becky Yoder*, *Larry Yoder*. LIFE stands for Living in Faithful Evangelism, a three-year growth process for congregations, sponsored by the General Conference and the Mennonite Church.

John R. Loewen, Foothills Church, Calgary, began a one-year SALT assignment with MCC in Palmeira, Brazil, working at a child-care center and vocational training center. His mother is Annie Loewen, Steinbach, Man.

Lohrentz

Moyer

Vernon Lohrentz, Newton, Kan., began as interim pastor at La Junta (Colo.) Church on Oct. 5.

Bill Lyons, professor of business at Bluffton (Ohio) College, will direct the new Small Business Institute at the college, approved by the State of Ohio Small Business Administration. It will contribute to economic development in the Bluffton/Allen County area and provide business experience for students.

The Many Peoples program of CHM hired the following part-time staff members: *Violeta Ajquejay*, staff liaison in Newton; *Janet McPharlin*, administrative assistant; *Betsy Hering*, intern coordinator for Vision 2001. Funds from A Call to Kingdom Commitments help support the Many Peoples program.

Evelyne and *Harvey Martens*, Calgary, and their two children began a three-year MCC assignment in Sulawesi, Indonesia. Harvey serves as an agriculture extension worker. His parents are Helen and Peter Martens of Rosthern, Sask.

Glen and *Marilyn Miller*, Bellefontaine, Ohio, will work as MCC representatives in India.

Paul Myers has completed an eight-year term as director of MCC Middle East and South Asia programs.

Elaine A. Moyer, Harleysville, Pa., is acting principal at Christopher Dock Mennonite High School, Lansdale. A graduate of Bluffton (Ohio) College, she was chair of the health, physical education and recreation department at Bluffton College.

Mary Oyer, Goshen, Ind., has begun a three-year appointment as interim professor of church music at AMBS, directing the seminary choir and teaching hymnology.

Don and *Elaine Peters*, MCC country representatives in Brazil, were involved in a car accident Sept. 17 near Recife. Elaine and the children were not seriously injured, but Don sustained head injuries that left him in a coma until the following day. It is uncertain how long full recovery will take.

Teodoro Penner, Brazil, *Ruben Darino*, Argentina, and *Hugo Moreira* and *Ivan Vera*, Uruguay, were speakers for the fifth Latin American Mennonite Congress of the Southern Cone in July in Santa Cruz, Bolivia.

David Powell, former MBM worker in Puerto Rico, and *Charles Geiser*, former MCC worker in Chile, went to visit Mennonite church leaders in Puerto Rico. They also planned to visit other islands hit by Hurricane Hugo.

Redekop

Stahl

John H. Redekop, Waterloo, Ont., spoke at Mennonite Collegiate Institute, Gretna, Man., in the centennial speaker series on "Mennonites, Politics and Peace." He is professor of political science at Wilfrid Laurier University, Waterloo, vice president of Evangelical Fellowship of Canada and board member of MCC Canada.

Janet and *Stan Reedy*, MCC workers in Thailand, moved to Hanoi, Vietnam, this month to open an MCC office there.

Don Roth, Fort Wayne, Ind., will be the new president of the Evangelical Mennonite Church, beginning August 1990. This is one of the partners in Africa Inter-Mennonite Mission.

Marilise Stahl, Eben Ezer Church, Clearbrook, B.C., began serving as an MCC Local Voluntary Services volunteer for two years at Supportive Care Services in Clearbrook.

Jacob Thielmann, Mennonite Brethren Missions/Services pastoral resource worker in Austria, has been appointed secretary for Germany and Austria by the MBM/S board. Thielmann served 13 years as registrar at Columbia Bible College, Clearbrook, B.C.

—compiled by Angela Rempel

Anyone interested in being listed as a host family in the new *Mennonite Your Way Directory* (edition VI), due next spring, should contact Mennonite Your Way Directory VI, Box 1525, Salunga, PA 17538, (717) 653-9288, by Dec. 12. MYW is a listing of Mennonite, Brethren, Brethren in Christ and other Christian hosts interested in opening their homes and providing overnight accommodations and fellowship for travelers passing through.

"**Draft registration** continues to threaten world peace and freedom of conscience, says William Yolton," director of NISBCO (National Interreligious Service Board for Conscientious Objectors). "Now is the time to end registration." Young men 18-25 years old either participate in this preparation for war or lose the right to government loans and grants for education and job training. There is no provision for conscientious objectors at the time of registration. This last year U.S. Selective Service has been working to ready procedures for a registration of health-care professionals. It would include 62 categories, especially nurses, and the age range is up to age 45.

Peace committee members representing the Mennonite Church's 21 area conferences and the General Conference's five U.S. districts met July 30-31 at Normal, Ill. The consultation heard about the work of the committees and sought "a vision for the issues that lie ahead," said Robert Hull, GC secretary for peace and justice, who helped organize the meeting. Peace committee members heard about national service legislation and the national peace tax fund and discussed ways to address racism, environmental stewardship, interchurch dialogue on peace and peace evangelism.

RESOURCES

books

Fighting Apartheid: A Cartoon History (International Defence and Aid Fund for Southern Africa and UNESCO, 1988, $7) uses drawings and photos in the form of a strip cartoon to trace "Foundations of Apartheid" and "The Struggle for Liberation."

Maureen Read uses stories from her diary in **The Least One** (Herald Press, 1989, $7.95, $9.95 in Canada) to tell about her family's adoption of Anne Marie, a Korean girl.

Living Simply in an Anxious World: *An Invitation to Perspective* by Robert J. Wicks (Paulist Press, 1989, $3.95) invites readers to change their attitude and approach to life, to become more single-minded.

Times of crisis, pain and loss are opportunities to deal with the real issues of life, says Anita L. Spencer in **Crises and Growth:** *Making the Most of Hard Times* (Paulist Press, 1989, $7.95).

When Good People Quarrel by Robert S. Kreider and Rachel Waltner Goossen (Herald Press, 1989, $9.95, $12.50 in Canada) includes 25 case studies of real people in conflict situations in family, school, congregation, business and community.

The largest evangelical publisher in the Spanish language has published a book by Mennonite Board of Missions worker Dennis Byler called **Como Un Grano de Mostaza** (*Like a Mustard Seed*). Byler pastors the San Pablo Street Fellowship in Burgos, Spain.

Healing Wisdom from the Bible by James E. Gibson (Good Spirit Press, 1989, $21.95) is a guide that helps readers locate and understand the Bible's specific healing wisdom and put it to work on life's everyday problems.

In God's Hand by Becky Lynn Wecksler and Michael Wecksler (Herald Press, 1989, $5.95, $7.50 in Canada) tells about Becky's faith in her struggle against cancer.

In his fourth book on Christ's resurrection, Gerlad O'Collins asks tough questions prompted by biblical evidence in **Interpreting the Resurrection:** *Examining the Major Problems in the Stories of Jesus' Resurrection* (Paulist Press, 1989, $8.95).

Symbols of Inner Truth: *Uncovering the Spiritual Meaning of Experience* by Carole Marie Kelly (Paulist Press, 1989, $9.95) is a collection of spiritual reflections that blends personal experiences, scriptural images and elements of Jungian psychology to help readers become more aware of the presence of God in the ordinary events of their lives.

Stan D. Gaedes in his book **For All Who Have Been Forsaken** (Zondervan, 1989, $12.75) examines the possibility that hidden within every experience of forsakenness there is redemption.

A Light for My Path by Robert C. Bowman and Linea Reimer Geiser (Faith and Life Press, 1988, $6.95 for student guide, $8.95 for leader's edition) looks at six biblical themes from a Believers' Church point of view.

New Family Mission Thanks-Giving materials featuring Mennonite work in England is available from Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370. **Celebrate High Tea in Merry Olde England!** ($7.50) includes recipes, meal customs, placemats, information about the country and its people, about MBM workers in England, games and a song. **To London, To London**, designed for use with children, is also available.

A Timeline of Counterculture Groups throughout History ($7), which covers a period from A.D. 6 to 1660, "with especial attention paid to the 16th-century Anabaptists," is available from Charles Kraybill, 406 Fifth St., SE, Washington, DC 20003.

In the United States 3-4 million women are severely assaulted by their husbands, ex-husbands or boyfriends each year, report James and Phyllis Alsdurf in **Battered into Submission** (InterVarsity Press, 1989, $8.95).

Balthasar Hubmaier: Theologian of Anabaptism, edited by H. Wayne Pipkin and John H. Yoder (Herald Press, 1989, $39.95, $47.95 in Canada), is the first complete translation and critical edition of the writings of Balthasar Hubmaier to appear in English.

Linda Suter, Bluffton (Ohio) College assistant professor of English, presented **"Dogma and Deed: the Peace Position in Mennonite Fiction, 1914-1945"** in May. The lecture, which analyzes the works of eight representative novelists, is available for $4 from Suter at Bluffton College, Bluffton, OH 45817.

Adam and Andrea Learn and Grow: *Understanding Church Words from a Kid's Viewpoint* by Sheri Martens (Kindred Press, 1989, $12.95, $14.95 in Canada) is written to help young children understand difficult "church" terms that adults use glibly.

An account of Jonah House in Baltimore, **The Time's Discipline:** *The Eight Beatitudes and Nuclear Resistance* by Philip Berrigan and Elizabeth McAlister (Fortkamp Publishing Company, Box 6096, McLean, VA 22106, 1989, $14.95 plus $1 postage) is a work of hope and encouragement forall who take peacemaking seriously.

Liturgy, Justice and the

Mennonite Central Committee was rated the "best of the denominational agencies doing relief and development work" by *The Other Side*, a bimonthly evangelical magazine. In its July/August Giver's Guide the magazine rates 123 charitable organizations. *The Other Side* gave MCC full marks for "its desire to learn as well as to help promote mutual dignity and interdependence," commitment to nonviolence and "its belief that God intended all people to share the earth's resources." MCC received low marks for the small number of women and people of color involved on boards or in key staff positions.

MennoLink, the Mennonite telecommunications network, can now be reached via an 800 number in the United States at the same cost for all users, said John D. Yoder, MennoLink system operator. The access number is 1-800-446-2143. Canadian users must access MennoLink through the Datapac or Infonet networks. An 800 number for Canada is being developed by Networking and World Information, the company whose computer MennoLink runs on. MennoLink is sponsored by the Council of Mennonite Computer Users. Anyone with questions about how to access MennoLink may contact Yoder at (219) 533-4943.

RESOURCES

Reign of God: *Integrating Vision and Practice* by Frank Henderson, Stephen Larson and Kathleen Quinn (Paulist Press, 1989, $12.95) presents a step-by-step method of fostering dialogue between those toward liturgical worship and those oriented toward social justice activism.

Laurel Arthur Burton describes three characteristic ways that pastors he observes approach pastoral crises in **Pastoral Paradigms:** *Christian Ministry in a Pluralistic Culture* (Alban Institute, 1989, $10.95 plus $2.75 postage).

The Second Wave: *Hispanic Ministry and the Evangelization of Cultures* by Allan Figueroa Deck (Paulist Press, 1989, $9.95) reveals the undeniable "Hispanicizing" of the American church and how ministers and teachers can face this challenge with insight and intelligence.

Building Unity: *Ecumenical Dialogues with Roman Catholic Participation in the United States,* edited by Joseph A. Burgess and Jeffrey Gros (Paulist Press, 1989, $14.95), is the most complete compendium of ecumenical documents ever published in the United States.

—compiled by Gordon Houser

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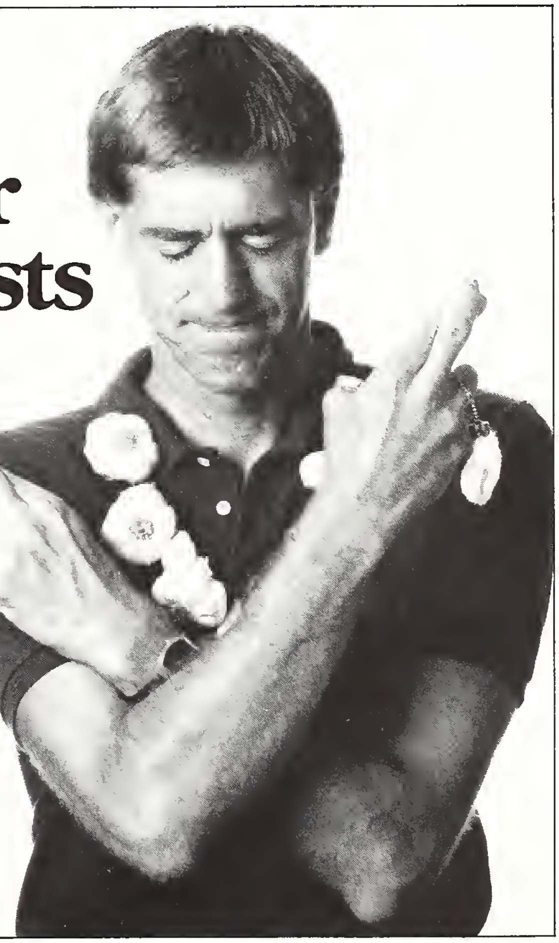

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LETTERS

A peaceful force

Last Friday (July 21) was the controversial mock Marines landing on Park Point here in Duluth. All opponents organized a peace fair, a parade and a program near where the landing was to take place. After the landing, spectators had to walk right by where we were celebrating peace. Eight people were arrested for controversial protesting.

Saturday's coverage of the entire event had the headline, "Marines Conquer Protests, Beach." They had all the weapons, the Marines and the supporters against 300 peaceniks. What a threatening force we were. *Vic Buller, pastor, Disciples Mennonite Fellowship, 512 W. Fairibault, Duluth, MN 55803*

This magazine assists

I live in a predominantly Catholic area, and many of my friends have never before been exposed to the ideas and beliefs reflected in articles in *The Mennonite*. The articles often initiate worthwhile discussions, and articles in back issues often pertain to concerns brought up during our more "in-depth" discussions. *Christine MacDonald, Box 166, South Berlin, MA 01549*

Three concerns

First: Much recent attention has been directed toward the pros and cons of moderate drinking of alcohol, right around the time of the outcry about Alar in apples. Research groups find that the ethyl alcohol in alcoholic beverages is vastly more harmful than Alar in apples, PCBs in water or DDT in food. The great hazards of ethyl alcohol were ignored in the Mennonite debate on drinking. People incorrectly evaluate risks: Unfamiliar risk causes much worry, whereas familiar risks are often disregarded or overlooked.

Second: Increasingly Mennonites tend to own houses. Houses, plural. Maybe one in Florida, maybe one for rental income and another on a lake. We are appalled by the person who owns two video recorders, but the ownership of two or even *three* houses passes without notice. I confess that I'm a hypocrite: I've personally enjoyed many a weekend at a friend's summer house on a lake.

Third: Mennonites have picked up on the phrase "people of color." Besides being wordy, the "of" construction sounds pretentious. Mennonites like to refer to themselves as people of faith. For consistency we should also say people of handicap, people of business and people of fat. *Robert Erck, 810 E. Madison, Lombard, IL 60148*

Unity: that first goal

The people who founded the General Conference consisted of a mixture of early and later immigrants....The Iowa Mennonites were of Swiss background and had lived in the Palatinate since the end of the 17th century. The only people from outside Iowa who attended the first GC session were John Oberholtzer and Enos Loux, both from the Franconia area in Pennsylvania (Pannabecker, p. 46). These men had actually not intended to come to the meeting because of the cost involved. When someone offered to pay his way, Oberholtzer decided to attend.... Oberholtzer was the leader of a group of Swiss Mennonites who had walked out of a Franconia area conference meeting of leaders in October 1847. By 1860 this new group, which had named itself the East Pennsylvania Mennonite Conference, had been in existence for 13 years. The (Old) Mennonite Conference did not exist in 1860. At that time there were only a number of regional groups of Swiss Mennonite congregations whose leaders (bishops, ministers and deacons) met periodically, frequently twice a year, once in fall and once in spring.

The people who met at the Iowa consultation of 1860 hoped to establish a broad Mennonite organization that would bring all Mennonite groups under one umbrella....They resolved "that all branches of the Mennonite denomination in North America, regardless of minor differences, should extend to each other the hand of fellowship" (Smith, p. 347).

These men deplored that there was so much "strife among the congregations and that the denomination has never, since its existence in America, constituted an ecclesiastical organization."

If one looks at the formative factors of the General Conference from the perspective of the Iowa churches,...they took note that...some larger tasks like education and missions needed to be undertaken....Given such a goal, the formation of the General Conference ...was first and foremost a proposal for greater unity than had existed hitherto.

Why did the formation of the new conference leave a divisive rather than a unifying impression? The GCMC was formed at a time when there was no Mennonite conference. The vision of the founders of the General Conference was to form a unifying organization that would allow diverse Mennonite congregations to cooperate for common tasks. If we wish to see a continuity between the formation of the General Conference and the current merger plan, one might say instead that this part of the original vision is finally being actualized.

The merger proposal and the possibilities of meeting on a broader scale may move us to look at still other questions. Through such discussion and research both groups may become more aware of their own roots and in the process learn more about each other's stories as well. *John Friesen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4*

Preach the Second Coming

How often do Mennonites hear a sermon on the Second Coming of Christ? Ever since Christ's ascension the church has expected his second coming, and since it has been delayed almost 20 centuries, we have "fallen asleep" over the issue. In my high school days there was "chapel" daily, with Bible reading and prayer. Principal G.A. Haury Jr. once read a passage about Christ's second coming, then remarked, "At least it is almost 2,000 years closer now."

During my ministry I did refer to the Second Coming occasionally. In one pastorate it wasn't until the third year that I preached a sermon on that vital issue. After the service one of my "best critics" came to me and thanked me, adding, "That's the sermon we've long been waiting for." Hopefully our Mennonite preachers won't wait that long. *C.B. Friesen, 415 East First St., Newton, KS 67114*

Wanted: Christian educators

I commend your issue on Christian education (Sept. 12). It is sad that one issue a year and only one Sunday a year are devoted to this task at the denominational level. Perhaps this comes from my perspective as a Christian educator. But notice the paradox in what has been my perception over the last several years in being in the Mennonite church (dually affiliated).

My wife and I attended some district conferences, and, being the youngest couple present (24 and 25 years old), we were asked how to keep young adults in our fellowships. The conference president lamented the fact that we are in fact losing young adults by the scores. Tom Sine challenges the ethics of muppies and how they are leaving the church. He and Dan Yutzy asked Bluffton (Ohio) College students two years ago if a bodily resurrection was biblical. Their findings were consistent among Mennonite colleges: only 15 percent knew there was any such thing as a bodily resurrection. What am I getting at?

I wish Mennonites concerned about losing young adults (and older ones) would realize the significance of thorough Christian education in the church. Sure, we have lots of curriculum, lots of programs and lots of service opportunities, but are we being *educated*?

None of our Mennonite colleges offers the possibility of pursuing the field of Christian education. There are "church work" or "religion" majors or courses but no deliberate curriculum to produce Christian educators. One would have to pursue graduate-level work in order to accomplish these goals. How do we expect to "keep" young adults when we are not educating them with a balanced diet of Christian, Anabaptist education by people who know how to educate? We need to be concerned that our people are grounded in biblical education. Myriads of colleges and universities offer Christian education as a major in their curriculum. Our preservation as a people of God will be directly proportional to how we educate our people to be educators. *Bradlee T. Bame, 990 W. 133rd Circle #D, Westminster, CO 80234*

Skin-deep compassion

"The Christian Response to AIDS" (July 11) gives an unclear message. It discriminates between the sufferers of this dread disease, only to throw them into one pot again. The Bible clearly discriminates between the poor who suffer wrong and are exploited like the innocent victim of the AIDS disease. God is on the side of the oppressed but not of the oppressors. He inflicts punishment on sinners by giving them empty stomachs ("cleanness of teeth," Amos 4:6). As long as there is hope for correction, the punishment has a redemptive purpose (Psalm 50:16ff; Jeremiah 5:3; Proverbs 9:13).

People may be poor because of unjust exploitation and oppression (Isaiah 3:14f), through their own fault in being "lovers of pleasure rather than lovers of God" (2 Timothy 3:4), because they refuse to work (2 Thessalonians 3:10). But a poor (*rush*) man may also be an oppressor of the poor (*dal,* Proverbs 28:3), like when a person with AIDS vindictively donates blood.

The "compassion" of the article stands condemned by Jeremiah when he says, "They dress my people's wound but skin-deep only" (6:14; 8:11 NEB). True compassion deals redemptively with the greatest disease that leads to eternal damnation. "Your own conduct and actions have brought this upon you. This is your punishment," Jeremiah cries out in deep anguish and agony of heart (4:18f). The Lord crushed them, but they refused correction and refused to repent (5:3f). Jesus wants to cure people from all their diseases, AIDS as well as sin, if only they would accept correction.

Hans Denck's interpretation of Micah 6:13-16 is most instructive (*Schriften* III, pp. 89-91). To paraphrase his translation: "And if you pursue AIDS to conquer it, you will not save anyone, and even if you should save someone, I will deliver him to the sword." That is, if you overcome one punishment, God will devise another one. First, he punishes the conscience with unbelief and blindness. Second, he punishes the unbeliever in his body. Third, he attacks man's possessions. So let us direct our compassion to true healing; otherwise, if God is against us we are condemned to failure. *David Janzen, Box 594, Niagara-on-the-Lake, ON LOS 1J0*

Irony

Your reference to Hiroshima (Aug. 8) reminded me of an interview in 1988 with a bombardier who dropped the bomb. He was asked if he had any second thoughts about his role in the destruction of the Japanese cities. He replied, "None. I was a member of the military team and I simply did my duty." Then he added, "I couldn't have been a foot soldier, picked up a gun, sighted down the barrel, pulled the trigger and killed a man." Our ethics are in sad shape. *Atlee Beechy, 1916 Woodward Place, Goshen, IN 46526*

Save one tribe

I appreciate the sense of justice that was present at Normal, leading some people to suggest that reparations be made to the peoples native to this land and inspiring others to envision a token gift of land. The impulse to do this in conjunction with the 500th anniversary of the accidental landing of a lost Italian sailor strikes me as enormously ironic. Why not celebrate the 30,000th or 40,000th anniversary of the real discovery instead?

I am alarmed at the implication hidden within the idea of "reparations," that injustice to Native American peoples is primarily a thing of the past. The deeper I go in exploring my Native American roots, the more I discover that the dealings of the U.S. government with the nations of people we displaced have gotten slicker, deadlier than a century ago. Genocidal and culturcidal practices, though they rarely make the news, are sickeningly commonplace. Slowly but surely, governmental and energy interests (representing us) are stealing and raping what is left of tribal lands in many parts of this country.

Before we discuss "reparations" we must halt the ongoing injustice to Native Americans. It is better to end wrongdoing at the start than patch it over later with good works and token gifts.

We Mennonites have it within our power to help save one small tribe of 500 people. The Havasupai tribe in Arizona is in immediate danger of losing everything: their religion, their land, their health, the reason they have for living. They need our help badly, and they need it now, not in 1992.

Energy Fuels Nuclear, a privately owned Denver company, has been granted a permit by the U.S. Forest Service to mine uranium at their sacred Mat Faar Tiigundra site, 640 acres of the Kaibab National Forest.

The Havasupai will fight to stop the mine in court but believe their safest course is to have the [U.S.] Congress pass a law to prohibit mining at the sacred site.

The tribal chairman in charge of the action to stop the uranium mine told me that they have spent over a year in court and attending hearings both to try to stop the mine and to protect the watershed from contamination. What will our response be?

This small tribe needs publicity about its struggle; financial assistance with the costs of transportation to and from hearings, for lost wages for those heavily involved, for translators for the elders being called in to testify; political support from congressional representatives; attendance at these gatherings and constant prayers.

Right now is the time to do this, individually, as churches, as their brothers and sisters in Christ, as children of Great Spirit. Reparations will be too late: there will be no one to make them to. Three years from now is too late. *Sharon Scott, 615 Columbus Ave., Newton, KS 67114*

For more information contact Joe P. Sparks, 7503 First St., Scottsdale, AZ 85251, (602) 949-1339; William Byler, 1100 17th St. N.W., Washington, DC 20036, (202) 659-2772; or the Havasupai Tribal Council, Box 10, Supai, AZ 86435.

REVIEWS

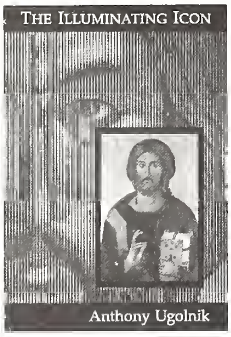
books

Russian Orthodoxy

The Illuminating Icon *by Anthony Ugolnik (Eerdmans, 1989, 276 pages)*

Reviewed by Gordon Houser, assistant editor

Besides its stunning, beautiful jacket design, this book is chock full of information about Russian Orthodoxy, wisdom about church unity and fine writing.



Ugolnik, a college English teacher in Lancaster, Pa., and an ordained deacon in the Greek Orthodox Church, brings a storehouse of knowledge he has gleaned not only from books but from numerous trips to the Soviet Union and from his own experiences. His book is largely accessible because of his ability to weave together stories and the discussion of issues. (He is also acquainted with Mennonites and mentions them several times.)

The book's basic purpose is to clear up the misconceptions that American Christians have about Russian Orthodox believers. (Most of his points apply to Canadian Christians as well.) There are plenty, many of them fueled by a long-standing anti-communism in the United States. Mennonites, despite their connections with Russian believers, share in this ignorance. I heard a speaker at Normal '89 refer repeatedly to "the Greek Orthodox Church" in Russia, when he meant the Russian Orthodox Church.

Ugolnik shows the many things Russian Orthodox have to offer American Christians. For example, their emphasis on community is sorely needed in U.S. churches. Their experience of engagement with the secular culture and their faithful suffering can enrich us as well.

The Orthodox emphasis on historical and spiritual continuity contrasts with the many divisions in American Christianity. The author makes the point that "we [American] Christians are most divided among ourselves not on religious but on political grounds." I believe he is right to a degree, yet some differences that he perceives as political, like supporting U.S. military spending, I see as theologically rooted.

Ugolnik's explanation of the use of icons, of the Trinity, of the Russian concept of beauty, are, to borrow a phrase, illuminating. His final chapter, "One Nation Under God," is an excellent argument against letting nationalism take precedence over loyalty to God's kingdom. He draws on his experience as a medic in the Vietnam War to personalize and thus strengthen his argument. He writes, "Whatever we seek to visit upon the enemy in our anger, our fear, our frustration—we will also visit upon ourselves."

But his being a veteran—or something—has also distorted his vision. He contradicts the logical thrust of the chapter with this apology: "My point here is not to argue from a pacifist perspective, which I cannot in conscience adopt, though I have tried hard to do so." Doesn't he believe what he's written?

As a whole *The Illuminating Icon* is an important book with insights for all Christians, not only those with an interest in Russian Orthodoxy. We have much to learn.

Resisting evil

Peace and Certainty: A Theological Essay on Deterrence *by Oliver O'Donovan (Eerdmans, 1989, 125 pages)*

Reviewed by John K. Stoner, 728 Fulton Street, Akron, PA 17501

Peace and Certainty is intellectually challenging, a book for scholars and serious readers, but the subject it treats is as relevant as breakfast and income taxes for everyone. It gives a theological critique of one of the most pervasive and dangerous ideologies of our time, nuclear deterrence.

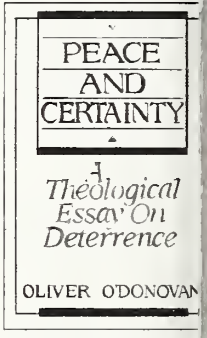
Oliver O'Donovan is professor of moral and pastoral theology at the University of Oxford. He stands in the just-war tradition of Christian theology. His critique of deterrence used basic just-war assumptions but with the interesting twist that he finds the same flaw behind both pacifist and deterrence thinking.

O'Donovan deals with "deterrence defined not as what states have always done but the belief that the traditional use of menaces can be rendered entirely effective when the menaces are infinitely enhanced." He finds the "titanic aspiration which challenges the throne of God" specifically in the belief that menaces (threats) can be rendered en*tirely effective*. He sees idolatry, the Antichrist, in this aspiration to be entirely effective in preventing war. Behind this aspiration he sees the same philosophical idealism which lay behind the political pacifism of the 1930s.

Once the "titanic aspiration" was in place philosophically, technology was conscripted as its servant to produce the means by which the menace could be "infinitely enhanced"—*voila*, the nuclear bomb. The idealists now had the weapon by which they could banish war from human history.

O'Donovan's thought falls short as a theological and Christian critique of deterrence because of its own titanic aspiration. Here are key sentences: "Original sin..has to do also with the constant yearning of human politics for the seat of divinity and the exercise of omnipotence. This yearning arises both in the evil we resist and in the evil with which we resist evil."

O'Donovan's acceptance of evil as a means to resist evil is the titanic aspiration which, if we know something fundamental about Jesus, is precisely the temptation Jesus resisted in his earthly mission. The idea that the evil of war (most narrowly defined as legitimated homicide but must also always include and legitimate lying, stealing, ecological destruction and a host of other evils) can be a means to resist evil is truly a titanic aspiration. The truth conveyed in the story of Cain and Abel may be that homicide is the original titanic aspiration. The truth conveyed in the cross of Jesus Christ may be that the way of suffering love is the only way finally by which mere humans may express their most determined aspirations to resist the evil that will remain until God is ultimately triumphant.



Judged by the assumptions of just-war thinking, this book rates high. Judged by assumptions shaped more by the mission and message of Jesus Christ, it comes off less well. From either starting viewpoint, however, *Peace and Certainty* can contribute usefully to breakfast table discussions about nuclear deterrence and the income taxes funding the technology that implements that ideology.

O'Donovan is sincere, but his book is a terribly clever argument that concludes that the world's greatest threat to peace grows from the same stem as its strongest voices for non-violence.

God's startling triage

Cynthia Weaver

Jairus, a ruler of the synagogue, fell down at Jesus' feet, for he had only one daughter, about 12 years of age, and she lay dying....And a woman, having an issue of blood 12 years, who had spent all her money upon physicians, neither could she be healed by any, came behind him (Luke 8:41-44).

Like Jairus, I too have a 12-year-old daughter. A few months ago she was critically ill. As I brought her to the emergency room for treatment I read their policy of "triage," that of assigning medical treatment on the basis of urgency. I wondered who would be the objective person to make such an assessment. Certainly not I, the anxious mother with a sick child.

tri·age \trē-ˈäzh, ˈtrē-ˌ\ *n* [F, sorting, sifting, fr. *trier* to sort, fr. OF — more at TRY] : the sorting of and allocation of treatment to patients and esp. battle and disaster victims according to a system of priorities designed to maximize the number of survivors

Like the woman with an issue of blood, I have others for whom I care that have difficulty securing a fair system of triage. Many different resources have been tried and have proved unsuccessful. Like the woman, there is no money to get treatment. As a social worker I am often sadly aware of an unfair system of triage. If only we as a society could adopt God's system of triage. Jesus' use of triage with Jairus and the woman can help us.

While speaking with Jairus and learning about his daughter's need, Jesus is aware of his power healing another. He puts Jairus on hold and turns to the woman. He turns back to Jairus only to learn that a messenger has come with the news that the daughter has died. Should not Jesus have finished Jairus' request before turning to the woman? A child has died so that a woman could be healed of a chronic medical problem. Is this fair?

How would the crowd react to our Lord's system of triage. What would the disciples think of him? How would Jesus face that father, knowing now that his daughter was dead?

Both Jairus and the woman recognized their need for healing, and knew whom to seek for that healing. Both Jairus and the woman knew how they had to access Jesus. Jairus could approach Jesus directly and make his request openly. But the woman had to approach Jesus indirectly. Because of Jewish law and custom, a woman with this medical need had to be apart from people, especially men. She had to yell "unclean" to let others know of her condition. This woman knew she had to move quickly, quietly, in disguise, to get to Jesus.

God is no respecter of persons. Imagine the woman's response. She had worked hard at being secretive, only to be discovered. Jesus reached out without embarrassing her. He did not criticize her or let others criticize her. As she knelt, he told her it was because of her faith that she was well.

Meanwhile, Jairus was watching. How must he have felt? Was he not annoyed to be "put on hold" while Jesus ministered to someone socially inferior? How insulting it must have been for an influential and godly man to be set aside for this "unclean" woman. She had had this disease for 12 years; certainly she could wait a few more hours.

Then Jairus heard that his daughter was dead. If only Jesus had responded sooner. If only that woman hadn't distracted him. Jesus said, "Don't be afraid; only believe." I will not be afraid, I will believe, he must have said to himself.

We read how Jesus rewarded that belief. Can we understand Jairus' faith? We don't read of him interrupting Jesus when he was speaking with the woman. We don't read of him pushing for a system of triage that would have him treated first. We don't read of him being angry at the interruption. Jesus responds to Jairus' patience; Jairus allowed someone of a lesser social standing to receive a blessing before knowing that his need would be met.

Rich and poor: In our society the distance between the rich and poor continues to widen. Medical and educational services are often only directed and accessible to the middle and upper classes. I am frequently confronted with a system of triage that gives the wealthy better access to these services.

I also observe the church using a system of triage to distribute the gospel again and again to those who have often heard it, without reaching out to the "unclean" of our society. Our churches are becoming closed to "unclean" people. We seem unable to assimilate them into our worship services.

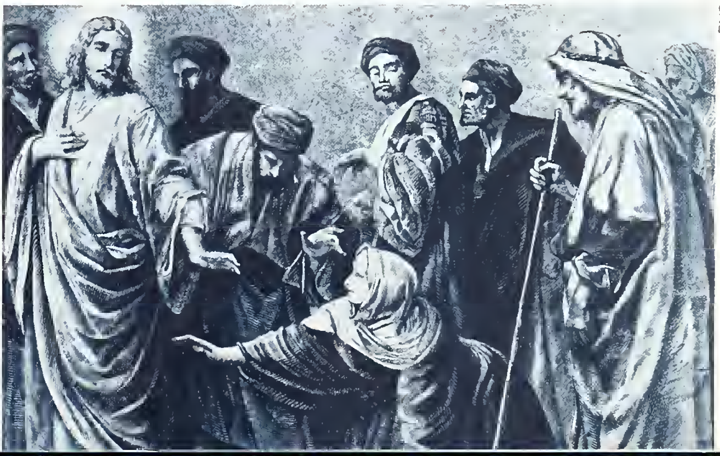
God's triage is not like that. We need to be willing to be interrupted, just as Jesus was interrupted in his interaction with Jairus, to minister to someone "unclean." We need to be open to interruptions whereby Jesus brings us the unclean of our society who are desperately in need of God's triage. Are we open to these interruptions? Or do we take care of our own first?

The following interpretation of James 2:1-5 may help us:

"My brothers and sisters, demonstrate your faith in Jesus Christ to others by showing no partiality to those who come to worship. For if a family comes into your worship service dressed in good clothes, carrying their Bibles and having a familiar name, and a single parent comes, rumored to have AIDS because of needle marks on her arm, and you go out of your way to greet the first family warmly and invite them to sit with you, and you quickly and quietly seat the mother and her children in back where others will not see the needle marks and worry about AIDS, and where her children will not cause a disturbance, since this is likely their first time attending church, have you not shown partiality?"

Listen. Remember God's system of triage. God has chosen the poor in this world to be rich in faith and heirs of the promised kingdom.

Cynthia Weaver, 1030 Second St. Pike, Southampton, PA 18966, is foster-care supervisor and chaplain for Bethanna, a Christian organization in Southampton and Philadelphia.



RNS

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EdITORIAL

Hers is the 27th headstone

Fifty-six years after her ordination as a deaconess, Sister Anna Marie Goertz lay in state in Sister Frieda Memorial Chapel (named for one of her colleagues) in Newton, Kan. She looked different in her coffin: her hair had been curled, and her body was straight. In life, says Helen Soldner Topham, a graduate of Bethel Deaconess School of Nursing, Sister Anna Marie had straight hair, pulled back, and she always walked a little stooped.

"Great is thy faithfulness," played the organist to a full chapel. Sister Anna Marie testified to that. "View the world through love-filled eyes," reads a line from one of her poems. Reports are unanimous that she indeed did this while tending hospital admissions, housekeeping, student records, the receptionist's desk, her two address books containing 356 addresses and her birthday book of 897 entries. Hers was no average outpouring of love, said her pastor, James Dunn.

The 86-year history of the Bethel sisters, modeled after the German deaconess movement of the 19th and early 20th centuries, included ordination-to-grave "family." It also provided health care to the community and to themselves. The sisters lived together adjacent to their work place, Bethel Deaconess Hospital. Their home congregation, First Mennonite Church, is half a block away. As the sisters grew older and needed supportive care, they moved one by one to the nearby Bethel Home for Aged, and this is where Sister Anna Marie lived for the last six years of her life. The house where they lived now contains the offices of the local hospice and county home health-care services.

Part of Sister Anna Marie's memorial money went into the "Sisters' Fund" of Newton Medical Center, the name given to the merger of Bethel Deaconess Hospital and Axtell Christian Hospital. This Sisters' Fund is one of the few visible remnants of Bethel Deaconess Hospital. The money is used for the care of the four surviving deaconesses.

Sisters Dorothy Albrecht, Theodosia Harms, Agnes Lohrentz and Esther Schmidt followed Sister Anna Marie's coffin out of the chapel. They wore their deaconess garb: navy blue dresses with wide, white collars. In the cemetery are 30 plots, 27 of them now filled. The headstones, all identical except for the words, are in two neat rows, altars to an era of lifetime commitments.

When it became apparent, in the 1950s, that young women were no longer joining the deaconess movement, our conference started an organization called Women in Church Vocations. Women were encouraged to and assisted in adding at least one year of seminary training to their educations. They then worked in a church vocation for at least two years. Several gatherings of interested women took place in the mid-1950s, attracting 30 or so each time. And the first year that Mennonite Biblical Seminary was on the Elkhart, Ind., campus, 1958-59, nine women filled the new dormitory designed for men. Other WCV members who were married lived in apartments. Those who came to the program, of which I was one, tended toward professions other than health care. Among the members, numbering 10 at the most, were missionaries, Christian education directors, journalists.

But the movement died. Questions linger. Were the times not conducive to making such commitments? Did the celibacy of the deaconess movement haunt Women in Church Vocations, even though this was not a requirement? Was WCV ahead of its time in recommending seminary education and a whole scope of Christian vocations to a wide spectrum of women? Does an organization need to be more specific, less permissive? Or was more flexibility needed? Is exclusivity a strength or a weakness? (I hear these questions asked also in congregations examining their own health.)

I believe that pockets of service, like Sister Anna Marie's deaconess movement, will experience a resurrection among us. Our Mennonite Voluntary Service units are miniature examples. "Family" continues to undergo redefinition. Singleness is widespread and accepted. War has decimated and continues to decimate the male population, especially in Central America, Southeast Asia, Northern Ireland and the Middle East. We can profit from an understanding of life commitments in general, to health care and nurturing of the weak ones in particular. We will be the better for copying the motivation of the deaconesses—doing it for God. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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'Send me,' I said to God

Feel the wings of the Holy Spirit

God's Creative Spirit in the World

prologue

Erwin Rempel (see guest editorial) and his staff provided feature articles for this issue. Erwin is executive secretary of the Commission on Overseas Mission. Jeannie Zehr, secretary of mission communications, did the coordinating.

Commission members are William Block, Winnipeg; MaryAnne Boschman, Abbotsford, B.C.; Viola Ediger, Regina.; Anna Ens, Winnipeg; John R. Friesen, St. Catharines, Ont.; Stanley Hostetter, Wadsworth, Ohio; Garry Janzen, Langham, Sask.; Thomas Lehman, North Newton, Kan.; Ruth Ramseyer, Smithville, Ohio; Dennis Rempel, Upland, Calif.; Charles Sprunger, Trappe, Pa.; Larry Tschetter, Freeman, S.D.; and Burton Yost, Bluffton, Ohio.

Administrative staff, in addition to Erwin and Jeannie, includes Bruno and Wanda Derksen Bergen, personnel secretaries, who created the rainbow design on pages 510 and 511; Jake Harms, Canadian coordinator; Glendon Klaassen, secretary for Latin America; Verney Unruh, interim secretary for Asia. Support staff includes Nancy Funk, Roberta Harms and Holly Keller. Jake works out of Winnipeg, and the rest out of Newton, Kan.

Commission and staff members keep abreast of events and developments in the countries where COM is involved. In the photo at left, William Block, COM chairman, gets his hands washed by Mahendra Kumar at a meeting of Indian pastors last January in Saraipali. (That meeting took place in the house occupied by former missionaries Dorothy and Jake Giesbrecht, Clearbrook, B.C., who are now visiting in India.)

Muriel T. Stackley

Apologies to Willis Busenitz, Busby, Mont., whose name was inadvertantly omitted from the list of Commission on Home Ministries members in the Oct. 10 issue, and to Hubert Brown whose name should have appeared on the first page of his article "Directions for the Road Ahead" in that same issue.

The news headline on page 490 of the Oct. 24 issue should have read, "Council of Moderators and Secretaries Announces Support of New Fraternal Structure."

The next issue of *The Mennonite* will feature the mission of several congregations in our conference as well as "state of the province/district" reports from the 10 regional advisers to this magazine. *mts*

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Cover: Design by John Hiebert

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THE MENNONITE

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God's creative spirit at work IN HONG KONG

Jehovah-jireh is my provider

Jeremiah Choi

This is my testimony about "Jehovah-jireh," God my provider. God's grace is always sufficient. God's Spirit works in my life.

Jeremiah Choi (right) with a taxi driver who is not yet a believer but a good friend

In 1977 I became involved in a Chinese spiritist magic called "faat." As I started to learn from the "master" he told me to tell no one what I was studying, not even my parents. I had to visit the master twice a month during the 81-day course.

One day I was out with Even Leung, my only Christian friend, and I stopped to visit my master on the way. When I came out of the building, Even asked, "Why did you go into that building? I had a bad feeling about your going up there."

Without knowing why, I told her everything. She was shocked, frightened and asked me to go with her to visit her pastor. That was the first day I spoke to God in prayer.

Not only had the Lord provided a Christian friend for me but also a church. On my own I discovered the Lok Fu Mennonite Church near my home. When I went to church for the first time I discovered that three members of the group were my classmates from school. As I look back I can see that God is Jehovah-jireh, the Lord my provider.

After I attended church meetings for about a year I decided to follow Jesus. Later, on Easter 1979, I was baptized. During the first few years of my walk with Jesus I enjoyed my spiritual life and the closeness of our church fellowship. As I grew in the Lord I decided to dedicate my life to serving the Lord through music. I entered the Hong Kong Music Institute and planned to study theology later.

However, the "good life" spiritually did not last long. I served in the church but continued to have sin in my life. I felt I was in the dark. But God-who-provides did not abandon me. God brought a pastor into my life who had a special calling to minister to weak Christians. The pastor helped me review the basic teachings of Christ, and I was awakened and ready to follow the Lord again.

"God, would you still use someone like me?"

Later God provided by leading me to another worship meeting. I asked God, "Would you still use someone like me?" As I was praying like this, another worshiper spoke out a word God had laid on his heart and said, "I will still use you." As if to confirm this, God prepared Tim Sprunger, a Mennonite missionary in Hong Kong. One evening Tim was visiting the Lok Fu church and we met coincidently. As we talked, all the others left. When all had gone, I told Tim of my

God's creative spirit at work

IN COLOMBIA

Send me, I said to God

Edith Acuna, as told to Vernelle Yoder

Edith Acuna (right) with the teachers of Saturday afternoon Bible classes (from left): Maricela, Patricia and Eliana (Edith's daughter)

My life had seemed so empty and insecure. When a friend shared with me the way of salvation, and I made this decision, I experienced a complete change.

I was 17 then, recently married and expecting my first child. I had become merely a nominal Christian, losing my first love. It wasn't until years later that I came to grips with my lax spiritual condition.

I remember that it was New Year's Eve, 1984, when I surrendered my life wholeheartedly to God. My prayer was, "Thank you, Lord, for your mercy in showing me the error of my way and restoring me. You have put the desire in my heart to serve you." I opened my Bible to Isaiah 6:8 and could honestly say, "Here am I, send me."

We were living in a poor barrio in a small, temporary house. I was unhappy amid the poverty: no lights, having to get water at a community well. I chided my husband for having taken us there. Nevertheless, my neighbors noticed the difference in me as a housekeeper, my family relationships and my character.

A few months later the Lord burdened me to reach out to the children around me whose parents didn't seem concerned about their Christian training. I went from door to door talking to the mothers about my plans for Bible classes.

The response was great that first Saturday, with 60 attending. I was overwhelmed. The children also seemed excited and invited friends. The attendance has topped 100, with 80 being faithful now. How could I handle so many in my little unfinished house? Where would I get teachers to help me?

Jehovah-jireh is my provider

situation and desire to be free to serve the Lord. Tim laid hands on me and prayed for me, and I was filled with the Holy Spirit. I had a fresh understanding that God is Jehovah-jireh. The Lord my provider moved my heart.

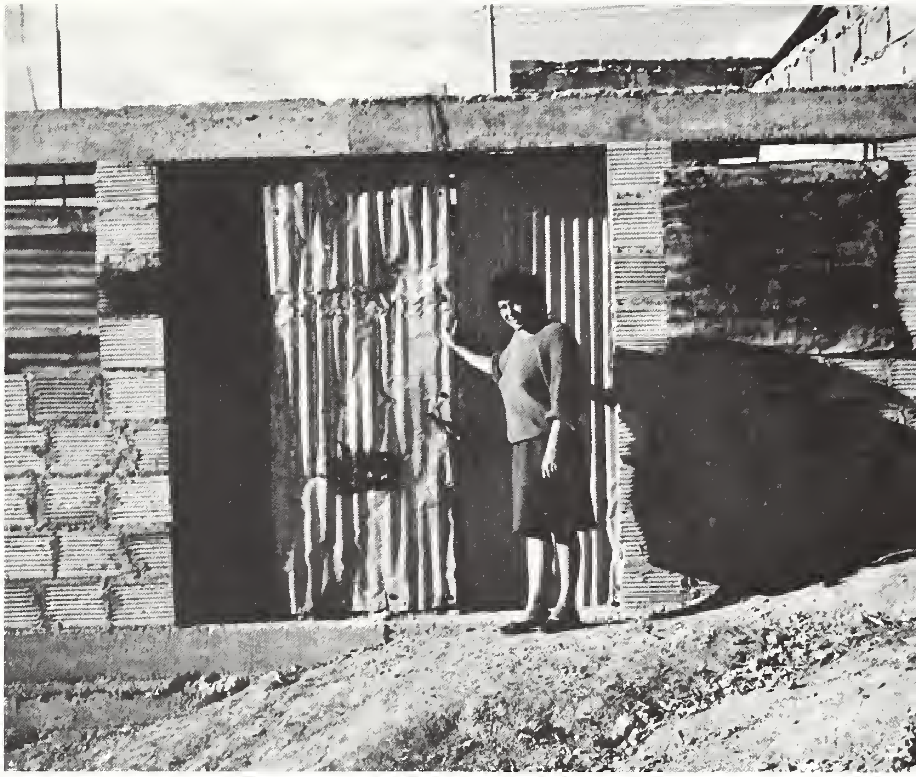
Originally I thought I would serve through the talents God had given me musically. I am discovering that it is even more precious to work directly with people. As a result I am now working part-time as a grass-roots church planter and studying part time in seminary. As I study and work with Hugh Sprunger and Tim Sprunger in a grass-roots ministry, I find God teaching me many new things.

We joyfully opened the new Helping Hands Ministry Center on Sept. 3. God has given us a vision to serve a grass-roots community through a center which provides a tutorial service and family care. Our goal is to have the whole church bring the whole gospel to the families in this lower-class community. The center will also provide a place for the church to meet as well as minister. Our goal is to be self-supporting in a few months.

We are praying that families of our students will come to Christ and that we can open more such centers in the future. I know God will provide in creative ways as we join together in prayer. God is Jehovah-jireh, the one who provides.

Jeremiah Choi

Some of the children who come to the Bible classes


Edith Acuna in front of the six-by-12-meter lot that was donated

How could I better prepare myself for such a task?

Little by little these questions were answered with my being able to take Christian education classes during these years. My daughter began teaching the preschoolers, and two young women from the community (who were saved through my witness) offered to teach. Gradually we were able to improve the house and enlarge it. Pastor Angel Cañon and his wife, Elcira, were a faithful support from the beginning.

The Lord kept me busy but uneasy, for I felt I needed to minister also to the adults. Women sought my help in counseling. We began prayer meetings and Bible studies once a week in the evening. The work kept expanding. People made decisions for the Lord. Some dropped out, thinking the cost was too great, but 13 have been baptized and are now members of the Central Mennonite Church.

What a blessing when my husband, Edgar, became saved four years ago. Besides being an answer to prayer, it was also a confirmation to me that God wanted us to continue serving there. Now we are united in Spirit and in work.

Edgar has studied on his own and teaches at the Sunday evening service. Eliana, 15, teaches one of the children's Bible classes on Saturday afternoons. Emilce, 13, and Edson, 9, play tambourines and sing. Baby Stephen, 6 months, enjoys all the attention he gets.

Further confirmation of God's will in our work was given in 1987 when someone donated the empty lot adjoining ours. How marvelous are the works of the Lord! We can someday have a much-needed meeting place as our home is too small to accommodate the groups. Last December we began construction bit by bit as funds were donated from different sources. So far we only have the walls up, no floor or roof. But we rejoice at what God has done. We believe God will supply all our needs.

Now I can see God's hand in our being in this barrio. God has blessed our personal lives as we have ventured out in faith to serve with what little we have. Families testify to definite changes in children's lives, better family relationships, problems solved, crises met. Our challenge and vision is to continue the witness and ministry to win many others for God's glory. We praise God for faithfulness through difficulties and joys.

Edith Acuna lives in Juan Pablo II, a suburb of Bogotá, Colombia.

Vernelle Yoder is a missionary to Colombia.

Step into the basket

On one of my trips to Kenya, pastor Daniel Serwanga told me of a huge Thanksgiving service he had conducted several years before. The women of the congregation wove a huge African basket and placed it before the altar to receive thank offerings to God for his blessings of that year. My pastor friend invited people to bring anything they had that they wished to give to Jesus.

Some brought money, others brought items of clothing, others brought vegetables and fruit, until the huge basket overflowed with wonderful gifts.

When all was given, a teenage girl slowly made her way forward. She stood before the basket weeping. She had nothing to give. Then she stepped into the basket and sat down.

"That teenager," confided the pastor, "is now a leading evangelist in Kenya."
Donald R. Jacobs in Missionary Messenger

From the south come winds o

Robert J. Suderman

I was amazed by the greeting I received in Cuba.[1] After our delegation climbed into the bus at the airport for the three-hour ride to Havana, Raul, a Cuban who had come to meet us, called out from the front of the bus, "Which of you is the Mennonite?"

Being the only Mennonite in our ecumenical delegation, I cautiously raised my hand, wondering what had done wrong. "You," he said, "come sit up front with me. I want to talk to you."

I sat beside the driver, while Raul rode on the transmission hub between us, and Clarita, his wife, in the seat directly behind us. I asked questions about Cuba, but it soon became evident that they had different agenda. They wanted to talk about their excitement on discovering the Anabaptist vision, the relevance it has for the Cuban church and society, and their hope that it would take root there. Yoder, Bender, Driver, Friedman and Dyck were household names to them. They assumed that I (and all other North American Mennonites) had read all these Anabaptist scholars and was conversant in their thought. They even commented on some articles I had written for a local denominational magazine in Bolivia and thanked me for the inspiration they had received.

Later I was to discover that Raul is a pastor at a Baptist church in Havana, the director of the Martin Luther King Jr. Center for Peace and Justice, a professor of church history in the Protestant seminary and the executive secretary of the Cuban Council of Churches.

Pockets of excitement about the vision of the Radical Reformation can be found all over Latin America. Not everyone is attracted to this vision for the same reason. Raul feels close kinship to the economic teachings of the Radical Reformation (especially Riedeman) and suggests that a socialist context and Anabaptism fit like hand in glove—neither is complete without the other.

In Bolivia the Baptist seminary was attracted by the community dimension of the vision: the importance of discipling (discipline) and the supportive nature of community (sharing burdens and affirming gifts). In some Catholic circles the Anabaptist vision is attractive because of the non-hierarchical nature of the church: All gifts are affirmed and authority is granted by function rather than office.

For some evangelical leaders the vision is attractive because of its emphasis on peace, justice, non-violence and the insistence that the end is already present in the means. Others like the vision because of the separation of the church from the tactics and mentality of the state. In a society where the nation-state demands ultimate loyalty, that can be appealing.

Still others are attracted by the Anabaptist emphasis on the church as a community gathered around the Word of God. The fact that the 16th-century vision also matured in a context of

Young people play active role in Colombian church

Mennonite young people in Colombia have a significant impact on the life of the church, say members of the Colombian music group Tuna Menonita.

"The youth play an active role in the leadership of the church. For instance, we bring elements into the church that are more up-to-date with the modern world—drama, music, informality," commented Francisco Carrillo and Martha Galindo. "When young people are committed to the church, we are more ready to evangelize than the adults because we have so much enthusiasm."

Their instrumental and vocal group is testimony to the energy young people have. Since it was formed in 1984, Tuna Menonita has performed its Spanish lyrics and music in over 40 places in Colombia. "We are glad we can spread the word of God to our audiences," said Carrillo and Galindo.

Tuna Menonita visited North America in August to perform at Normal '89, the joint conference of the General Conference Mennonite Church and the Mennonite Church, and in Mennonite churches in the United States and Canada. *Carla Reimer*

we believe
you have hope
and vision for our
world.

deep within you,
you care about
the needs
of people in our world,
serving others
and being served
by others!

will you...

enewal that will change us all

persecution and suffering lends credibility in a society experiencing the same. The genius of the Anabaptist vision is that is has so many corners that people can grab hold of. In short, the Anabaptist vision provides specific handles that are both relevant and realistic for the issues Latin Americans face.

The rapid religious change in Latin America is not simply turmoil; it is 'reformation.' It is a search for *a new way of being the church* and *a new way of doing theology*.[2] God's Spirit is using a historical vision to inspire and deepen this search. This does not mean that a static vision is transplanted from Europe or North America into new soil. The vision was dynamic in Europe, was adapted in North America and is being contextualized in Latin America.

One of the questions most often directed to me is, "What right do we have to impose a vision or another denominational bias onto an already pluralistic religious scene?" The simple answer, of course, is, "We don't." But the question itself needs to be analyzed. It betrays some assumptions that I do not share.

First, the question assumes that we *could* impose something on the Latin American church if we tried. Second, it assumes that the Latin American Christians are gullible and not capable of discerning direction for themselves. Third, it assumes that sharing our vision in the marketplace of other philosophical and theological visions is somehow inappropriate or "imposing." Fourth, it assumes that the Anabaptist vision fragments rather than unites denominational emphases. In short, the question itself reflects the paternalism that is inherent in our culture. It reflects the mentality it wishes to challenge. It also portrays a fundamental misunderstanding of the function of a vision in unstable societies.

In socially stable conditions a vision is something that upsets the apple cart, breaks the routine or adds spice to an otherwise dull existence. A vision encourages us to attempt things normally thought to be unrealistic, to "let loose." In these circumstances a "vision" divides; a "visionary" is a threat to stability.

In socially unstable conditions the opposite is true. There is a constant search for anchors, a desire for stability, a search for a convincing way of organizing reality so that it makes sense. A "vision" provides stability. It serves as a tool to bring order out of chaos. It serves to unify fragmented efforts and provides a common starting point for diverse activities. A visionary is a person of promise, one who offers a new model that can be the foundation for social change.

It may be that these two contexts are reflected in the different translations of the famous proverb in Proverbs 29:18. "Where there is no vision the people perish" (KJV) appears to be a visionary's critique of stability. "Where there is no one in authority, the people break loose" (NEB) appears to be a visionary's yearning for stability in chaotic circumstances.

Can North American Mennonites play a role in this "reformation" process in Latin America? We can be helpful in these five ways:

1. Respond to opportunities and requests for ecumenical dialogue.
2. Provide resources so that the Anabaptist alternative can be investigated with integrity.
3. Encourage dialogue, discernment and production of materials at the grassroots level.
4. Encourage the formation of church communities that model the Anabaptist alternative (both in North and Latin America).
5. Open ourselves to the winds of renewal blowing from the south, recognizing that through this search "we will all be changed."

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[1] I was one of a 12-member delegation to Cuba organized by the Canadian Council of Churches in November 1986.

[2] See Daniel Schipani, editor, *Freedom and Discipleship* (Orbis Books, 1989), 2-3.

Robert "Jack" Suderman is a missionary in Bogotá, Colombia.

...join us

in church planting
in Bible teaching in Southern Africa
in justice-shalom work in Korea
in medical work in Zaire
in teaching English in China.

Commission on Overseas Mission

He linked his church to overseas mission

Frank Horst

The doctor's word to Glenn Lincoln Lamb was, "Only a short time to live." Glenn had emphysema. Maybe one of his friends could help. He had been watching Joan. She had been through recent trouble. But she always seemed joyful. He wasn't. They lived in the same apartment complex.

Glenn waited for an opportune moment, then remarked to Joan, "You always seem so happy."

She smiled. "I am."

"And how do you explain your happiness?"

"Well, I go to church."

"Where?"

"Spring Valley Mennonite Church."

Glenn had known some Mennonites but wasn't too impressed. Joan arranged for the pastor to visit him.

Glenn received Christ as his personal Savior. He was baptized on March 20, 1983. He became a member of the Spring Valley congregation.

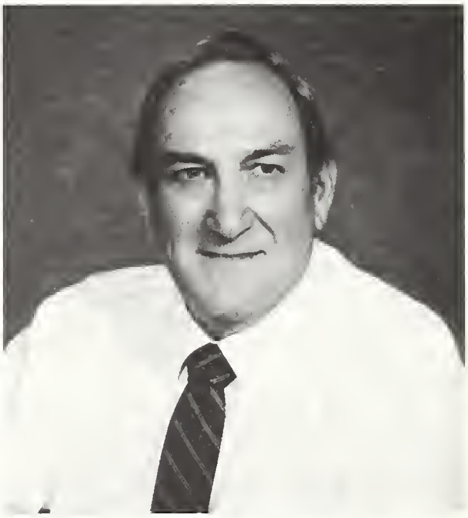
Whatever time he had left he wanted to use well for the Lord. He loved people and had many friends. One of his first projects as a Christian was to write a friendship letter to every listing in the Commission on Overseas Mission's *Prayer Directory*. He prayed for them and told them so. He knew from the replies of deep appreciation that he was in a good ministry for the Lord.

He exhibited a joyful spirit. It was contagious. He rejoiced to share news and prayer requests from overseas workers. And they were an encouragement to him.

It was especially meaningful to him to correspond with missionaries working in countries where he had been. As a heavy-construction foreman his company had sent him to various countries. He knew firsthand many of the difficulties of a "Yankee" in a foreign land.

One great sadness about which he seldom spoke was the breakup of his family. The pastor tried to talk with him about reconciliation. He felt it was beyond repair. But he determined that in spite of many sad memories he would obey the command to "rejoice in the Lord." He did.

Glenn's church remembers him as one "who was always thinking of others. He especially wanted to help those with problems and needs. He would give his last penny, sometimes even borrowing, to do so. He had a tender, loving heart."



Glenn Lincoln Lamb (1925-1989)

One of his first projects for the time he had left to live was to write everyone in COM's *Prayer Directory*. He prayed for all the missionaries and told them so.

Often with difficult breathing Glenn came to the church carrying his portable oxygen supply in his large, brawny hand. To aid his breathing he sat on a high stool. It was close behind the back bench. There he would stand, breathe as deeply as he could and share with the church a fresh-from-the-field missionary letter. He often added a bit of wit and wisdom of his own. His brilliant mind was keenly alert; his heart was joyful and filled with love for everyone.

One of the great surprises of his new life in Christ was spiritual love. It was a new kind of love to him, radiant and pure.

A fellow Christian observed, "Glenn provided a spark when one was needed. Sometimes the whole tenor of the church service would be transformed from somber to joyful by his jubilant spirit."

Following are paragraphs from Glenn's writing:

"I would like to be remembered as one who loved my friends dearly and in a limited way helped some to a small measure of happiness."

"I know the time the Lord has allotted me is closing and I have in all earnestness turned my life over to Jesus and asked God to do with me as he will. He has been kind in giving me another six years after everyone thought I was supposed to die. He also gave me an opportunity to know love as I never knew it before."

"Thanks to you! I won the great victory! Thanks to Joan for her interest in me, which got me started! Thanks to all the saints at Spring Valley! Praise God! A glorious victory!"

Glenn Lincoln Lamb passed peacefully from this life last Jan. 4 in Newport, Wash. Burial was in the cemetery at Spring Valley Mennonite Church.

Frank Horst's address is Box 884, Warden, WA 98857.

Tuna Menonita

Tim Wiebe

Humid night
reluctant breeze.
Latino rhythms
stir us to praise.

Young troubadours, bright
in berets, capes and song
sway lithely
to divine melody.

Foreign language
in faith familiar
tumbles from tongues
sweetly nuanced
with love.

COM

Christ is dark
of hair and skin
glistening sweat
on this hot, muggy night
dancing with grace
in agile young souls
that pluck plaintive strings
sound notes of joy
    and pulsate
with oneness
    like lifeblood
in this body of God.

Tim Wiebe, Waterloo, Ont., wrote this when the Colombian Mennonite young people sang at Stirling Avenue Mennonite Church, Kitchener, Ont.

Verbal assault

As a service to readers *The Mennonite* presents a listing of favorite Mennonite church agency jargon. Too much communication contains one or more of these linguistic marvels. This list comes complete with definitions as perceived by the writer:

Bottom line: The "nitty gritty," where the bald tire hits the icy pavement. Often used in referring to the next item.

Budget crunch: Asset indigestion. Contagious disease causing institutional paralysis.

Community: A concrete abstraction. Magical aura stretching from the parking lot to the inner office.

Credentialing: Giving someone the authority to break into the front of the food line at churchwide meetings.

Downsize: To reduce or eliminate something that didn't deserve to be big or important in the first place.

Facilitate: Stuffing the in-box full of memos with ideas to keep everyone pursuing the corporate mission.

Feedback: Distortion caused by overloaded speaker. Common malfunction in plenary sessions and numerous other gatherings.

Flesh out: To separate fact from fantasy, as in "I just really wanta flesh out what it means to get out of my sheltered environment and face the real world."

Grass roots: Everyone "out there" who supplies the green stuff so essential to survival of said agency.

Impact: The wailing and gnashing of teeth that accompanies a budget crunch (see "bottom line").

Input: Information that must precede any significant discussion.

Interface: Suggests two groups with opposing views getting together to agree that the other side is wrong. Many applications in church settings.

Mutuality: Describes proper male-female relationship in the household of faith, as long as the male doesn't have to clean it.

Networking: A remote control on a TV gone berserk.

Perspective: Especially Christian; how one squints through a glass darkly.

Portfolio: That's "job" in unlearned societies.

Prioritize: Listing in order of importance those actions that can be tabled until the next meeting.

Resonate: A euphoric state that occurs in a church college when a class or test is cancelled or postponed. Also experienced by agency employees when Friday, payday and a month with 30 days coincide.

Resourcing: Favorite pastime of resource persons (also called "enablers") who are ready to lay more information and illegally photocopied handouts on you than you'd ever hope to see or hear.

Scenario: The setting in which one determines just how impossible the situation is (see "bottom line").

Sharing: Laying your vibes on another person or group, often in captive setting. Sprinkle liberally with "I mean," "really," "just" and "you know" for maximum impact.

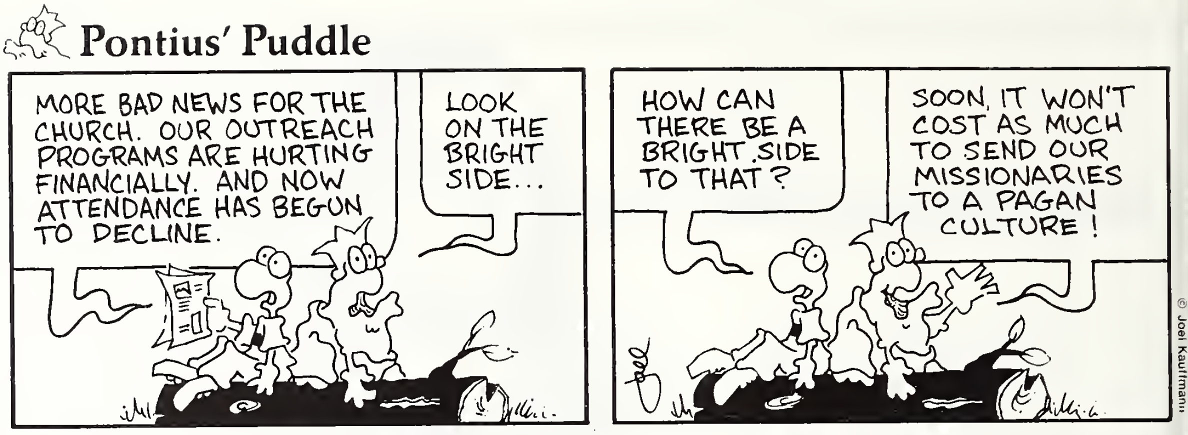
Task force: The "in" term for church agency committees. May the force be with those who get stuck on one.

Underscore: What one should do to each of these clichés to emphasize their anomalous qualities.

Viable: Frequently connected to the word "option," i.e. "our only way out of this mess."

Witness of presence: Wearing your "Menno Power" T-shirt on the beach.
Jim Bishop, Harrisonburg, Va.

Note: Generally I write this column. But this time, because the magazine paid Jim good money, I got bumped.
Tim Matterssome


Pontius' Puddle
MORE BAD NEWS FOR THE CHURCH. OUR OUTREACH PROGRAMS ARE HURTING FINANCIALLY. AND NOW ATTENDANCE HAS BEGUN TO DECLINE.
LOOK ON THE BRIGHT SIDE...
HOW CAN THERE BE A BRIGHT SIDE TO THAT?
SOON, IT WON'T COST AS MUCH TO SEND OUR MISSIONARIES TO A PAGAN CULTURE!

© Joel Kauffmann

NEWS

150,000 gather in U.S. capital

Mennonite students join housing protest

Washington—Eighteen Bethel College (North Newton, Kan.) students joined the Housing Now! demonstration in Washington, Oct. 7. Over 100 Goshen (Ind.) College students and 50 Eastern Mennonite College (Harrisonburg, Va.) students also attended the protest.

The march was designed to draw attention to the plight of the 3 million homeless in the United States and to budget cuts under the Reagan administration that reduced Housing and Urban Development (HUD) funding by over 75 percent.

The mile-long march began at the Washington Monument and followed Constitution Avenue to the Capitol steps. The protest was the largest for fair and decent housing since the 1960s, drawing a crowd of about 150,000.

Sponsored by Housing Now!, a coalition of more than 200 organizations, the march was also joined by thousands of The Names Project marchers, who demanded increased funding for AIDS research and housing for homeless AIDS victims. A quilt with more than 10,000 names of the 59,000 who have died of AIDS was displayed on the White House lawn.

NO ROOM FOR Homelessness!
HOUSING NOW

Jalane D. Schmidt

About 170 Mennonite college students joined the 150,000 marching in Washington Oct. 7 to ask the U.S. government for housing.

For Darren Richardson the steps of the Federal Reserve Bank of Philadelphia have been his home for the past eight months.

An increasing number of children are being brought up in shelters. Bernice Price is 10 years old and lives with her mother in a D.C. shelter. Hers is among the families who comprise a growing 30 percent of the nation's homeless. Bernice said she had gone with Senator Dodd the day before to present a new HUD bill to Secretary Jack Kemp.

Bernice appeared on the Public Broadcasting System special "A Place Called Home" on Oct. 17 with other members of Voices of the Streets, a nonprofit group that performs skits about homelessness issues.

Benjamin Hooks, National Association for the Advancement of Colored People leader, said to the crowd, "This nation needs to show compassion. 'Feed the hungry, clothe the naked.' How can this be a Christian nation?"

Joseph Lowery of the Southern Christian Leadership Conference said, "Winter is coming and the soul of our nation is imperiled. It is not kindness to have women and children comprise most of the homeless." Coretta Scott King added, "We protest policies and budget priorities. We shall overcome!"

Mennonite Voluntary Service and Mennonite Central Committee's housing rehabilitation programs work with local agencies and shelters to alleviate the housing crisis. MVS and MCC work in cooperation with ecumenical projects that build homes or improve already existing housing. *Jalane D. Schmidt, Bethel College student*

In 1988 the total outlay for U.S. federal low-income housing subsidies was $13.8 billion. The total tax expenditure on housing, available mostly for middle- and high-income people, was $53.7 billion. The average monthly housing subsidy for families with yearly income under $10,000 was $49. For families with incomes above $50,000 the average monthly housing subsidy was $187. *From an article by Ren Amell, Mennonite Central Committee Appalachia*

Fall enrollment at Associated Mennonite Biblical Seminaries, Elkhart, Ind., reached 189 students, compared to 179 last year, according to registrar Ruth Ann Gardner. For the first time in three years part-time students outnumber full-time students, 100 to 89. The full-time equivalent is 117.5, compared to 121.7 last year. The total enrollment includes 10 international students and 22 from Canada. Women make up 43.4 percent of the enrollment, compared to 44.1 percent last year.

Thirty-two U.S. organizations have announced plans to expose and stop U.S. government interference in Nicaragua's upcoming elections, scheduled for Feb. 25, 1990. The 32 organizations have joined forces under the new banner of The Citizens' Campaign for Free and Fair Elections in Nicaragua. So far this year Congress and the White House have agreed to spend $12.5 million in U.S. tax money in an effort to influence Nicaragua's elections. This equals more than $8 per vote. The Citizens' Campaign also hopes to get Congress to accept in advance the election determinations of the United Nations and the Organization of American States' monitoring teams.

The new 39,000-square-foot home of Steinbach Mennonite Church, constructed at a cost of $2.25 million, was dedicated Oct. 14-15. In his message of dedication, pastor Paul Dyck suggested that "a building is to a church what a work glove is to a hand." The previous Sunday the congregation honored Abe and Nettie Neufeld for their 40 years of pastoral ministry.

NEWS

Bluffton College to give academic credit for service

Bluffton, Ohio—Bluffton College here has approved academic credit for learning experiences during a full-time term of voluntary service for a church-related agency in the United States or abroad, according to Elmer Neufeld, Bluffton College president.

Credit may also be awarded for a full-time term of service for a non-church program such as the U.S. Peace Corps.

"The ideal of service goes back to the beginning of Bluffton College 90 years ago, back to Menno Simons, back to Jesus, who came not to be served but to serve," Neufeld says. "Many Bluffton College faculty and students have been involved in service. We want to integrate this into our program. The peace church tradition involves meeting the needs of humankind."

Burton Yost, interim dean, says, "If a student worked for a drug rehabilitation program for a year, we would want that student to assess how the experience relates to various courses. A student who has worked overseas learns language, customs, geography, history. The distribution of credit could be as an internship, general education credit or credit through the various departments, depending on the type of service and what is learned about the various academic disciplines.

"This is an opportunity for the church and the college to take the initiative and combine service and educational experience," he adds.

Jim Stutzman Amstutz, campus pastor, says, "We encourage students and graduates to pursue voluntary service. We take a service trip during each spring break to Appalachian Kentucky, Atlanta and other areas, which gives students an opportunity to do service, not just learn about it. Locally we also have students who volunteer at the Mennonite Memorial Home and Lima Children's Home. We have also implemented discernment groups for students who are interested in service or overseas missions."

Students who participate in a term of service prepare a detailed description of the experience and submit it for evaluation of possible credit. Students seeking such credit should contact the Academic Dean, Bluffton College, Bluffton, OH 45817.

COM celebrates, churches join in

COM

Wanda Derksen Bergen, daughter Tesia, and Bruno Bergen model the T-shirts proclaiming "God's Creative Spirit in the World," marking the 90th anniversary of the Commission on Overseas Mission. COM staff and missionaries will be touring United States and Canada in the spring and fall of 1990, and every congregation will receive a resource packet on missions.

"Ninety years of world mission is significant," says Howard Habegger, pastor at Silverwood Mennonite Church, Goshen, Ind. "We have many new people at our church who are not aware of the history of our conference. We hope our church's celebration of COM's anniversary will inform and inspire them."

"It's a good way to re-emphasize mission," agrees Ronald Krehbiel, pastor at Salem Mennonite Church, Freeman, S.D., and assistant moderator of the General Conference Mennonite Church. Salem Church plans to celebrate COM's mission program in a joint worship service with the Salem-Zion Mennonite Church in Freeman.

200 attend seminar in Paraguay

Yalve Sanga, Paraguay (MWC)—German, Spanish, Lengua and Chulupi were the languages used for a two-week Association of Mennonite-Indian Cooperative Services seminar last summer, attended by 200 cross-cultural workers. A nine-day course here was followed by a retreat in Blumenthal, Fernheim Colony. German anthropologist Lothar Kaeser, former missionary in the South Pacific, spoke on shamanism and animism, mythology, medicine, social structure, economic organization. On the last day civil and religious leaders of the indigenous communities of Central Chaco, Paraguay, were invited to talk to the Mennonites.
From a report by Ingrid Epp and Melvin Warkentin

Small General Conference church is seeking a **pastor** with a vison for growth. The church can furnish only a housing allowance at this time.

Contact either Herb Heppner, 108 Rancho Grande Cr., Atwater, CA 95301, (209) 358-1936, or Ted Plett, 1308 Mulberry Ave., Atwater, CA 95301, (209) 358-3213.

How can we get men involved in working with men in addressing domestic violence? asks General Conference and Mennonite Church family life director Clare Schumm. "So far it's mainly been the women who have taken the initiative on this." Six Mennonite men will attend an invitation-only consultation on domestic violence Feb. 25-28, 1990, in New York, sponsored by the National Council of Churches. NCC has invited three men from each participating denomination, for a total of about 60.

Increased trade, expanded tourism and improved wildlife conservation are the main goals of a new cooperation agreement signed Sept. 29 in Winnipeg by Kansas Governor Mike Hayden and Manitoba Premier Gary Filmon. Hayden termed the agreement "an important step in our state's efforts to build more productive international relations." Kansas' trade with Manitoba already totals over $40 million annually. Filmon said, "We think it will pay off in more investment and more jobs on both sides of the border." Last year nearly 10,000 Manitobans visited Kansas, and over 5,000 Kansans traveled to Manitoba. Both initiated major new wildlife habitat protection projects in recent years.

The International Visitor Exchange Program of Mennonite Central Committee provides opportunities for young people from many countries to live and work in North America, learning another language, culture and way of life. It also gives North American hosts and sponsors a chance to meet and learn to know visitors and their cultures. MCC is seeking hosts and sponsors for the second six months (February-July 1990) of IVEP particpants' one-year term. Contact MCC, Box 500, Akron, PA 17501-0500.

NEWS

Rempel joins discussion on Third World debt

Newton, Kan. (GCMC)—Erwin Rempel, executive secretary for the Commission on Overseas Mission, was one of about 80 participants to attend a September meeting on "Third Word Debt: Global and Local Links" in Washington.

"One of COM's priorities is to understand and respond to brokenness in all its forms, including poverty, injustice and sin. I attended this meeting so that I could have a better understanding of how the debt crisis affects churches overseas," said Rempel.

The meeting, which was sponsored by Interfaith Action for Economic Justice, had representation from eight Third World countries as well as lending agencies such as the World Bank and the International Monetary Fund.

Representatives from the Third World countries noted that although the international debt crisis seems obscure to U.S. citizens, it is a matter of life and death to the citizens of many countries overseas.

Brazil's $120 billion foreign debt has had "the impact of 100 Hiroshima bombs," said Hugo Assmann of Brazil, noting that Brazil has the eighth largest economy in the world but is ranked 50th in terms of social conditions. "We have 28 million street children," he said.

Proposals for debt reduction mean that Third World countries have to "sell out to U.S. interest or give up our sovereignty. The drug market is a good example of the 'free-market economy.' Our people need money, and marijuana is giving us that," said a Jamaican representative.

Several noted that the poor countries are subsidizing the wealthier ones. During 1988, $50 billion flowed from the south to the north. "Behind the debt crisis there is a skewed global economic system. Even if all the debt was forgiven, we would have a debt problem again in a couple of years," said a participant.

"The debt crisis came gradually. It will also take time to solve. There is no single solution," said John Niehuss of the U.S. Treasury.

Robert Wells of Citicorp noted, "Americans cannot ignore the crisis because it is overseas. The United States is the largest debtor nation. The big battles in the world today are not military but economic."

"What happened to many Third World countries is similar to what happened to [North American] farmers in the late 1970s," said Rempel. "These countries were encouraged by lending institutions to take out big loans during the 1960s and 1970s, when there were many petrodollars in the financial system. Now they are in a period of recession. How do we who are wealthy respond to poverty?" *Carla Reimer with a report from Erwin Rempel in Washington*

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CHRISTIAN ESTATE PLANNING SERVICES

Colombia: a case study

The following information was provided by Peter Stucky, Bogotá, Colombia, executive secretary for the Colombian Mennonite Church. When asked how Colombian Mennonites respond to their country's debt crisis, Stucky responded, "Mostly our people are trying to survive. We're affected by the debt crisis in the same way as everyone else here. The majority of our [church] members are poor. It would break your heart to think that these poor families are subsidizing your income level in North America—your two

Two publishers of the new Revised English Bible are donating part of the profits to U.S. charities. Every RE Bible produced jointly by Oxford University Press and Cambridge University Press and sold in the United States contains a business-reply card listing six charities. Purchasers can check one and mail the card back. The publishers will donate 50 cents to that charity. The six charities benefiting from the program are Habitat for Humanity International, Reading Is Fundamental Inc., Prison Fellowship Ministries, AIDS National Interfaith Network, Food for the Hungry Inc. and Save the Children.

A Brethren Volunteer Service worker with the Lutheran Church of El Salvador, Jeff Schoonover-Higgins, was detained by the Salvadoran civil defense July 21 and held until July 24. Jeff and Jacquie Schoonover-Higgins provide Christian accompaniment to a repopulated village. "His arrest has to be seen within the context of increased violations of human rights since the Cristiani government came to office July 1," said Yvonne Dilling, a Church of the Brethren representative. He was blindfolded, questioned repeatedly about his personal history and was accused of being a terrorist. He was also made to stand blindfolded and handcuffed until he finally fainted.

U.S. church workers seeking to enter El Salvador increasingly are being told that they are "on a list" of people banned from the country. Religious leaders and activists see the travel barriers as part of a new attempt by the right-wing Salvadoran government to clamp down on dissent and fear it may be a prelude to increased violence in El Salvador.

NEWS

Mennonite business professionals explore relationship to conference

Overland Park, Kan. (GCMC)—What unique role can entrepreneurs and business professionals play in the General Conference Mennonite Church? How can the church assist these people? Twenty-five people gathered here Oct. 6-8 at a conference designed to seek answers to these questions.

Sponsored by the stewardship and planned giving offices of the General Conference, the conference was to discover "what it means for entrepreneurs to be involved in the congregation, provincial and district conference and the General Conference," said stewardship director Ray Frey.

Participants heard from keynote speaker Dan Cathy, Atlanta, senior vice president of operations for Chick-fil-A, Inc., one of the largest privately owned restaurant chains in the United States. Cathy described his personal philosophy as a Christian businessman and the story of his corporation. "The world is looking for a way to poke holes in our witness. We have an obligation to be excellent and disciplined, to not fall prey to success," he said.

Dave Linscheid

Ray Frey, stewardship director, speaks with Edna and Harry Richert, Richmond, B.C.

Those present shared their feelings about being in business and in the church. Greg Stucky, Wichita, Kan., said, "Those people who have been by the grace of God financially successful have had difficulty discussing financial matters in the congregation. There has been a tendency in the Mennonite church to look askance at certain activities."

"You'd like to share your successes with somebody in the church, but you can't," said Bob Schmidt, Surrey, B.C.

Preston Hofer, Denver, responded, "A lot of leadership in the Mennonite church can come from people like those in this room. We need to not only offer our financial help."

In small groups, participants discussed such questions as the effect of business failures on relationships within the church, whether or not to invest in stocks that might support the military, responsibilities to employees, appropriate lifestyles, the history of Mennonites and wealth, and personal identity within congregations.

Other activities included tours of Rainbow Mennonite Church, Kansas City, Kan., and Crosslines, an inner-city service agency, and presentations by Gary Franz, planned giving director, and James Schrag, pastor at Oak Grove Mennonite Church, Smithville, Ohio.

At the close of the conference, those present discussed whether or not to create a more formal organization for entrepreneurs and business professionals in the denomination. They chose not to. "It will be a people-to-people relationship with our conference rather than people relating to an organization," concluded Ted Stuckey, business manager and treasurer for the General Conference.

The next conference for entrepreneurs and business professionals is planned for March 8-11, 1990, in Phoenix, Ariz. *Dave Linscheid, communications director, General Conference Mennonite Church*

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cars, your cabin on the lake, your lifestyle—but that's what happens when the foreign debt transfers billions of dollars out of our countries into yours."

- Colombia's foreign debt is approximately $16.5 billion.
- Colombia needs to devote 45-62 percent of what it earns in exports to keep up with its interest payments.
- Colombia devalues its currency in relation to the U.S. dollar in order to make its products cheaper and therefore more competitive on the international market.
- Colombia produces goods for export rather than those needed to meet internal demands so that it can earn foreign exchange.
- Although exports are more profitable for Colombia, they are subject to shifts in the international market. For example, the international coffee prices dropped by about 50 percent in the last few months, seriously injuring the Colombian economy.
- Products sold by wealthy nations have risen in value in comparison to Colombian exports. In 1960 Colombia could buy 37.3 tons of fertilizers with one ton of coffee. In 1982 the same amount of coffee could buy only 15.8 tons of fertilizers.
- The 1982 payment on foreign debt amounted to 13.3 percent of the Colombian government's income; the 1986 payment totaled 35.1 percent of its income. As a result, Colombia must choose between paying its foreign debt or development.
- Many Latin American Christians see this issue as a moral one. They believe that (1) there is a need to place the responsibility for the debt where it belongs; (2) what is at stake is not the accounts of the international creditors but lives of millions of people living in Third World countries; (3) Latin America has largely paid its debt. •

Babies whose parents have no health insurance are about 30 percent more likely to die or be seriously ill at birth than those from insured families, reports a recent study directed by Paula Braveman of the University of California, San Francisco. The study examined the records of more than 146,000 births in the San Francisco Bay area in 1982, 1984 and 1986.

Reaching levels comparable to the war in Lebanon, violence in Rio de Janeiro's working-class suburbs claimed 750 victims, including 183 children and adolescents, in the first six months of 1989, according to a report made public in Italy by three Brazilian Catholic bishops. Many of the victims, among them children, were the targets of death squads that act in the hot and low-lying riverine region adjacent to Rio de Janeiro, whose population has exploded in recent decades as immigrants from Brazil's impoverished Northeast flow south in search of work. Nationally, urban death squads are the largest single cause of violent death among children. (*National Catholic Reporter*)

Citing rampant suicides and alcoholism on Indian reserves, health representatives of eight Manitoba bands have called for an inquiry into aboriginal health care. The inquiry call was among 108 recommendations made at a three-day health conference held in Portage la Prairie by the Dakota Ojibway Tribal Council. "One community had 33 attempted suicides in a very short period of months," said Barb Cameron, the tribal council's health director in an interview. (from *Winnipeg Free Press*)

NEWS

AIC leaders ask frank questions of mission agencies

Kinshasa, Zaire (GCMC)—Approximately 35 people gathered here in July for a conference about African Independent Churches (AICs). It was designed "to enable exchange and dialogue" between Western mission workers and African leaders. For the first time African AIC leaders were invited to attend a conference of this nature. Those who had attended a similar conference on AICs in 1986 agreed that the presence of Africans improved the quality of the meeting.

AIC leaders say it isn't fair that Western mission agencies, which have provided institutions for mainline African churches, are no longer interested in bricks and mortar.

African leaders were frank in their exchanges with the Western mission workers. Often at conferences such as these, Africans are hesitant to speak their minds because they think it might change their relationship with the mission agencies and the possibilities for future funding.

One of the more interesting discussions focused on the mission agencies' desire to provide workers, not money. Most mission agencies have an anti-institutional bias; it is no longer considered proper for them to spend money on large buildings.

AICs, however, have never had large institutions and keenly feel their absence. They have often been told they are not bona fide churches because they don't have schools, hospitals and large agricultural projects. The AIC leaders said they felt it isn't fair that just as they are establishing relationships with Western mission agencies, which have provided many institutions for mainline African churches, the agencies are no longer interested in bricks and mortar.

A closely-related issue was that of education. The Western mission agencies are putting most of their efforts into grassroots theological education. Several Africans asked why the agencies weren't sponsoring Africans to go on to advanced theological degrees. If these kinds of degrees weren't important, they asked, why was it that all the Western delegates had advanced degrees?

B. Harry Dyck

Revelation Blessed Peace Church [AIC] choir in Botswana

About 20 of the participants presented papers, which dealt primarily with practical issues such as teaching methods and community development as opposed to theoretical subjects such as classification of AICs.

The conference was held at the center for The Church of Jesus Christ on Earth. Founded by the Prophet Simon Kimbangu, it is the largest African Independent Church, with 5-8 million members.

Mennonite missionaries work with AICs in Botswana, Lesotho and South Africa. *Don Boschman, missionary in Botswana with COM and Africa Inter-Mennonite Mission*

Bluffton College has reopened its search process and invites applications from qualified persons for the position of **dean of academic affairs.**

Qualifications: earned doctorate, college teaching and administrative experience, understanding of and concurrent with the mission and values of Bluffton as a Mennonite-church-related liberal arts college.

Beginning date: **Aug. 1, 1990**

Send applications, resumé, credentials to: Elmer Neufeld, President, Bluffton College, Bluffton, OH 45817.

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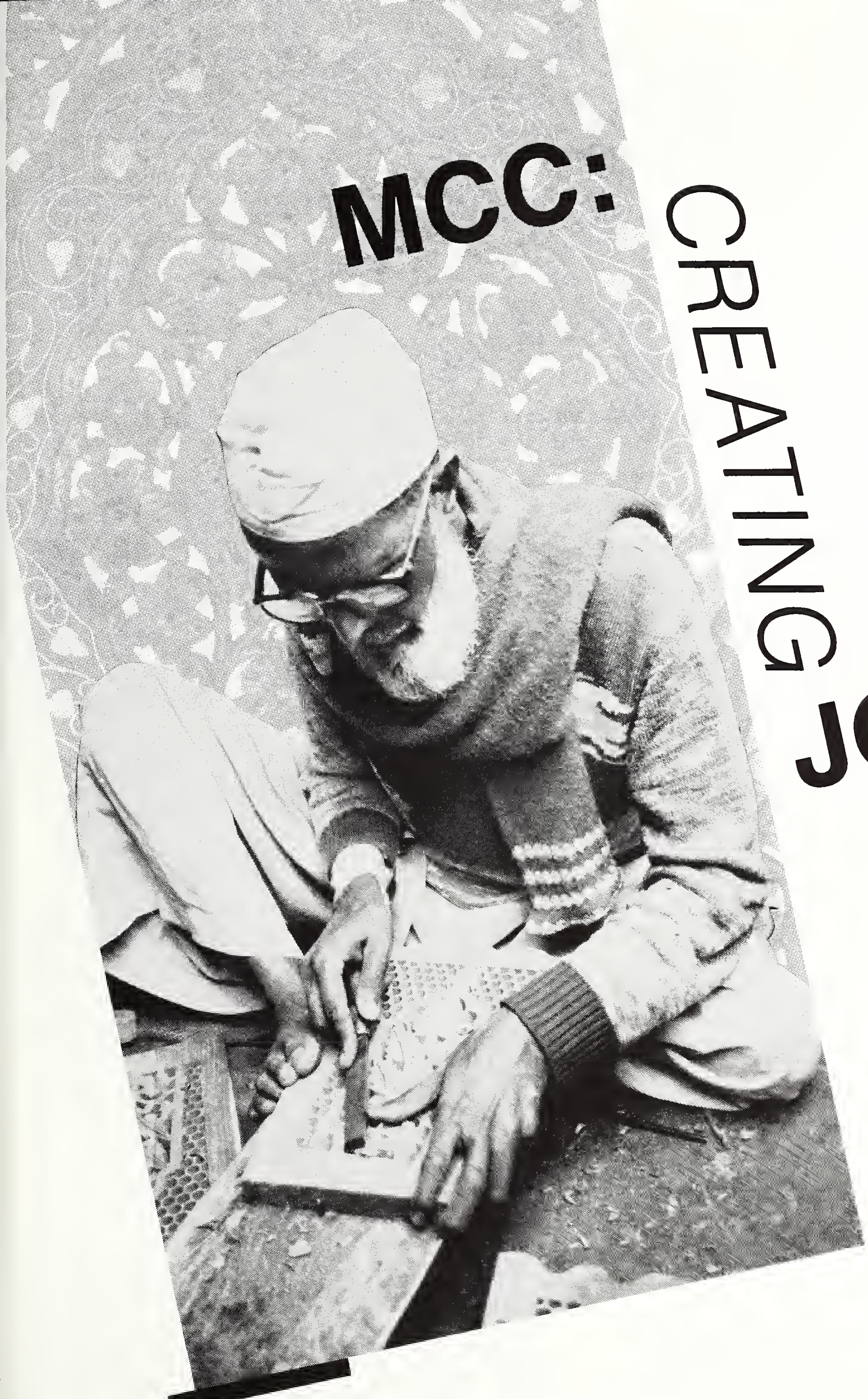

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"In the name of Christ"

C. Everett Koop, in what he said would be his last appearance as U.S. surgeon general on Capitol Hill, recently criticized U.S. tobacco marketing at home and abroad. He declared that America is not respected overseas "because of the manner in which we export disease and death." He also said that the wide availability of cigarette vending machines in the United States makes a mockery of laws forbidding minors to buy cigarettes.

Donald Goertzen left the Philippines in August. He had been working there for the past three years. In his *Occasional Newsletter* (October issue), he remarks how expensive everything is in the United States, "particularly rent and transportation." He found the growth of poverty and homelessness "shocking." "American cities look more and more like third-world cities," he writes. "Manila isn't so far away." He also mentions the dearth of news from the Philippines in U.S. newspapers: "Who is putting pressure on the U.S. media not to tell what the U.S. military is doing in the Philippines?" Two retired U.S. military officers who were teaching electronic warfare were assassinated recently.

Houston Mennonite Church had its second annual month of outreach emphasis during September. This year's theme was "Called to Be Friends." Members designed a banner and pulpit drapings to fit the theme. Each Sunday pastor Leo Hartshorn preached a sermon dealing with friendship. He encouraged participants to pray for their friends and to invite them to worship on the last Sunday of the month, called Friendship Sunday. A record of 111 attended worship that Sunday. The church's membership in 60.

RECORD

workers

Laura and *Mike Baumgartner*, Grace Church, Pandora, Ohio, and Bethel Church, Fortuna, Mo., respectively, began a three-year assignment as overseas mission volunteers with the Commission on Overseas Mission in September. They are in Costa Rica for six months of language study before beginning work in Cachipay, Colombia, with the Mennonite retreat center, school and church.

Richard Bentzinger has begun as pastor at Zion Church, Donnellson, Iowa.

Ruth Boehm is the new youth pastor at Bethel Church, Winnipeg.

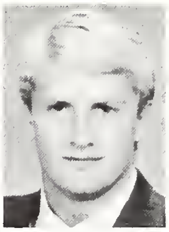
Floyd Born began Nov. 1 as pastor at Dallas (Texas) Fellowship.

Laura Brubacher, Rockway Church, Kitchener, Ont., is beginning a one-year term with Mennonite Central Committee's Intermenno program at Enkenbach, West Germany. Her parents are Lewis and Lois Brubacher of Waterloo.

Cornelius Driedger is serving as interim missions coordinator of the Mennonite Conference of Eastern Canada (MCEC).

Irma Fast Dueck has completed her work as assistant pastor at Bethel Church, Winnipeg, and is a seminary student. She is the Manitoba adviser to *The Mennonite.*

L. Baumgartner


M. Baumgartner

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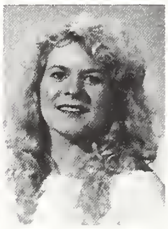

Epp

Donna Epp, Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., is beginning a one-year term at Schweigern, West Germany, with the Intermenno program. Her parents are Irma and Rudy Epp.

Loren Faul has begun as pastor at First Church, Butterfield, Minn.

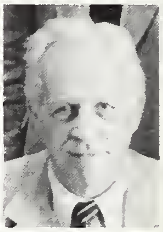
Dennis Fehr will replace *Darren Classen* as quarter-time sports coordinator for Canadian Mennonite Bible College, Winnipeg, for the 1989-90 school year.

David Friesen, Cuauhtémoc, Mexico, was ordained for pastoral ministry on May 21. A graduate of the former Mennonite seminary in Montevideo, Uruguay, he is pastor at Blumenau Church and teaches English in a local high school.

Aaron Glanzer is the first layperson serving on the committee on the ministry. *Renee Sauder* was elected chairperson, *Paul Wikerd* secretary. Other members of the committee are *Irma Fast Dueck*, *Wendell Unrau*, *Henry Poettcker*, *Jake C. Froese*, *Marcia Yoder-Schrock.*

Kiersten L. Graber, Grace Church, Dallas, Ore., has begun a one-year term with the Intermenno program at Den Haag, the Netherlands. Her parents are Karen and Larry Graber.

Graber


Hacker

Ray Hacker, Bethel Church, Lancaster, Pa., has been appointed chairman of the congregational division of the Future Generations Appeal, the $1.2 million campaign to build *The MeetingHouse,* the future location of Mennonite Histori-

The General Board has made the following appointments to the Division of General Services: *Lee Delp*, Lansdale, Pa.; *Dick Epp*, Saskatoon; *Jake Fransen*, Smithville, Ont.; *Jim Harder*, Notre Dame, Ind.; *Richard Rosenberger*, Quakertown, Pa. Continuing members are *Edgar Rempel*, Winnipeg; *Marlene Suter*, Markham, Ill.; *Elmer Wall*, Freeman, S.D., along with *Gladys Graber*, Buhler, Kan.; *Bev Suderman*, Elkhart, Ind., and *Bernie Wiebe*, Winnipeg, who were elected at Normal '89.

The General Board has appointed the following to the Program Committee: *Heather Neufeld Bergen*, Edmonton; *Ronald Krehbiel*, Freeman, S.D.; *Tim Schrag*, Beatrice, Neb. Continuing members are *Wynn Goering*, Goessel, Kan., and *Eleanor Loewen*, Winnipeg, along with *Martha Jo Ropp*, Normal, Ill., and *Erland Waltner*, Elkhart, Ind., elected at Normal '89.

The General Board has appointed *Jacob C. Froese*, Edmonton, to the Committee on the Ministry. Additional members are appointed by each district and the Conference of Mennonites in Canada.

The General Board has made the following appointments to the Integration Committee: *Richard Early*, Souderton, Pa.; *Florence Dreidger*, Regina; *James Gingerich*, Moundridge, Kan.; *Ruth Naylor*, Bluffton, Ohio; *David Ortis*, Clearbrook, B.C. Five additional members are appointed by the Mennonite Church.

A Lutheran and Osage Indian, George Tinker, said that until the idea that the earth is God's kingdom becomes embedded in contemporary culture, people will continue to destroy the environment. Tinker, a professor at the Iliff School of Theology in Denver, spoke at the interdenominational hearing on toxics in minority communities in Albuquerque, N.M., Sept. 29-30. Religious leaders from around the country listened to Indians, Hispanics and others describe how toxics in their neighborhoods are endangering their health.

Philippine peasant families from the Mindanao mountain town of San Fernando have been fasting with their parish priest since Sept. 26 in front of the Manila headquarters of the Department of Environment and Natural Resources. The fasters want the government to prohibit all logging in their area because destruction of the rain forest has led to devastating flooding, erosion and hunger. The fasters belong to basic Christian communities. Mila Gastafor, 35, mother of three young children, said it was "Christian to fast and to take a little suffering on ourselves to save the forest and help our brothers and sisters throughout the country." (*National Catholic Reporter*)

The Brethren/Mennonite Parents of Gay and Lesbian Children will hold a retreat March 16-18, 1990, at Laurelville Mennonite Church Center near Mount Pleasant, Pa. The organization was formed at a May retreat sponsored by the Listening Committee of Homosexuality Concerns of the Mennonite Church. Anyone interested may contact the newly formed group at Box 1708, Lima, OH 45802.

RECORD

Houmphan

Kliewer

Schrag

Smucker

Thiessen

Waltner

ans of Eastern Pennsylvania.

Bruce Hiebert was installed as senior pastor at Grace Church, Regina, on Sept. 17.

Merle Holsopple began as pastor at Warden (Wash.) Church on Sept. 1.

Pat Houmphan, Grace Church, Regina, was ordained on Oct. 22. He is Asian Ministries pastor at the church, which has ministries among Laotians and Mandarin Chinese.

J. Melvin Janzen has begun as pastor at Madison (Wis.) Fellowship.

Jerry Kaiser will complete his term as pastor at Bethesda Church, Marion, S.D., Nov. 30, and begin as pastor at Inman (Kan.) Church on Dec. 1.

Roy Kifer began as pastor at Smith Corner Church, East Freedom, Pa., on Sept. 10.

Jacob Klaassen is the new lead minister at Eyebrow (Sask.) Church.

Ken Klassen has begun as half-time pastor at Portage Church, Portage La Prairie, Man.

Victor Kliewer was installed as lead minister of North Leamington (Ont.) United Mennonite Church, Sept. 10. He was formerly principal of Elim Bible School, Altona, Man.

Ron Loeppky has begun a four-month study leave from his work as registrar and business manager at Canadian Mennonite Bible College. Secretary *Elma Wiebe* will assume most of his responsibilities.

Jeff Nickel began Sept. 1 as half-time youth pastor of Zoar Church, Langham, Sask.

Glenn Penner was ordained Sept. 10 as associate pastor at Bethel Bergthaler Church, Winkler, Man.

David Peters resigned as pastor at Bethany Church, Watrous, Sask., and began as pastor at Pleasant Hill Church, Saskatoon, on Sept. 5.

Neville Petersen will complete his pastoral term at Bethel Church, Wolf Point, Mont., and begin as pastor at Geneva (Neb.) Church in December.

George Posterveld began as pastor at Nordheim Church, Winnipegosis, Man., Sept. 1.

Doris Rempel has completed her term as pastor at Hope Church, North Battleford, Sask., and is teaching at Swift Current (Sask,) Bible Institute.

Brenda Sawatzky, Bethel Church, Winnipeg, began July 4 as Canadian Mennonite Bible College admissions counselor.

David Schrag, First Church, Newton, Kan., has begun a one-year term with the Intermenno program at Espelkamp, West Germany. His parents are Frances and Robert Schrag of Newton.

Gladys and *Peter Siemens* and their two children arrived from Brazil in July to begin a two-year study program at AMBS. Gladys is also taking classes at Goshen (Ind.) College. The Siemens served the Sertaozinho Mennonite Church. They are both graduates of CEMTA, a Mennonite seminary in Paraguay. Their study program is sponsored by COM, Mennonite Board of Missions and the Brazil Mennonite churches of the German and Portuguese-speaking conferences.

Carl F. Smucker, First Church, Bluffton, Ohio, received the 1989 alumni distinguished service award from Bluffton College. Emeritus professor of social work, he specializes in gerontology.

Joshua So resigned March 1 as pastor at San Francisco Chinese Church.

Sher Speigle was ordained Sept. 17 as associate pastor at Oak Grove Church, Smithville, Ohio.

Juliana Tan, Winnipeg, has been appointed editor of the *Chinese Mennonite Newsletter* by the Congregational Resources Board of the Conference of Mennonites in Canada.

Paula Thiessen, North Leamington (Ont.) United Mennonite Church, has begun a one-year term with the Intermenno program at Karlsruhe, West Germany. Her parents are Harold and Mary Thiessen, Leamington.

Wilfred Ulrich has completed his pastorate at Grace Church, Enid, Okla., and moved to Eureka, Ill.

Don Unger has resigned as pastor at the Hoffnungsfelder churches in Glenbush, Mayfair and Rabbit Lake, Sask.

Sandy Waltner, Salem Church, Freeman, S.D., began a one-year voluntary service term with Mennonite Board of Missions, Elkhart, Ind., as a staff member at Diakonia Crisis Center, Ocean City, Md.

Dorothy and *Stephen Wiebe-Johnson* arrived in Liberia in late August following a year of study in England. They will begin Bible training with independent churches and explore possible health ministries. The Weibe-Johnsons have a fraternal relationship with COM as mission partners.

Jeff Wright has been appointed church planter for the Rancho Cucamonga, Calif., area. The appointment was made jointly by the Pacific District Conference missions committee(GC) and the Southwest Mennonite Conference extension and evangelism committee (MC).

—compiled by Angela Rempel

A new agreement with the Atlantic Dairy Cooperative in Southhampton, Pa., will allow dairy farmers in the region to designate a portion of their milk to Mennonite Central Committee. MCC will purchase milk from the cooperative to produce powdered milk, which will be fortified with vitamin A and shipped overseas. MCC will be able to fill requests for milk powder from Nicaragua, Guatemala, Sudan, India, Egypt, Haiti and Honduras.

When a Catholic hospital in southern Illinois was in the market for CAT Scanners, the likely choice was General Electric, a leading maker of medical diagnostic equipment. But the religious order that operates the hospital, the Adorers of the Blood of Christ, had formally endorsed a nationwide boycott of GE because of the company's pivotal role in producing nuclear weapons. Thus St. Clement's Hospital purchased a $1 million CAT Scanner from a GE competitor. According to INFACT, the Boston-based group leading the anti-GE campaign, the three-year-old boycott has cost the company $56 million in direct sales. GE is America's third largest defense contractor.

First Mennonite Church, San Francisco, member Doug Basinger reported Oct. 19 that the church's building and the meetingplace of San Francisco Chinese Mennonite Church suffered no damage from the Oct. 17 earthquake, and no one from either church was injured. Mennonite Disaster Service Region IV has contacted Red Cross officials and is waiting for a call for assistance. Donations to help fund earthquake clean-up efforts may be sent to Mennonite Central Committee, California Earthquake Fund, Box 500, Akron, PA 17501-0500.

RESOURCES

books

Passionate Women: *Two Medieval Mystics* by Elizabeth Dreyer (Paulist Press, 1989, $3.95) examines the controversial subject of passion—the role it plays in contemporary life and especially its role in the lives of Hildegard of Bingen and Hadewijch of Antwerp.

"We are a different kind of family," says Carolyn Johnson of her own family in **How to Blend a Family** (Zondervan, 1989, $8.95).

New Images of the Last Things: *Karl Rahner on Death and Life After Death* by Marie Murphy (Paulist Press, 1989, $6.95) shows how traditional images of death have new meaning for the contemporary world when examined in light of Karl Rahner's eschatology.

Holly Wagner Green says there is no simple or easy definition of the problem of spouse abuse in **Turning Fear to Hope:** *Help for Marriages Troubled by Abuse* (Zondervan, 1989, $8.95).

Christians married to unbelievers need to recognize that conflict in marriage may be due to reasons other than spiritual differences, says Andre Bustanoby in **When Your Mate Is Not a Christian** (Zondervan, 1989, $3.95).

Understanding Women: *A Book for Men* by Jan Silvious (Zondervan, 1989, $3.95) speaks directly to the male reader about five main areas in a relationship to a woman: attitude, actions, aggravations and arguments, attention and appreciation, and assurance.

Michael Warren explores catechesis as a ministry to the life structure of the local church in **Faith, Culture and the Worshiping Community** (Paulist Press, 1989, $9.95).

Spiritual Leadership, Responsible Management by Michael T. Dibbert (Zondervan, 1989, $9.95) examines biblical situations, the solutions offered and the management principles behind them.

William Kooienga invites preachers and students of preaching to apply classical rhetoric in a "thoughtful and biblical way to the most important kind of speaking this world will ever hear—preaching" in **Elements of Style for Preaching** (Zondervan, 1989, $5.95).

The Heart and Soul of Effective Management by James F. Hind (Victor Books, 1989, $7.95) presents a case study on the effectiveness of Jesus Christ as the ultimate motivator and manager of people.

"The therapeutic relationship is the essence of all psychotherapy, including pastoral counseling," says author Richard Dayringer in **The Heart of Pastoral Counseling:** *Healing Through Relationship* (Zondervan, 1989, $8.95).

The Kuban Settlement (CMBC Publications, 1989, $9) is an English translation by Herbert Giesbrecht of *Die Kubaner Ansiedlung*, which recounts the difficult beginnings of a colony in the Caucasus region of Russia.

John H. Rudy calls readers to be accountable before God, to be trustworthy in handling their money—God's money—in his book **Moneywise Meditations** (Herald Press, 1989, $6.95, $8.95 in Canada).

Strength, Struggle and Solidarity: *India's Women* by Dorothy Yoder Nyce (Pinchpenny Press, 1989, $2.50 plus $1 postage) consists of two lectures: "Strands of the Sacred" and "Strength, Struggle and Solidarity." Write the author at 1603 S. 15th St., Goshen, IN 46526.

Parents need to learn from a variety of childrearing approaches rather than rely on only one, says Kansas psychologist Philip Osborne in **Parenting for the '90s** (Good Books, 1989, $9.95).

Human Rights Violations During the Palestinian Uprising, 1988-89 by Israel Shahak (Americans for Middle East Understanding, 1989, $3.95) includes Israeli soldiers' accounts of daily atrocities. It is available from AMEU, Room 771, 475 Riverside Drive, New York, NY 10115.

"We have mistakenly assumed that the best way to relate to young people is to entertain them. Maybe instead we should invite our young people to accept the challenge to become heroes and change the world," says Anthony Campolo in his book **Growing Up in America:** *A Sociology of Youth Ministry* (Zondervan, 1989, $14.95).

—compiled by Gordon Houser

The Commission on Overseas Mission has three new bulletin board or wall displays available for congregations to borrow. The themes for the displays are "Mission Is a Two-Way Street," "Behold, God Makes All Things New" and "Blessed Are the Feet of Those Who Bring Good News." Two new slide sets are available from COM: "Village Life in Burkina Faso" (12 minutes) and "India in Transition" (10 minutes). In January 1990, COM will publish a "Celebration 90 Resource Packet" to help congregations plan mission events to celebrate the 90th anniversary of overseas mission work of the General Conference. A packet will be mailed to each GC congregation. To order or for more information contact Jeannie Zehr, COM, Box 347, Newton, KS 67114, (316) 283-5100.

The consequences of Anabaptist faith

Jeni Hiett Umble

Women in
Martyrs' Mirror

First in a series

Few witnessed Lijsken Dircks' execution. The authorities "thrust her into a bag" and threw her into the Scheldt River early on Feb. 19.

"Be it known to you," Lijsken Dircks called out, "that I do not suffer for theft, murder or any other evil deed, but solely for the incorruptible Word of God." She was speaking to a crowd, the people of Antwerp. A few moments earlier she had been sentenced to death for rebaptism—a capital crime according to 16th-century law.

"What do you think of infant baptism?" her judges asked. "That it is nothing but infant baptism, and a human institution," declared Dircks. She further claimed that the baptism given to her in infancy was unbiblical and could not lead to salvation. Her decision to be baptized again earned her—and those with similar views—the derogatory title of "Anabaptist."

Details of Dircks' life and religious commitment are found in letters written to and received from her husband, Jerome Segers, during their imprisonment. Their correspondence is preserved in the *Martyrs' Mirror*, a compilation of documents recording the martyrdom of over 900 (mostly Dutch) Anabaptists.

From their letters one learns that Dircks and Segers married after their individual commitments to Anabaptism. Apparently because their marriage took place in an Anabaptist congregation and not in a Catholic church, some accused them of adultery.

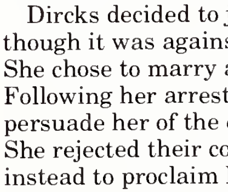
Persecution in the Netherlands prompted Dircks to suggest moving to a safer location. Her husband did not heed this suggestion—a decision that caused him much grief following their arrest and imprisonment. Dircks comforted and reassured her husband that their imprisonment was God's will and a reason to rejoice, that God considered them both worthy to suffer. Segers was executed on Sept. 2, 1551. Dircks' execution was delayed until after the birth of their child, five months later.

An observer of the trial and sentencing noted that Lijsken Dircks used the opportunity to declare her religious beliefs publicly during the journey from courtroom to prison. She asked the crowd to look upon her as an example of one who follows the Lord. She spoke and sang to the people gathered outside her prison window. Few witnessed her execution, however, for the authorities "thrust her into a bag" and threw her into the Scheldt River during the early morning hours of Feb. 19, 1552.

One estimate places the number of Dutch Anabaptist martyrs at 2,500; thus the account of Lijsken Dircks' arrest, long imprisonment and execution is not unique. Yet she is an important example of how the fates of Anabaptist women can be related to their religious choices.

Dircks decided to join the Anabaptists, though it was against the law to do so. She chose to marry a fellow believer. Following her arrest, monks tried to persuade her of the error of her beliefs. She rejected their counsel, choosing instead to proclaim her faith from her prison window. She accepted imprisonment and death as consequences of her religious choice.

Were the choices made by Dircks typical of those made by other Anabaptist women in the Netherlands during the 16th century? Perhaps she was an exceptional person. Indeed, one official considered her to "the greatest heretic in the city." However, accounts of other Anabaptist women, also preserved within the *Martyrs' Mirror*, confirm that many, like Dircks, chose to proclaim their faith and face the consequences.



Jeni Hiett Umble, Irvine, Calif., returned last summer from an assignment in China with China Educational Exchange. This is first of four articles about women in Martyrs' Mirror.

LETTERS

Accept and encourage

I participated in the 1989 Ministers' Orientation Seminar, ably led by John Esau. Those 20 or so of us who were included are either new to ministry or new to the General Conference. The days were full of good programming: morning devotions with headquarters staff, presentations by all the various commissions and offices, meals with the group or with new acquaintances among the Newtonians. We left with heads and suitcases stuffed with resources and information.

The information was good. The opportunity to see Newton (Kan.) and the offices was good. (How does so much good come from such modest accommodations?) But now, in reflection, I realize that the most important aspect of the trip was interpersonal. I think again and again about the people who serve in leadership at the General Conference offices. I was impressed and continue to be influenced by their quiet zeal, their spiritual keenness and theirfriendly acceptance.

It is this last which has instructed me most. There were several opportunities for us to ask questions or express concerns to Vern Preheim and others, of which we took good advantage. We probed and prodded and remonstrated with leaders and with each other. What has "hit me from behind" is the realization that during all the exchanges those kinds of questions were never put to us, the newcomers. Though we were invited to share our stories of how we came to ministry, there was never any sense of having to say the right thing in order to be accepted, but rather a sense of celebration of a God who calls and leads each of us.

I feel blessed. That kind of acceptance and encouragement has made me want to be more faithful to God, who has called me. It has made me want to be my best self in my roles in the church. And perhaps most importantly, it has made me want to learn how to show that same kind of acceptance and encouragement to others. *June Thomsen, First Mennonite Church, Bluffton, OH 45817*

Beautiful

Congratulations on a beautifully designed magazine. *Clifford P. Macdonald, American Bible Society, 1865 Broadway, New York, NY 10023*

Editor's note: Mr. Macdonald asked to reprint Milton Harder's article about Bible reading ("Does It Have to Be Black?" Sept. 12) in the American Bible Society Record.

Pastors are people

I am responding to the exchange surrounding "A pastor answers 'Why not stay?'" (July 25).

The writer did not focus on justifying leaving the pastorate as much as on why any pastor might consider leaving, using personal experience for help in discerning the answer. This is a good question to ask. Basically the writer suggests that it seems congregations have developed the habit of taking but not giving spiritual and emotional support, resulting in 'burnout.'

Melvin Schmidt (Letters, Sept. 26) focused not on this question but on the appropriateness of this particular pastor's ambivalence about remaining in the ministry. He does give some principles of ministry such as expecting to give more than you receive, but even this misses the point. Much of the letter was an allegorical and I believe patronizing reprimand to the writer of the article. I did not think it was appropriate.

I agree that our lack of faithfulness to a call cannot be excused by the behavior of others. I agree that the one entering the pastorate should expect a greater level of demand to accompany the greater opportunity for blessing in service. But the pastor is a person. Some respond to authentic troubles in a pastor by saying, "Be quiet. You are paid to be spiritual." I believe this writer was actually complaining that he was not being seen and treated as a person. This question merits consideration regardless of whether or not every pastor leaving the ministry is doing so for the correct reasons.

I believe the writer was correct to remain anonymous. If the congregation where this pastor serves is unaware, this article is not the proper vehicle for informing it. If they are aware, using the author's name would label them as an uncaring church in a conference-wide publication. This is also unfair. The author, however, should reveal his or her identity to appropriate people who can help in this time of difficulty.

Why pastors leave is a good question to ask *and* answer. Allowing pastors to express themselves is appropriate. Does that mean all their expressions will totally reflect the best understandings? Certainly not. But neither does it mean that they are immature because they too are affected by how others treat them.

I am a pastor in a General Conference Mennonite congregation which has been very good to me. Even here I sometimes sense the tendency toward loss of personal identity in being a pastor. Pastors are people with needs and faults. Ministry cannot be a one-way street. Let's minister to one another in an attitude of acceptance and authenticity. *George O'Reilly, Box 56, Carlock, IL 61725*

Commitment to non-violence

We are MCC volunteers in Brazil. We read Tom Sine's article (July 11) with great interest. We come from Cleveland's inner city and have a core group of friends that have opted for the inner city, despite all its problems, because of the reasons Sine mentioned. Like ourselves, they are non-Mennonites but have always admired Mennonites' commitment to non-violence and a simple lifestyle.

After trying to live with a commitment to one or the other, it began to soak into our brains that both of these commitments work in tandem. It appeared impossible to live in the United States and have one without the other. One expression of our commitment to non-violence has been war tax resistance. Thus we and our friends found that our commitment to practice war tax resistance encouraged our commitment to a simple lifestyle.

We have defined war tax resistance as filing our taxes, but refusing to pay 50 percent of what is owed because that is the portion of U.S. income tax that goes toward military spending. Fifty percent is a conservative estimate because parts of the U.S. military budget are hidden or secret.

We have learned that if we own a car, even one that is six years old, the IRS will sell it at a public auction to collect back taxes. It became obvious that consumerism and war tax resistance are incompatible. As a result several of our friends have made a conscious decision to do job-sharing or half-time employment. It has worked out that between couples both parents can act equally as care-takers for the children while also having employment, which is psychologically rewarding and complementary to their vision of participating in God's reign on earth.

Our choice of war tax resistance as a way of reducing our participation in the U.S. war machine has made a simple lifestyle almost mandatory because it has led us to lower our tax liability and lower our material consumption.

Thank you for your magazine. We learn about the fine examples of discipleship, the Mennonite way. *Charles Hurst and Maria Smith, Comissão Central Menonita, CP 1020, 50.000 Recife, PE, Brazil*

Unfair responses

Kent Sprunger's letter ("So Dedicated to Purity?" Sept. 24) must not go unanswered. Readers who review Daniel Zehr's article after they read Sprunger's response will wonder how Sprunger managed to wring out of it what seem to be his biases about the Mennonite church and its response to AIDS victims. Zehr indicts the church for "standing aloof" from AIDS victims, yet somehow Sprunger takes him to task for standing aloof. Zehr raises the question of "Who sinned?" from the Gospel of John, where Jesus reflects on the same question with regard to a man born blind. The clear implication of Zehr's writing is that this question must *not* be raised with regard to AIDS victims. Yet Sprunger charges him with raising it.

I am not concerning myself with the issue of AIDS victims or the response to them. I am concerning myself with the kind of discussion that is going on. Sprunger objects to Zehr's article being published. I object to the unfair responses given by Sprunger. His charge that Zehr's article is "condemnatory and presumptuous" toward AIDS victims is laughable in the light of his own response to Zehr. If anything, Zehr is condemnatory (though not presumptuous) toward the church, not toward the victims of AIDS. *Melvin D. Schmidt, 414 S. Main, Bluffton, OH 45817*

A ghastly mistake

The hazardous materials (not produced by the nukes) in the atmosphere are, indeed, doing us in, but I believe that nuclear power is not the correct alternative. The reference materials recommended by Ronald Rich (Letters, Sept. 26) were produced before several of the tremendously significant nuclear accidents. When will human beings again inhabit the great wastelands created by Chernobyl? Our technology still does not include the means of eliminating the gross and completely final hazards of the nuclear industry. And horrible accidents are inevitable.

As Rich cogently declares, the consequences of some errors may be huge. The physicist's first contribution to mankind from splitting the atom was contrivance of the bomb. The generation of power from the atom may seem benign compared to that monstrous, Satanic invention. For some of us it could even serve to neatly wash away our guilt. Technology provides a chancy lottery. When you win with technology it's really great. The losses are frequently formidable. At one time we took a chance on petroleum, and now we are betting on the atom. It seems possible to me that each of these wonders may prove to be a ghastly mistake. The Washington state lottery provides one chance of winning out of 3.5 million. What do you suppose our chances are with the nukes? *Robert F. Weaver, Waldron, WA 98297*

A duty and a joy

I have memories of discussing *The Mennonite* many years ago with Mrs. P.R. Schroeder in Mountain Lake (Minn.). She was retired and alone. I remember how she said it was a religious duty and joy to read *every word* in *The Mennonite*. Now that I have more time, I find myself with much the same attitude. *Orlando Schmidt, 5115 Wyandotte I-S, Kansas City, MO 64112*

Limit garbage at Assembly 12

Next summer we Mennonites will gather in Winnipeg for Assembly 12 of the Mennonite World Conference. Our peace church identity is being challenged anew through participation in the conciliar process for justice, peace and the integrity of creation. Integrity of creation calls us to live in accordance with the Christ's teachings to respect all life. We can offer a sign of our commitment during our days together in Winnipeg.

Damage to our environment could be kept to a minimum through an attempt to be ecologically minded. We could set an example for large assemblies.

We should commit ourselves to using an absolute minimum of paper, to limit the amount of extra copies made and to use recycled paper.

We should limit the amount of garbage produced. At the Protestant "Kirchentag" (church gathering) the approximately 150,000 participants were asked to bring their own dishes and silverware. Those who aren't able to bring along their own may mark and keep their cups and dishes for repeated use. Priority should be given to using that which is reusable.

We could have different garbage cans for glass, paper, aluminum. Scrap food could be given to local livestock farmers.

We will get to know the continental climate of Manitoba. We shouldn't exclude this experience by always expecting temperatures of 65 degrees Fahrenheit (20 degrees centigrade) if God chooses to send us 105 degrees F (40 degrees c). Air conditioning produces fluorochlorinated hydrocarbons, dangerous to the ozone layer.

The Mennonite World Conference should have bus schedules available for the participants, acquire bus passes valid for the days of the conference and run a shuttle service between the conference center and overnight accommodations.

It would be appropriate to offer vegetarian meals. We could offer an example of how our diets can be in accordance with the integrity of creation and not exploit our brothers and sisters in the southern hemisphere.

We encourage thoughts on how we can act with responsibility toward creation. How can Assembly 12 be a testimony to this? *Shari Erickson and Christine Neff, Fishmarkt 13, 6330 Wetzlar, Federal Republic of Germany*

Accurate information?

A news brief (Oct. 10, p. 472) stated, "...reasons for the project are military and are integrally connected with the development of the Strategic Defense Initiative." This statement is misleading. I was under the impression that the Galileo probe was on its way to intercept and circle Jupiter and Europa for the next two years, taking the first real closeup shots of our largest planet and one of its many moons.

Unless I have been led far astray by the media, this project seems to have neither direct military nor S.D.I. applications. I share the concern of carelessly launching plutonium into our atmosphere. But a far greater concern is the misinformation of the public in such matters. I pride myself in taking part in a conflict-resolving group such as the Mennonites who, I thought, could evaluate both sides of a situation and accurately report the impartial facts.

If I am wrongly informed, I apologize. *Steven W. Pauls, 1600 N. Willis #160, Bloomington, IN 47404*

Ministry to prisoners

Kansas does not have the death penalty, but the governor wants it reinstated. In my prison fellowship ministry through letter-writing to prisoners, it hurts me to be notified of their day of execution. My happiest day is when one is taken off Death Row. If anyone wants to be a pen pal, I have many addresses. *Mavis Bestvater, Route 2, Box 56, Peabody, KS 66866*

REVIEWS

films

A saint in the making

Romero, *written by John Sacret Young, produced by Ellwood Kieser, directed by John Duigan*

Reviewed by Gordon Houser, assistant editor

Romero is a gripping film that takes viewers beyond statistics and theology into the haunting reality of massive injustice.

It tells the story of Archbishop Oscar Romero, who was assassinated while saying Mass on March 24, 1980, because he took the side of peasants against the dozen or so ruling families of El Salvador. Although many consider Romero a saint, this "Catholic" film reveals his humanity.

When Oscar Romero was named archbishop of El Salvador in 1977, the liberal elements in that tiny Central American country groaned. Known as a bookworm and a tow-the-line conservative, Romero tried to take a "centrist" position in the struggle between the oligarchy and a growing liberation movement.

Among those involved in the liberation movement was Father Rutilio Grande (played by Richard Jordan), who was a good friend of Romero's. The archbishop's conversion begins when Grande is murdered by a death squad. Romero takes small steps that put him increasingly out of step with what people expect of him. He visits villages and meets the peasants, who have no say about what happens to them. Hundreds come to him with stories of disappeared loved ones.

The changes Romero makes are not easy. Each step requires courage because of the frightening consequences. He becomes a voice for the thousands of peasants and pleads with the government to stop killing them. Finally, the ruling forces kill him.

This kind of movie can easily slip into sappy, self-righteous propaganda. What saves *Romero* is the writing of Young, who created TV's "China Beach" series, and the stunning performance of Raul Julia as Oscar Romero.

Sojourners

Standing for the poor: *Raul Julia as Romero*

Although at the beginning it seems a little too earnest to make biblical parallels, the movie quickly moves into a realistic drama. And when Julia is on screen we are captivated. He struggles with his conscience and attempts to walk the fine line between the murderous oligarchy and the priests who take up arms against them.

Romero takes you into the horror of El Salvador's conflict, yet it shows the courage of the people there, particularly that of a man who was not born a saint but became one by acting on his compassion and taking one step at a time.

As expected, the film includes bloody violence, some of it actual photos of death squad victims, and is not for children.

books

Radical faith

Turning Toward Home: A Sojourn of Hope *by Joyce Hollyday (Harper and Row, 1989, 272 pages)*

Reviewed by Tim Wiebe, 312-500 Glenelm Crescent, Waterloo, ON N2L 5C8

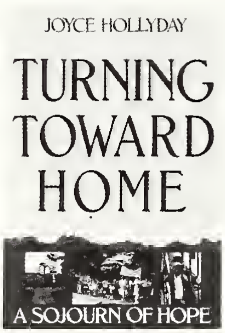
Seldom does one encounter between one set of covers both a clarion call to social justice and a deeply devotional sense of commitment to Christ. Such a book is Joyce Hollyday's *Turning Toward Home.*

Hollyday is on the staff of *Sojourners,* an independent Christian monthly magazine rooted in the experience of a 40-member faith community in inner-city Washington.

In 13 chapters—each a story in its own right—she traces her pilgrimage from the affluence of "Chocolatetown, U.S.A." (Hershey, Pa.) to the desperate poverty of the slums of the nation's capital. Stops along the way include East Harlem, Nicaragua, South Africa and the Washington jail (where she and her colleagues have done time for their opposition to U.S. government military policy).

Written in a clear and sensitive style, Hollyday's book describes how God can gradually move us toward closer identification, in the name of Christ the Good Shepherd, with the poor, outcast and marginalized of society. At the same time, as the cumulative impact of her stories shows, the decision to play "follow the leader" with Jesus Christ means leaving one kind of home and security for a different path of belonging. On that more tenuous path there is only faith in God and the company of other believers also willing to risk walking the road less traveled. As Hollyday observes, "We are invited into the breach, which is where Jesus made his home. This world cannot be a home for any of us until it is a home for all of us....That dream will come at a great cost. It is the cost of playing Follow the Leader with Christ."

The book's many sobering moments are delicately balanced by Hollyday's self-effacing humor and the finely tuned integration of social action with corporate worship and celebration. In the book's closing pages she tries to bridge the various factions of theological emphasis by calling for the kind of life Christ came to initiate: "I would assert that what we most need today is a theology of reconciliation—a faith that acknowledges Christ's redeeming grace, the social burden of the gospel, and the promise of a new unity in the body of Christ which cuts across all lines of division. At this juncture of history we must heal the divisions and learn to live together, or none of us will live at all."



The book is not without its failings. Some of the chapters that deal with injustice in other countries, for example, give only the faintest of historical sketches and leave the reader groping for context. And there are the occasional hints of self-righteousness.

These shortcomings, however, occur infrequently and are more than made up for by the directness of style, sincerity of commitment and depth of feeling Hollyday displays as she shares her journey into an ever more radical faith.

Feel the wings of the Spirit

Jonathan P. Larson

Even our poets sometimes whisper to us about mission in the world. Consider the arresting image in the following lines that capture a sense of God's work in the world: "Because the Holy Ghost over the bent/World broods with warm breast and with ah! bright wings!" ("God's Grandeur" by Gerard Manley Hopkins).

Mennonites were called in the mid-1970s to participate in an intimate conversation in the heart of a powerful spiritual movement in Africa that we know as the African Independent Churches. This call has come to us as they have set out to fashion their theology and church order. In this pursuit they have felt the need to understand the Bible more fully and have Christian companions as their work unfolds.

There have been moments when deeply engaged with them in this task I have heard the whisper of those "bright wings" hovering in the air and have been flooded with an awareness that comes when something exquisite is being born.

"I know what I really want. I want what Job had when everything else was gone."

A farmer/pastor in Botswana

Several years ago, during a searing drought, I was meeting with a group of leaders in a small edge-of-the-desert settlement in Botswana. We had been pondering the mystery of illness and evil and God's purpose with us as seen in the story of Job. As our days of reflection came to an end, we sat together in the late evening, drawn up in a circle around a flickering candle. After a long period of silence the oldest pastor, a subsistence sorghum farmer, cleared his throat and spoke these words to us: "I know now what I really want. I want what Job had left when everything else was gone."

The darkness hid my tears as I staggered with the impact of what he said and as I wondered at the power of biblical story to transform individuals and communities at the deepest levels.

The day came that the old pastor and I met at the burial of his son. We stood tete-a-tete at the edge of a courtyard of mourners and recalled our earlier experience together. When we could no longer speak because of the weight of emotion, we embraced one another in a reaffirmation of his unforgettable testimony. I know I heard the flutter of the Spirit's wings as it brooded over us in that place.

This discovery of the Spirit abroad and powerfully active in African communities has a personal parallel. To borrow a phrase from the witness of Joe Walks Along at the Normal '89 conference: "It's a wonderful and amazing thing." This work of the Spirit, in remolding me and breathing new life through me, grows out of participation in the prayer life of the African church, especially as African Christians have ministered to me in prayer.

While traveling one mid-winter, my closest colleague, an African church leader, and I came to a village in eastern Botswana where we were known, welcomed, fed and given a place to sleep. We met that evening with our hosts for a time of mutual witness, song and prayer. Late that bitterly cold night, I was roused by the faint sound of a human voice. I listened intently in the deep darkness, straining to hear who it was and then realized that it was my friend across the room whispering earnestly in prayer. He was praying for me.

Perhaps he had glimpsed some weakness in me about which he was concerned. Or was it an inspired dream that prompted him to lend himself to the Spirit's remolding of me? Did he see some peril that lay in my path? I do not know the occasion of his prayer. I only know that I received something of inestimable worth that night.

The significance of that prayer has long since overflowed the specific circumstances of that night. As I think on it, the prayer whispered for me is the African church brimming with a sense of God's Spirit, praying for us, praying for the North American Mennonite church. And this, too, has set aflutter "the ah! bright wings!"

Jonathan P. Larson is on North America Assignment, living in Towson, Md.

Carla Reimer

In the heart of a powerful spiritual movement: *Jonathan Larson (right) listens to Bishop Bethuel Bolokwe in Ramotswa, Botswana.*

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GUEST EDITORIAL

She's 90, going on 100

This catchy phrase came in the Commission on Overseas Mission skit at Normal '89. General Conference overseas mission celebrates 90 years as we enter the decade of the 1990s. Resource packets with suggestions for congregational celebration will be mailed to congregations in mid-January 1990.

We have much to celebrate. Thousands of people in Asia, Africa and Latin America have experienced reconciliation and love in Jesus Christ and the church. Well over 800 people from General Conference Mennonite churches have served overseas since Dec. 9, 1900, when the first four missionaries arrived in India.

These 90 years have witnessed the formation of many kinds of partnership with emerging Mennonite church conferences overseas and with sister Mennonite mission/service agencies in North America. Undergirding 90 years of overseas mission activity has been a strong commitment to be faithful to Jesus Christ and the vision for mission articulated during his sojourn on earth.

Interesting comparisons between 1900 and 1989 can give us a perspective on overseas mission. Here is a sampling: Then our conference had less than 10,000 members in North America. Now there are 61,560. Then "foreign" missions included Native Americans in Oklahoma as well as the new overseas work in India. Now cross-cultural mission work is divided between the Commission on Home Ministries for ministry in Canada and the United States and the Commission on Overseas Mission with ministry in Asia, Africa and Latin America. Then less than $20,000 was contributed per year for foreign missions (including North America and India). Now the budget of COM is $3,403,653. Then four overseas missionaries served in one country. Now 120 missionaries serve in 17 countries.

Then North America was intoxicated with optimism and certainty about the benefits of North American civilization for a largely uncivilized world. We were not immune from the "Soup, Soap and Salvation" articulation of mission goals. Now a more sober assessment points an accusing finger at far too many examples of mixing Western culture with the Good News of Jesus Christ. Then it was widely believed that other religions would wither and die in short order. Now the world is witnessing a resurgence of living world religions and a religious fundamentalism bent on coercing faith. Then it was easy to believe in the uniqueness and finality of Jesus Christ as the only way for salvation. Now adherents of other faiths in our own communities and even people within our congregations are challenging this conviction.

Then relatively few mission resources were spent on ministry in our own communities and urban centers in North America. Now most of our energy and dollars are invested in ministry and mission in North America, and a decreasing share is available for global mission. Then international relationships among Mennonite churches were largely limited to the countries from which they had emigrated. Now our conference relates to over 70,000 members of Mennonite churches in Asia, Africa and Latin America who worship in about 30 languages other than German or English.

The next 90 years of overseas mission will present even more changes and contrasts. The changing world context means that the shape of mission will also be different. In the final decade of this century and then in a new millennium a critical question will be, What are the directions that our overseas mission program should take in the light of the biblical mandate and the needs/opportunities/realities of today's world?

Commission on Overseas Mission members and staff have approved a list of "Directions for the 1990s." These indicate the directions of ministry: (1) Evangelize and form congregations as caring communities of believers. (2) Energize our North American congregations with a renewed vision for mission. (3) Train overseas leaders for church ministries. (4) Strengthen our recruitment and preparation of workers. (5) Communicate the Anabaptist-Mennonite understanding of the Christian faith. (6) Reflect on the meaning of mission in the plan of God. (7) Strengthen our work with other church agencies wherever possible. *Erwin Rempel*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST [illegible] NOVEMBER 28, 1989

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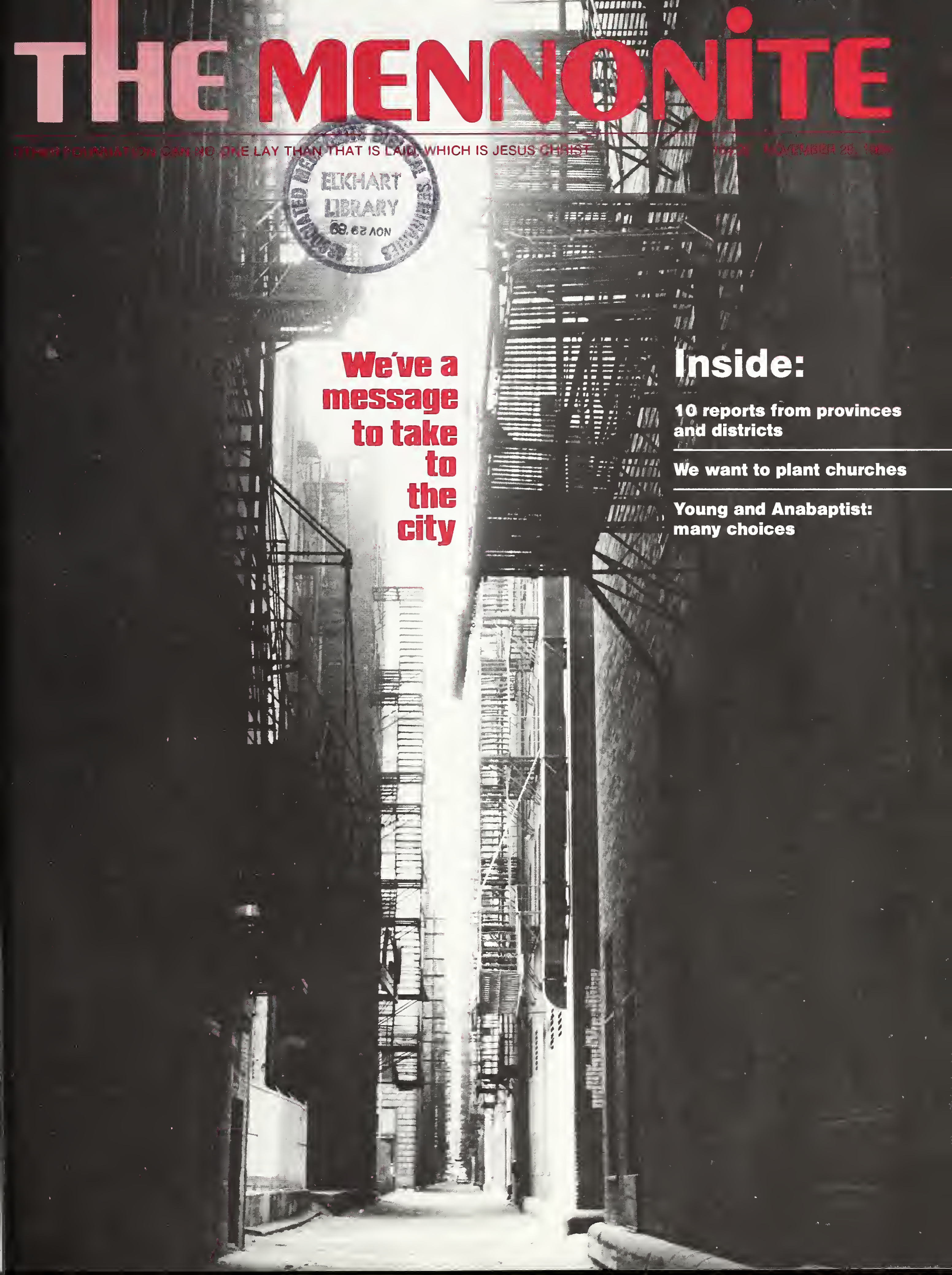

We've a message to take to the city

Inside:

10 reports from provinces and districts

We want to plant churches

Young and Anabaptist: many choices

PROLOGUE —

When a joyful refrain for an entire issue of this magazine emerges from rough manuscript pages, I say, "Thank you, God. You did it again."

In this issue that refrain became this: God was in Christ, reconciling the world unto himself. You will repeatedly find "reconciliation" in the next 22 pages. Four explicit references are Ernst Harder's description of his Dallas mediation work (page 533), Fred Loganbill's quote in the Western District report (page 536), Mark Jantzen's account about non-violent demonstrations in East Germany (page 543) and Ruth Boehm's gripping story about a pastor and his parishioner (page 551). I imagine you could list a number of additional *implicit* references to reconciliation, as when Jeni Hiett Umble introduces us to two young women from the 16th century.

I have some personal reconciling to do. The 90th anniversary of General Conference *overseas* mission work, reported in the last issue (Nov. 14, page 515) actually belongs to the entire conference. The Commission on Overseas Mission, born as an organizational entity in 1968, will help us celebrate. Some of you may remember that prior to 1968 (when the constitution was revised) the "mission board" included "city missions" and—beginning in 1880—work among Native people on this continent. It was called "foreign" but was not overseas, which is what the 90th anniversary is all about.

The next issue of *The Mennonite*, dated Dec. 12, will be our Christmas issue. *mts*

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Cover: Photo by Muriel T. Stackley

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THE MENNONITE

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DMF: a vision as big as Dallas

John Longhurst

For some people a church that doesn't grow is a failure. But Dallas (Texas) Mennonite Fellowship (DMF) illustrates that no small church is a failure if its vision is big.

This 30-member church began dreaming big dreams in 1981, when members decided to find ways to offer a unique Anabaptist/Mennonite witness in this city of 2 million. The result is a ministry to Central American refugees, leadership in the city's peace community and a pivotal role in establishing county-operated mediation for young offenders.

Eight years ago the congregation created the Dallas Peace Center, which grew to become the resource and coordinating organization for the city's 45 church and commuity peace and justice groups. The church's outreach committee formed the center's first board. Today the center, located in a black, inner-city church building, is administered by an inter-denominational and inter-racial board of directors. The center publishes the city's only peace and justice newspaper and every December holds a Peacemaker Award dinner that attracted over 300 people last year.

In 1982 DMF founded Mennonite International Refugee Assistance (MIRA) when members learned about the needs of Central American refugees in the city.

That same year the church played a pivotal role in the creation of the Dallas County juvenile mediation program, which helps young offenders be reconciled with their victims.

Since 1982 the church has also sponsored a Mennonite Voluntary Service unit, which has had volunteers serving in anti-death penalty work, with Christian counseling agencies, with refugees and in peace-related activities.

"DMF has had an impact on the community disproportionate to its size," says peace center director Lon Burnam, hired to run the center in 1987. "The mayor, people at city hall, people in the larger church community all know about it and its faith-based emphasis."

The congregation's work with Central Americans is considered "indispensable" by Fran MacElvaney, director for development and education of Proyecto Adelente, an organization which offers legal assistance to refugees. "No one else is doing what MIRA is doing," she says.

By choosing peace and justice-oriented ministries, DMF members swim against the current in Dallas. Defense is the big "D" in Dallas; 10 percent of jobs in the Dallas/Fort Worth metroplex depend on weapons-related contracts. One of the main reasons Dallas fared better than Houston during the recent oil slump is that billions of dollars were shoveled into the city during the Reagan administration's defense buildup. Area manufacturers produce some of the country's most sophisticated high-tech weaponry, while Carswell Air Force Base in Fort Worth is home to cruise missile-carrying B-52 bombers.

"We knew when we set out on this course that our peace witness might not be popular," says church council chair Sam Nance. "But we decided that we had to be faithful to our Anabaptist/Mennonite tradition."

Sign on the lawn: DMF was founded in that tradition by Richard Sinclair, a Vietnam veteran now living in Canton, Texas. He returned home from Vietnam in 1971 a committed pacifist. While attending a local Bible college he learned about the 16th-century Anabaptists. When he asked where he could find their spiritual descendents he was directed to Mennonites in Kansas. After visiting Mennonite churches there and in other states, he returned home and put a sign on his front lawn that said, "Dallas Mennonite Church." He promptly got into trouble with the city—the house church violated a bylaw regulating the number of washrooms and parking spaces churches were required to have. But he won the case, and the resulting front-page publicity brought Mennonites who might otherwise not have learned about the new church.

"The church was never planted in the formal sense," says Nance. "It just sort of grew." It developed its own unique identity, including a "make-do" spirit that placed minor emphasis on form and structure.

The group moved to a room in a Presbyterian church building in 1972. In 1979 Ernst and Ruth Harder, former General Conference missionaries in Uruguay, were hired as part-time pastor couple. In 1980 the church moved to its current location, a former day-care building on the property of the Midway Hills Christian Church. In 1976 DMF joined the South Central Conference of the Mennonite Church; in 1980 it joined the Western District Conference of the General Conference Mennonite Church.

Wrenching good-byes: Although numerically small, DMF has been home to over 350 people over its 18-year history. Dallas is a transient city, with people

"We knew when we set out on this course that our peace witness might not be popular, but we decided that we had to be faithful to our Anabaptist/Mennonite tradition." *Sam Nance, DMF church council chair*

"While many of their peers have chosen the fast track to material success, they toil in relative obscurity, for next to nothing, striving to achieve what even they recognize is an impossible dream."
Preston Lerner reporting on the Dallas Peace Center in the Aug. 25, 1987, Dallas Morning News

Brad and Sharon Ginter with a visitor at Mennonite International Refugee Assistance

coming and going all the time. Mennonites have also come and gone, working or studying for short periods, then returning to home states. The experience has proved a mixed blessing: Many gifted people who moved to Dallas have enriched the congregation, but there are always wrenching good-byes. "To belong to DMF is to know the sadness of saying good-bye to dear friends," says Sharon Nance, who with her husband, Sam, has been a member since 1974.

To belong to DMF is also to be involved in church leadership. Like many other small urban churches, DMF has been unable to afford a full-time pastor. As a result all members have to take responsibility for the life of the church, ranging from cleaning the church to preaching—sometimes in the same week. It has allowed many young people to take on leadership roles they would not get for another 10 or 20 years in a larger, established congregation.

The five-year-old Hope Mennonite Church, located 30 miles away in Fort Worth, has shared many of the same experiences. Like DMF, Hope has seen members leave in large numbers. Like Dallas, Fort Worth is a major military center—a quarter of the city's jobs are related to defense. And like DMF, Hope's 40 members struggle to reconcile a message of evangelical peace with a desire to grow.

"We want to have a church that emphasizes Mennonite beliefs," says Art Enns, one of Hope's founding members. "But how do we do it and still attract

Cross-cultural ministry in Dallas: no other choice

George and Margaret Ediger

"If the church is going to have an impact in the city, it will have to be sensitive to cross-cultural ministry," says Dallas church planter Margaret Ediger. Dallas Mennonite Fellowship learned that fact in 1981, when then-pastor Ernst Harder was asked to help some Salvadoran refugees. He was taken to visit more than 20 people living in a two-bedroom apartment. "Until then we thought the refugee problem was confined to the [U.S.-Mexican] border," says Harder,

From that request grew DMF-supported ministry to Central American refugees and other Hispanics through Mennonite International Refugee Assistance (MIRA), which helps refugees emigrate legally to Canada, and through two Spanish-speaking congregations. La Iglesia Cristiana Menonita was begun in 1982. Pastored by Antonio Arevelo, it dedicated its new church building April 16. Comunidad de Esperanza (Community of Hope), a church-planting venture led by George and Margaret Ediger, had its first worship service last January, with 30 people attending.

George and Margaret are a good church-planting team. George does most of the one-on-one work and handyman activity. Margaret preaches and teaches. More than 20 homes have already invited them to conduct Bible studies. "We didn't expect it to catch on so fast," Margaret says.

Their success is no surprise. They simply respond to needs all around them. They help people—many of them recent immigrants, some of them refugees—find jobs, get social assistance and proper housing. "The landlords take tremendous advantage of these people," George says. "Many live in rundown, high-rent apartments. Many are one check away from homelessness."

Elsa and Antonio Arevalo with their children Raul and Marcella

"People are attracted by our Mennonite approach to the gospel," says Margaret. "They see that the church is more than getting together on Sunday. It's people helping each other, no matter what the need."

MIRA is another good example of day-to-day service. It is administered by Mennonite Voluntary Service workers Brad and Sharon Ginter, two remarkable people who have been volunteers in Dallas since 1982 and before that with Mennonite Central Committee in Kentucky. MIRA helps refugees (to date, 464) make application for residence in Canada and helps them find employment and work out legal problems. "We love what we're doing," says Sharon. *JL* new people in this city?"

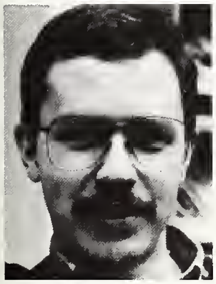
Hope's pastor, Randy Smith, sees the challenge but says, "The power of the gospel is as strong in Dallas/Fort Worth as in any other community. I believe we can take our message to the city."

He seems to be right. In 1981 there was only one Mennonite church in the Dallas/Fort Worth metroplex; today there are four: DMF, Hope and two Hispanic congregations. They join churches in Houston, Austin and San Antonio to form the mid-Texas Mennonite Conference.

Although pleased by the growth, Ernst Harder says that each Mennonite church in Texas must have a large core of people who intend to make their homes in the city. "We won't be stable until we have members who love the city, who want to stay there. We need to raise a generation who when asked where they're from will say, 'Dallas,' 'San Antonio,' 'Fort Worth,' 'Houston,' 'Austin' and not any place else."

Adds Nance, "We have a message to take to the city—there are still lots of people who need to hear a message about God's reconciling peace and concern for justice."

Little DMF hopes to one day become a church as large as its vision.



John Longhurst was a member of Dallas Mennonite Fellowship from 1985 to 1987. He now lives in Winnipeg. He took the photos for this article.

Watch God at work: Get involved in crime

Ernst Harder

"I don't hear a lot of God language at work," says Ernst Harder, coordinator of the Dallas County Juvenile Department Mediation and Victim Services program, "but I see God at work all the time."

Harder's job is the result of an unintended but welcome course of events. Called to pastor the Dallas Mennonite Fellowship (DMF) in 1979, he led the congregation's first forays into volunteer mediation. In 1982 he was a member of the Dallas Peace Center Board, which hired church member Gary Howard to write a proposal for a juvenile mediation program for the county. The county accepted the proposal and hired Howard as its first director. Three years later, when Harder resigned from DMF, Howard hired him to work for the program. When Howard left Dallas, Harder was asked to head the program. He supervises 40 volunteer mediators.

Last year the program, the only one of its kind in all of Texas, successfully mediated over half of the almost 800 cases referred to it by the courts or the county's Alternative Diversion Program. Almost 600 victims received services, and over $80,000 in restitution was paid by juvenile offenders.

Growth has been remarkable. "In the last two years we had 300 percent more mediations than we projected," Harder says. For him the most worthwhile aspect of the job is seeing people reconciled. "Some victims that I invite to mediation want nothing to do with the offender," he says. "Their only response is, 'Lock him up' or, 'I'll kill him if I see him.' Then there is the offender and his or her parent—scared, anxious about what will happen. But when they meet, something unexpected happens. Anger and fear turn into a sensible approach to the problem. That's God at work."

The mediation prog;ram grew out of DMF's desire to emphasize Anabaptist concern for reconciliation and at the same time to be involved in one of Dallas' most pressing problems—crime. Dallas has consistently led or been among the cities that lead the United States in crime. "If our message means anthing in the city," says Harder, "it has to address the problem of crime."

The program has achieved success beyond Dallas. In 1984 it was recognized as an exemplary program by the U.S. national Office of Juvenile Justice and Delinquency Prevention. That same year it received Greater Dallas Community of Churches Award of Excellence in Human Services Programming.

Few in Dallas know that the program was started by Mennonites who wanted to give people a chance to resolve conflicts peacefully. For Harder it doesn't matter, as long as God can use the program to bring some peace to the city. *JL*

Imperfect but the church of the future

Although it has sucessfully reached out to its community through unique ministries, Dallas Mennonite Fellowship continues to struggle with spiritual direction. How much should peace and justice be emphasized? What style of leadership do members want? Earlier this year the group was painfully divided by a decision not to hire an applicant for the vacant pastoral position whose leadership style was at odds with that desired by half the members.

Although 18 years old, DMF is still an emerging church. They may not be perfect, but DMF members are showing how to do church in the city.

One DMF member was asked by a Western District Conference representative where the next convention should be held—in a rural town or a city? "That depends," the DMF member replied, "on whether you want to hold your convention in the past or in the future."

Churches like DMF are the future for Mennonites. They deserve prayerful support. *JL*

From every corner of our conf

Here in alphabetical order by area are 10 testimonies to God's grace in our conference this year. They are written by the advisers to The Mennonite, *representing the five U.S. district districts and five provincial organizations of the Conference of Mennonites in Canada.*

Alberta

In our province there is rejoicing in at least three churches for new spiritual leadership. In the Calgary Chinese Mennonite Church, Raymond Wong replaces Ezekiel Wong, who is studying at the Associated Mennonite Biblical Seminaries. Peter Funk, Saskatoon, fills in at Coaldale, and Gary and Carol Giesbrecht are coming from British Columbia to Faith Mennonite Church, Edmonton. Faith Mennonite is also rejoicing at the unity and finances it generated in a 24-hour house-building project this summer.

Henry D. and Erna Goerzen

At Camp Valaqua the roof is on the new staff residence, thanks to able contractors and the support of A Call to Kingdom Commitment finances.

In Alberta, in spite of a damaging heat wave in early August, the farmers are talking of an average-yielding crop but of lower quality. There is sufficient feed. Urban people are thankful for the many job and business opportunities.

With cancer and AIDS awareness our people are more conscious of the support needed and a lifestyle that will reduce stress to ensure good health.

In the Didsbury area a middle-aged mother with cancer and a spouse with a mental breakdown experienced the value of our community. Their crop was harvested in a day. People are in prayer and thoroughly involved to minimize the stress and worry in their life.

Being together with the Lord in these activities is a wonderful experience. *Erna and Henry D. Goerzen, Didsbury, Alta.*

British Columbia

We in the Conference of Mennonites in British Columbia are about as far away from most of the rest of you in the General Conference as we can be. But we hope we are united in the spirit of Christ and the mission of the church.

Distance prevented many of us from attending the Canadian and General Conference sessions in Illinois last summer, but those who did attend reported enthusiastically about the sessions and the goings-on in our wider conference.

Amy Dueckman

The various committees in our provincial conference have been carrying out their tasks and continue to plan future projects. One of the busiest committees is Christian education, which held a worship conference in April for church leaders, an education Sunday in October focusing on storytelling; and is planning for an Aid to Christian Teaching (ACT) weekend in May 1990.

The music committee was pleased with the enthusiastic participation when the Faith and Life Male Choir of Winnipeg toured in July. The choir was joined by local Mennonite men for two mass choir performances.

Also this summer some 800 youngsters took part in the programs at Camp Squeah, our church camp, which each year grows in popularity. Our missions and service committee is looking to install a church planter for our province early next year. Cross-cultural church-planting efforts have been successful, and this committee is hoping to start a congregation also for unchurched white neighbors. These are only samples of our work. As a conference we have much to be thankful for as we continue to serve together and look to the 1990s. *Amy Dueckman, Clearbrook, B.C.*

Central District

Here in the Central District Conference we are praising God for the service to which we are called in the kingdom of God. New church plantings in Madison, Wis., and Bowling Green, Ohio, are receiving pastoral leadership. Christ Community Church in suburban Chicago is attracting people. Camp Friedenswald in southern Michigan enjoyed a full season of children's and family camps. It was a privilege to co-host (with the Illinois Conference of the Mennonite Church) the Normal '89 gathering.

Steve Estes

Fruits of A Call to Kingdom Commitments include a new lodge at Camp Friedenswald and a new scholarship program at Bluffton (Ohio) College. Our annual conference sessions next March will be held on the Bluffton College campus in conjunction with the college's 90th anniversary.

Our education committee and congregations met with General Conference and Mennonite Church education committee and nurture commision members just prior to Normal '89; about 150 people attended.

In September 5,080 households in the district began receiving our newsletter *The Reporter* through direct mailing. Our president, Ruth Naylor, and conference minister, Mark Weidner, conducted hearings across the district in mid-November to listen to people on the subject of General Conference and Mennonite Church integration.

We bring new intentionality to including all members of the district in the spirit of "Many Peoples Becoming God's People." *Steve Estes, Hopedale, Ill.*

Eastern District

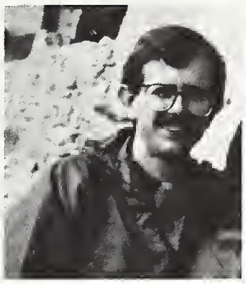
Here in the Eastern District Conference we rejoice that we continue to work together even when we disagree. We praise the Lord for his healing hand in those of our congregations that have experienced discord in recent years.

We praise the Lord for the growth made in church planting, and we raise our concerns for continued progress.

We rejoice in the continued cooperation and planning for the future with our brothers and sisters in the Mennonite Church, both locally and nationally. We also raise the concern that change not move so quickly that it alienates some.

We rejoice in the appointment of a shared youth minister with the Franconia Conference of the Mennonite Church. Even though Randy Keeler is working separately for each of the conferences,

ence, thank you, God, for 1989



Curtis D. Bauman

the hope and promise of cooperative work increases as we more fully share our resources and plans.

We challenge ourselves to renew our vigor and establish strong goals as we ever strive to further God's kingdom in the coming year. *Curtis D. Bauman, Emmaus, Pa.*

Manitoba

For the Conference of Mennonites in Manitoba 1989 has been a year of many new beginnings. After a year of discerning priorities, conference delegates met in June to approve a new organizational structure for our programs. Five new commissions were developed, including the addition of a committee on ministry. It is hoped that our work will be done more efficiently and effectively because of this restructuring.

Irma Fast Dueck

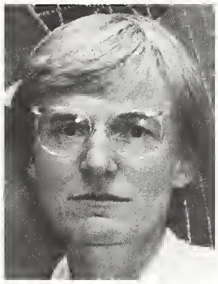
The building of new facilities has been a priority in our conference this past year. Our conference offices are moving to a new facility on the campus of Canadian Mennonite Bible College. This has been a joint venture of the college with the Conference of Mennonites in Canada. Many churches in our conference are also involved in their own building projects.

This year marks the 40th anniversary of Camp Assiniboia, which was the first of the three camps started by our conference. Its program and ministry have increased greatly. Over 550 campers are involved in Camp Assiniboia's summer camp program. The camp is now used almost every day of the year by schools and other groups. We praise God for the opportunity to minister to children, youth and adults through our camps.

It is with thanksgiving that we embark on these new beginnings and pray that God will continue to bless the work of our conference and its churches. *Irma Fast Dueck, Winnipeg*

Eastern Canada

Our Mennonite Conference of Eastern Canada is now a little over a year old. Since the union of the three conferences (Mennonite Conference of Ontario and Quebec, the Western Ontario Mennonite Conference and the Conference of United Mennonites in Ontario), our leaders have worked hard to integrate the various programs of these conferences into one. They have also been sensitive to the needs of the 13,700 members to ensure that treasured values and church practices of the past will be respected and promoted. Good will abounds, so we feel certain that with God's help the hurdles will be overcome. We are grateful that our North American denominations are also contemplating a closer working relationship. We look forward to this unified witness.



Margot Fieguth

On a personal note, having been raised in Germany, knowing only the loving Mennonites who sent parcels or built homes after the Second World War, I was shocked upon coming to Canada to discover the many varieties of Mennonites and the enmity that existed between various factions. When members of these groups served together under Mennonite Central Committee, I observed that differences disappeared and mutual respect arose.

Mennonites are greatly respected here in Ontario, and people constantly ask about other Mennonites they have met. As we discuss our faith, the awkward moment inevitably comes when I try to explain the different churches. For me our disunity takes away from our Christian witness of love and peace.

The Mennonite Conference of Eastern Canada represents one small way for our Mennonites to present a more loving, unified witness to the world around us. This fills me with thanks. *Margot Fieguth, Mississauga, Ont.*

Northern District

In the Northern District Conference we do not have a lot of race riots. Our churches, being mainly rural and small town, have other problems that loom larger on the horizon. However, last June at the Northern District Conference annual sessions in Mountain Lake, Minn., we learned a lesson in race relations that I will not soon forget.

Winifred Wall

Hubert Brown had just delivered a dynamic message entitled "You Can Count on Me," a sermon about Christian service. It was time for the benediction. Jeff Minor, the new assistant pastor at Bethel Mennonite Church, the host congregation, went to the pulpit. He looked directly at Hubert who was now sitting in the front pew and said, "Brother Hubert, I grew up in the southern United States. We had names for people like you. We had special places for you to sit. We even had our separate churches. I had accepted the fact that this was the way things were to be. But we were wrong. And I'm sorry."

Jeff said the benediction. But the service was not over. Hubert strode to the platform and the two men embraced. Soon there were others embracing Hubert, embracing Jeff, embracing each other. It became a time of healing for all of us.

Ron Sider, the other guest speaker at our June conference, challenged us on the theme "Seek Peace and Pursue It." He stressed the necessity of working for peace and justice but only in the light of Jesus' resurrection. The peace and social concerns committee of the conference prepared three resolutions concerning (1) apartheid in South Africa, (2) abortion and sexuality, (3) militarism and the arms race. The committee did its work well. The district paper, *The Northern Light*, listed the addresses of government officials to whom letters should be written. But resolutions are of no value unless they are acted upon. The rest is up to us. *Winifred Wall, Freeman, S.D.*

Pacific District

In my former district, Pacific District Conference, I find much to be thankful for in 1989 as the outgoing adviser.

Our annual conference was held June 15-18 in Seattle with Tom Sine as speaker. The theme was "Worship + Discipline = Celebration." The Seattle congregation has grown large enough to be

continued on next page

From every corner

continued from page 535

the host church for the first time. The schedule included two service projects, and we started each day with a prayer service led by the General Conference Spiritual Emphasis Committee.

Glendale Mennonite Church, Lynden, Wash., which had served the PDC for 44 years, has completed its ministry and donated its property to the Pacific District.

Carol Peterson

Peace Community Church, Clovis, Calif., planted with the help of telemarketing by Clare Ann and Duane Ruth-Heffelbower, held its first worship service Jan. 8.

The Redlands/Hemet (Calif.) Fellowship called pastors Dennis and Jeanne Rempel during the year. The new Mennonite fellowship of Rancho Cucamonga, Calif., has called Jeff Wright as pastor.

The new Moscow (Idaho)/Pullman (Wash.) fellowship is meeting under the leadership of Joyce and Marvin Hall. A church fellowship has also developed in San Diego, Calif., and there is new Hispanic work in Reedley, Calif.

Ray Frey has presented his stewardship workshops in 18 of the PDC churches. Clare Ann and Duane Ruth-Heffelbower have been hired as church growth consultants. *Carol Peterson, Freeman, S.D., formerly of Aurora, Ore.*

Saskatchewan

In my province excitement lingers from the great experience of busloads of young people who came from various communities to work, worship and make friends at the General Conference triennial sessions in Normal, Ill. Plans are already under way for participation at the Mennonite World Conference in Winnipeg next summer. Anna Rehan, our youth worker, deserves a lot of credit for the success of the Normal '89 youth program, and Vickie Dyck and her readers' theater from Rosthern Junior College will long be remembered for enriching our worship there.

Work with new immigrants is in the forefront of our prayers and activities. Grace Mennonite Church, Regina, has separate Sunday school classes in Mandarin and Laotian. New people are introduced almost every Sunday. The Scriptures are read in English, Laotian and Mandarin. This is followed by a separate message in Mandarin. A highlight of many years of work is that Pat Houmphan, Asian ministries pastor, was ordained Oct. 22.

Viola Ediger

In Regina, Peace Mennonite Church welcomed five new members to join the already active 15 or more Vietnamese worshipers who are led by newly arrived pastor Binh Nguyen.

New immigrants are being integrated in other places. A group of Hispanics is assisted by First Mennonite Church, Saskatoon, which has also assisted the Chinese. An adult Sunday school class at Herbert Mennonite Church has been sponsoring a native of Burkina Faso for study in Africa. Other such activities are helping many people become God's people. *Viola Ediger, Regina, Sask.*

Western District

In my district Debbie Ratzlaff, our office secretary, is grateful for the move to "2500 Place," the new WDC headquarters in North Newton, Kan.

Rosanne Goble, our resource director, is grateful for the smooth relocation of the hundreds of WDC library books to 2500 Place.

Floyd Bartel, our conference pastor and church planter, thanks God for our church-planting pastors whose God-bestowed gifts are used to gather people into new churches where Christ is changing lives.

Leland Harder

Frank Keller, our executive minister, is grateful for the 80 member congregations and their dedicated pastors and leaders, for whose support and equipping the WDC exists. Moreover, the relocation of the South Central Conference (MC) offices to 2500 Place is the fulfillment of a longtime dream of his.

Jake T. Friesen, our Great Plains Seminary Education Program director, is thankful for the way GPSEP is becoming established as a respected graduate-level continuing education option.

Norma Wiens, WDC treasurer, says, "Our challenge for the new year is to increase support of WDC programs."

Fred Loganbill, coordinator for our Shalom Agenda Bible Study Project, says, "I rejoice for the desire of congregations to continue to deepen their biblical basis for discipleship and peacemaking."

Praise the Lord. *Leland Harder, North Newton, Kan.*

Women in
Martyrs' Mirror

Second in a series

Young and Anabaptist: many choices

Jeni Hiett Umble

During the 16th century, when rejection of Roman Catholicism could lead to execution, a decision to join the Anabaptists was not made lightly. Such a decision, however, was only the first in a series of choices. The martyr accounts of two young women illustrate several decisions made as a result of their faith commitments.

Felistis Jans, a "virtuous and honorable young maiden," was not silent about her initial decision but persuaded others to join the Anabaptists as well. Her home became a refuge for fellow believers. She was condemned for these actions and for "obstinately" adhering to her spiritual "errors."

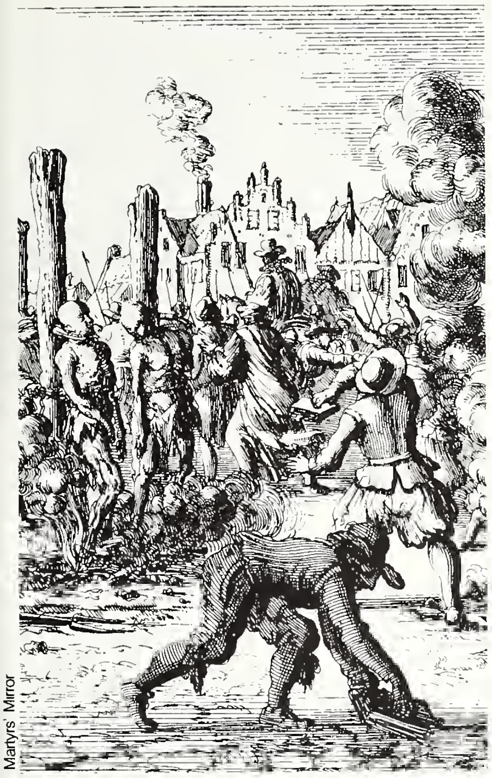
During her imprisonment Jans befriended the jailer's wife. On one occasion the jailer's wife needed help with an outdoor task. Jans offered to assist but decided the temptation to run away would be too great. Thus she gave up an opportunity to escape.

Jan was tortured, then burned at the stake in January 1553.

Nelleken Jasper was only 17 or 18 at the time of her death in 1570. Her parents were martyred the year before. The authorities of Antwerp delayed Jasper's execution, hoping she would recant. The king would pardon her, they said, because she had not been baptized. Jasper closed the door to freedom by declaring, "If I were released this evening, I should have it [baptism] done tomorrow, it if were possible."

She also died at the stake.

How could these young women face imprisonment, torture and execution?



Martyrs' Mirror

Why did they choose, not only to join the Anabaptists but to risk their lives to bring others to the faith? Why did they not take advantage of opportunities to escape? How could they remain firm in their decision to pursue martyrdom when a word might win their release?

The answer lies in what one historian called a "theology of suffering." Anabaptist women such as Jans and Jasper believed that persecution marked them as true disciples. Nelleken Jasper confessed, "There were many who would be willing to rejoice with Christ, but few that wanted to suffer with him."

Nelleken Jasper closed the door to her freedom by saying she would seek adult baptism if she were released.

These women did not shrink from decisions that ultimately resulted in arrest, torture and death. In their view, "Christ himself had to suffer. How much more we?"

Jeni Hiett Umble, Irvine, Calif., got this information out of Martyrs' Mirror.

THEN AND NOW

A two-hour sermon calls us to prayer

The worship of God has always been important for us Mennonites. There was a time, at the beginning of our history, when to worship God was as dangerous as it still is today for Christians in some parts of the world. The film *The Radicals* shows a meeting of Anabaptists in a barn. Near Hinwil, not far from Zürich, you can still see the cave where some of our ancestors met for worship 400 years ago. Worship of God must have been important for them to risk arrest and imprisonment for it.

The archives in the West German city of Marburg have preserved an account of an Anabaptist meeting that took place near that city on May 19, 1587. The account comes to us from the minutes of a hearing in which the Lutheran pastor of the village of Schwartz was questioned about his visit to the Anabaptist meeting. His name was Thilemann Nolte. He told his questioners that he had gone simply on the invitation of a farmer to see what went on at such meetings. Nolte seems to have been a relatively uneducated man who was by profession a windowmaker. Indications are that he was a sympathetic observer.

The meeting took place at night in a remote valley. The Anabaptists had evidently been warned that he was coming. Hence, before the meeting began they sent several men to meet him and explain why they met secretly at night. "We are like Nicodemus," they said, "who visited the Lord by night. We would gladly teach and preach in public, but the authorities will not allow it. Please tell us, Pastor, if you know whether the authorities are searching for us." To this Nolte replied, "I know nothing. You may do whatever you wish. I am here as a neutral observer."

Apparently that satisfied them, so they proceeded with the meeting. As the meeting progressed, Nolte tells us, he walked around the crowd and recognized many of his own parishioners. The leader of the meeting was Hans Kuchenbecker, who identified himself and his people as Swiss Brethren. A fine confession of faith written by him, complete with numerous Scripture passages in support of each article, has also been preserved in Marburg. Two men with burning torches stood on either side of Kuchenbecker as he led the meeting.

Nolte first describes the sermon. There was no specific text, but Kuchenbecker spoke as follows: "Dear Brothers and Sisters, you know that from the beginning of the world the godly have had tribulation." After talking about Cain and Abel he skipped to the Gospel of Luke and the text "Blessed are the peaceable." Nolte obviously meant Matthew 5:19. Then the preacher went to Jeremiah, who writes in chapter six that they should walk in the ancient paths. Thus he preached for two hours, repeating the texts and admonishing his hearers to repentance and humility.

The prayer, reported Nolte, pleased him most. Kuchenbecker prayed for all of Christendom, for the emperor, the king and for all lords and masters, that God would enlighten them and give them understanding so that they might praise and honor him. Then Kuckenbecker asked, "Brethren, if anyone has anything to say, please say it." Several members of the congregation rose and requested prayers for friends and neighbors. This part of the meeting took about one hour, and at the end they all knelt down and prayed together the Lord's Prayer. Then they all left.

With that kind of memory, let us pray for our sisters and brothers in Christ around the world who have to meet secretly because it is against the law to worship God.

Walter Klaassen, Vernon, B.C., researches and writes on things past and present. This is the 11th of 12 columns linking current events with stories from Anabaptist history.

A Kenneth Bauman Memorial Fund has been established with $17,000 from the General Conference Mennonite Church development plan, A Call to Kingdom Commitments, and individual contributions. Bauman was actively involved with A Call to Kingdom Commitments before his death in December 1986. He also served as a missionary in India with his wife, Mary G. Bauman, from 1954-1973. The endowment fund will be used to provide scholarships to train evangelists and other church workers in India.

"The World Comes to the City: Challenges for the Church" is the theme for the seventh biennial Congress on Urban Ministry, to be held April 2-6, 1990, in Chicago. Sponsored by the Seminary Consortium for Urban Pastoral Education, the congress will offer speeches by international resource people, small group interaction, multicultural worship experiences, Bible study, neighborhood plunges to Chicago ministry sites, seminars, workshops, denominational caucus meetings, special interest networks. For more information contact Congress on Urban Ministry, SCUPE, 30 W. Chicago Ave., Chicago, IL 60610, (312) 944-2153.

NEWS

Lohrentz held after helping refugees relocate

Salvadoran military arrests Mennonite volunteer

Newton, Kan.—The Salvadoran military arrested a Mennonite volunteer Nov. 2 and held him approximately nine hours before releasing him.

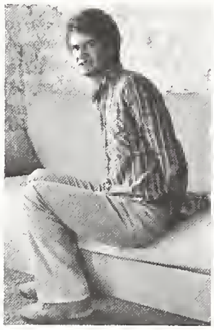
Tim Lohrentz, 27, a member of Jubilee Mennonite Church, North Newton, Kan., and coordinator of the Newton Area Peace Center, had accompanied Salvadoran refugees from the Mesa Grande refugee camp in Honduras to a repatriated village in El Salvador prior to his arrest.

"I wasn't afraid they were going to hurt me physically," Lohrentz said in a Nov. 6 interview, "but they tried to intimidate me." For example, the jailer in San Salvador said, "We know you've been with the refugees, and we're going to kill them."

Lohrentz was handcuffed behind his back and blindfolded during nearly one hour of interrogation. At one point his interrogators removed his blindfold, and he faced a man in a black hood.

He also asked for water at one point but was refused. He became so thirsty that he had to drink from the toilet tank.

Nevertheless, he said, only the jailer spoke harshly. The others seemed friendly and said they were only doing their job.


Lohrentz shows how his hands were handcuffed behind his back.

Gordon Houser

"What bothered me most," he said, "was that I saw two Salvadorans brought into the jail, and later I heard their screams."

Lohrentz, who worked one year in Nicaragua and had made other trips to Central America, had arrived in Honduras on Oct. 25. He was one of 18 North American volunteers to join the Going Home Campaign, whose purpose is to accompany Salvadoran refugees back to their homeland and see that they are safe.

About 1,300 refugees made the 50-60-mile journey from Mesa Grande to three villages in El Salvador. After days of paperwork and negotiating with United Nations representatives and Honduran government officials, the refugees crossed into El Salvador on Oct. 26. They traveled in 34 buses and 140 trucks.

On Oct. 28 at Chalatenango, a provincial capital, the group split into three groups and traveled to their respective villages. Lohrentz and five other North American volunteers joined the group going to Corral de Piedera. When they arrived in the evening on Oct. 28, 2,000-3,000 people were there to greet them. A joyous celebration followed. Some family members were joined who hadn't seen each other in nine years, Lohrentz said. Since October 1987, almost 10,000 Salvadorans have been repatriated from Mesa Grande.

During the next couple of days, Lohrentz traveled by horseback to a village near the northern border of El Salvador. He spoke with people there who said the Honduran military had made numerous incursions into El Salvador to support the Salvadoran military.

On Oct. 31, two days before Lohrentz left to return home, three of his companions—two Americans and one Salvadoran with residency status in the United States—were arrested on their way back home. They were held for 30 hours.

Lohrentz was detained at noon on Nov. 2 at Chalatenango, then taken to San Salvador later in the afternoon after being questioned for several hours. After his release that night, he stayed in a hotel and flew out the next afternoon.

The Going Home Campaign is sending more North American volunteers to El Salvador to help protect the repatriated villages with their presence.
Gordon Houser

Guard dogs and helicopters

There is a strong U.S. military presence in El Salvador, said Tim Lohrentz, though some of it is subtle. He saw at least seven U.S. military advisers in Chalatenango. When the refugees first entered El Salvador, the Salvadoran military used guard dogs to surround buses. "The dogs responded to commands in English," Lohrentz said, "which says something about where they were trained." When he arrived in the small mountain village in northern El Salvador, children there gave him pictures they had drawn. Each had at least one helicopter in it, usually spraying bullets onto their village. "Because of the guerrilla presence in the hills," Lohrentz said, "the Salvadoran military depends on helicopters to get their soldiers to some of the villages."

A Call to Kingdom Commitments funds are available for district and provincial conferences to conduct family life seminars. Clare Schumm, family director, led such a seminar for the Northern District Conference in October and has been invited to Alberta and British Columbia in 1990. Congregations send representatives to these seminars who are then better equipped to address local interests and concerns.

"I feel like a giant burden has been lifted from my shoulders. Thank you for coming to the aid of my people in Peru," said Perpetua Taca Sotomayor, a Quechua Indian woman, after Self-Help Crafts Canada brought to a happy conclusion a long trail of misfortune that began with deceit and robbery in Peru and ended in tears and desperation at a botched crafts exhibit in Toronto. In July Perpetua came to the Self-Help Crafts office in New Hamburg, Ont., with $18,000 worth of clothing that represented the livelihoods of 40 families back in Peru who supplement their meager farm incomes through knitting. Self-Help Crafts purchased her entire inventory.

The Commission on Overseas Mission needs people to work in the following missionary assignments: Bible teachers in southern Africa and Zaire, evangelism, church planting and nurture in Africa, Asia and Latin America; schoolteachers in Burkina Faso, China, Zaire; and theology professors in India, Korea and Lesotho. For more information contact COM, Box 347, Newton, KS 67114-0347.

NEWS

GC Mennonites, missionaries in Colombia are close to drug-related violence

Bogotá, Colombia (GCMC)—General Conference Mennonites and missionaries living here have remained uninjured despite the fact that they have been close to the scenes of drug-related violence, said Peter Stucky, Colombian Mennonite Church executive secretary, in an Oct. 23 fax.

"One night about 10 dynamite bombs went off in front of a number of political offices in the neighborhood surrounding the Teusaquillo Mennonite Church, where many of its members live," said Stucky. He noted that the congregation held a vigil several nights later to help face the fear this incident created.

Robert "Jack" and Irene Suderman, missionaries from Kitchener, Ont., reported in a letter dated Sept. 2, "We have heard gunshots at night, and last night a huge bomb exploded and we heard our windows rattling. Apparently a car bomb went off and killed one person and injured 40."

In addition, "there was a shootout in front of the Presbyterian school where many Mennonites teach and send their children," said Stucky. "It was an assassination attempt on a city councilman, who was dropping his child off at the school.

"The fact is that no one can predict what is going to happen next," he said. "Please pray for the safekeeping of the Colombian people, the Colombian Mennonite Church and Colombia."

The executive committee of the Colombian Mennonite Church passed the following precautionary guidelines for the five GC mission workers in Colombia: (1) if any workers feel too much tension to the point that it interferes with their work, peace of mind and family life, the executive committee will meet with them to decide what steps should be taken; (2) if any workers receive direct threats, they should contact the executive committee immediately; (3) open airline tickets are available in case any workers need to leave on short notice.

Glendon Klaassen, Commission on Overseas Mission secretary for Latin America, noted that "the Commission on Overseas Mission is concerned for the safety of all people in Colombia, not just Westerners." Eleven congregations belong to the Colombian Mennonite Church.

"Colombia has recently been in the international news because of the violence related to drug trafficking and our government's attempts to repress this traffic," said Stucky. "However, here in Colombia, it has been in the news for a much longer time."

"The trafficking of cocaine has grown greatly in Colombia over the last five to seven years. Drug money has penetrated nearly all sectors of society," he said. "The drug traffickers have their own armies, which often have worked in collaboration with Colombian army and police to eliminate those with communist or leftist ideology. We can't naively assume there are good guys and bad guys."

The current "war against drugs" was spurred by the murder of the leading presidential candidate, Luis Carlos Galán, said Stucky. The Colombian government also cannot ignore the U.S. government's interest since its economy is largely dependent on trade with the United States.

In general, he said, Colombians are skeptical of U.S. intentions in regard to drug trafficking. "It is well known that U.S. officials were involved in permitting drug runs to the United States in exchange for arms for the Nicaraguan Contras. When Panamanian General Noriega served U.S. interests, he received U.S. support, even though he was involved in drug trafficking," said Stucky.

"Colombians also don't see any serious efforts on the part of the United States to cut down on its drug consumption, which is the attraction for the production. So even if some of the leading bosses of the drug cartels are jailed or killed, there will always be new ones to take their place." *Carla Reimer with a report from Peter Stucky in Bogotá, Colombia*

Notice of vacancy for **Dean of Academic Affairs.**

Bluffton College has reopened its search process and invites applications from qualified persons for the position of dean of academic affairs.

Qualifications: earned doctorate, college teaching and administrative experience, understanding of and concurrent with the mission and values of Bluffton as a Mennonite-church-related liberal arts college.

Beginning date: Aug. 1, 1990

Send applications, resumé, credentials to: Elmer Neufeld, President, Bluffton College, Bluffton, OH 455817.

Goshen College seeks applicants for **assistant director of information services**. Responsibilities include the ability to originate and edit materials (news, features, photos, promotional copy, advertising copy, and forms) primarily for the admissions office and student development division. Qualifications include bachelor's degree in communication, English or other relevant discipline, commitment to Goshen's Christian liberal-arts emphasis, reporting, writing and editing skills. Salary commensurate with qualifications.

Send letter of application, resume and the names of three references to John D. Yoder, Director of Information Services, Goshen College, Goshen, IN 46526. Applications will be accepted until Dec. 8, 1989. An equal opportunity employer.

Youngsters who are at home alone after school for 11 or more hours a week on a regular basis are twice as likely to abuse alcohol, tobacco and marijuana as children who aren't "latchkey kids," according to a new study of 5,000 eighth graders in the Los Angeles and San Diego areas. The study's results were published in the September issue of *Pediatrics*.

The main entrance of the future Lutheran church school in San Salvador, El Salvador, was bombed Oct. 19, reported Mennonite Central Committee volunteers who work there with Lutheran church members. "It is viewed as a direct attack [by government forces] on the work of the church," the MCC workers reported. Rich Sider, secretary for MCC programs in Latin America and the Caribbean, sent a letter of support to Bishop Medardo Gomez, head of the Salvadoran Lutheran Church, who has received repeated death threats. On Oct. 16, MCC El Salvador workers Gary and Nancy T. Guthrie were denied permission to re-enter the country following an MCC regional retreat in Honduras.

Military forces from the United States, Japan, the Philippines and South Korea initiated exercises in October. The premise of the war games is all-out war against the Soviet Union. Soviet President Gorbachev has reaffirmed pledges to withdraw 200,000 troops from the Far East. Nevertheless, this is the most massive military maneuver in the Pacific since World War II. (*Signs of the Times*, newsletter of Christian Peacemaker Teams)

NEWS

'We want to plant churches,' administrators, workers agree

Clinton, Okla.—"The work of the Commission on Home Ministries (CHM)," says its executive secretary, Hubert Brown, "is like a four-legged stool." The four legs are evangelism and church development, Mennonite Voluntary Service, peace and justice and (the newest) language ethnic ministries.

However, "language ethnic ministries" is also the oldest leg but with a new name. It began as the first General Conference Mennonite mission work near here in Indian territory more than 100 years ago. So it was appropriate for CHM to come to Cheyenne territory for its October meeting this year, concurrent with the convening of Mennonite Indian Leaders Council (MILC).

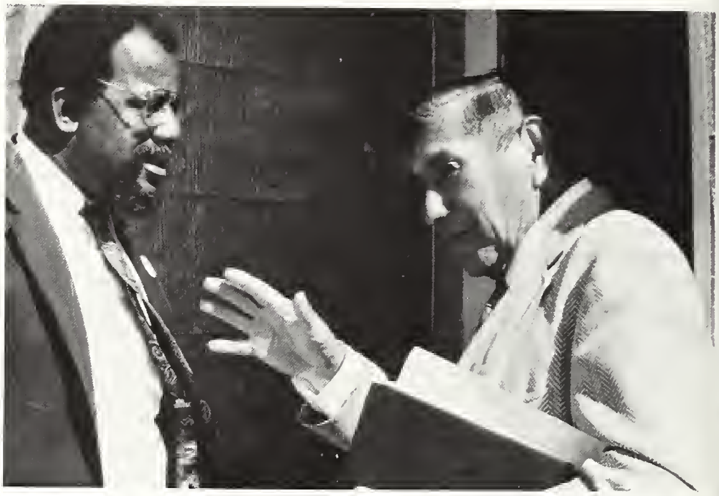
The two groups plus hosts, about 75 people from Canada and the United States, also came together at Seiling (Okla.) Mennonite Church for a full day of business, emphasizing interdependence and working together. The Canadians were from Native Ministries, a program of the Conference of Mennonites in Canada. Principal tribes represented were Salteaux as well as Metis from Manitoba, Northern Cheyenne from Montana, Hopi from Arizona and the hosting Southern Cheyenne.

MILC agenda: The need for new leadership among young people emerged as a paramount concern. Ted Risingsun, Montana staff person from Busby, described the importance of alcohol rehabilitation: "We must stem this most destructive assault on our young people. This is our God-ordained ministry in Montana." Risingsun himself and his congregation this year celebrated his 20th year of sobriety.

The assembly welcomed new leadership in Amelia and Newton Old Crow, pastors of the Mennonite congregations in Seiling and Canton. When Newton admitted that his hobby was roping horses, Risingsun said, "I'm glad that Newton said he was a roper, because now he will be a roper of men," alluding to the biblical invitation to become "fishers of men."

Evangelism, however, is of necessity tied to economic development on the reservation. Unemployment on the Cheyenne reservation in Montana now stands at 60 percent, a statistic, said Floyd Bartel, "that I can't comprehend. In the worst of the Depression (in the 1930s) unemployment was about 25 percent."

In Hopiland in Arizona, "Prayer Days" have been attracting crowds of 150 in Bacavi and 80 in Moencopi. "We've outgrown our facility," says Wilbur Goombi, pastor of Bacavi Mennonite Church. "Our game plan," he added, "is to establish churches."


Muriel T. Stackley

Joe Walks Along (right), pastor of Lame Deer (Mont.) Mennonite Church, and CHM executive secretary Hubert Brown

Hopi Mission School, Kykotsmovi, Ariz., began the year with full staff and, reported principal Howard Sinclair, was the recipient of "something from the sky," a $20,000 bequest given through Mennonite Foundation. Enrollment at the school is 87, up 11 from 1988.

At the end, commission member Warren "Barney" Habegger, Berne, Ind., described the long day as "moving. We need to ask MILC, What are your dreams? What do you want CHM to do that doesn't have dollar signs?" Hubert Brown cautioned, "We must be careful that in our wanting to help we not 'send in the cavalry,'" perpetuating the effects of the genocide commited against the Native population 100 years ago.

Alberto Quintela, St. Paul, Minn., said, "This subsidy [for Mennonite Indian Leaders Council] is not dependency. We have set up a funding mechanism. We should consider CHM as having a program in Indian ministries." Commission member Willis Busenitz, Busby, Mont., added, "We now have partnership. We have moved away from paternalism but need to be on guard not to regress."

CHM agenda: "We must vision for five years from now," said Neill Von Gunten. Funds from A Call to Kingdom Commitment allowed for new programs in black and Asian ministries as well as the "Many Peoples becoming God's people" emphasis.

"The best would be to have enough money for all four legs of that stool," said James Wenger, Fresno, Calif., summarizing the tussling that the commission had to do as it listened to department reports.

Referring to the Spanish radio programs produced by Marco Guete, Malcolm

The Oct. 14 launching of the Trident submarine *USS Virginia* in Connecticutt was met by a protest of about 150 people, 13 of whom were arrested as they tried to block the entrance to the Electric Boat shipyard where the ceremony was held. On Sept. 4 another 13 activists—including six Greenpeace members in boats—were arrested at a nearby naval base where the new Trident submarine USS Pennsylvania was moored. Charges are pending against all 26 arrested in the demonstrations. (*National Catholic Reporter*)

Overseas workers who frequent countries that are heavily militarized and supported by the United States often encounter people trained in artillery and mortars at Fort Riley, Kan. Officers trained there frequently become local commanders with authority to implement low-intensity warfare. Fort Riley is developing plans to acquire up to 100,000 acres of prairie and Flint Hills property to expand its operations. Existing facilities are said to be littered with unexploded ordnance. A coalition of ranchers and farmers is resisting the drive for more space. Manhattan Mennonite Fellowship is working with local groups to support resistance to this expansion. (*Signs of the Times*)

The real drug problem is not south of the border, says evangelist Luis Palau. "It is a moral and spiritual problem in America," he said. "They may kill the plants and arrest the drug lords in Colombia, but unless the demand in America is reduced, the drugs will become available somewhere else in South America or in Asia." (*National Catholic Reporter*)

NEWS

A four-stranded rope is not easily broken

Mennonite Indian Leaders Council is a loosely-knit four-stranded rope. The first strand was the first face-to-face encounter of early missionaries with Native Peoples.

The second strand was a new leadership model. MILC was formed in 1968 and began to manage its own affairs.

The third strand was MILC's beginning to meet Native Ministries people from Canada and United Native Ministries (of the Mennonite Church) in 1985. At that meeting we sang "For God so loved us" in seven languages and had Indian fry bread for communion.

The fourth strand is this evaluation and commitment. MILC is ready to work in partnership with the Commission on Home Ministries. *Elmer Myron, Phoenix, Ariz.*

Wenger, Newton, Kan., said, "This thing is exploding." The program is aired over 10 stations, five in the United States and five abroad. The Mennonite congregation in Chicago has had to install an answering machine to handle the volume of telephone calls resulting from the broadcast.

Mennonite Voluntary Service reports that 80 percent of its workers are college graduates and that the average age is 27. Plans are for the newest MVS unit, working with people with AIDS in Oak Park, Ill., to begin in 1990. Workers are needed in Fort Collins, Colo., Salina, Kan., and Sioux Falls, S.D.

The commission had invited Jim Egli, Flanagan, Ill., to report on the successor program of Friendship Evangelism Seminars, Living in Faithful Evangelism (LIFE). "We're finally getting it together," said Leonard Wiebe, Aurora, Colo., "putting the Anabaptist emphasis into evangelism." Provincial and district leaders interested in specific congregations doing the "receive, go, baptize, teach" program should contact CHM.

Newest staff member Les Tolbert, Markham, Ill., is setting up a weekend package for black leadership and development. "Racism is a rampant disease," he said, and the medicine for it is "a return to the gospel, the power of the gospel. We need to get people to the altar of Jesus Christ."

In the end the commission agreed that its long-range plan emphasized the thoughtful planting of ethnic minority congregations and leadership.

In personnel matters, Robert Hull was given the title associate executive secretary, to assist when Hubert Brown is on speaking assignments. Alberto Quintela's job as Many Peoples coordinator was extended for one fiscal year, to Jan. 31, 1991. Charlotte Siemens, MVS associate director for Canada, announced her resignation, effective in May 1990. *Muriel T. Stackley*

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Lenka
of Emma Creek

by Sophia Unruh   Illustrations by Arch Unruh

Little old Lenka lives alone in a rotting two-room house near East Emma Creek. The year is 1916. Lenka is poor and must scrounge for food. When her two hens die, she is faced with the loss of her only companionship. She is afraid of her neighbors and believes they are out to hurt her. Lenka's face is scary, reflecting fear, anger, and suspicion.

Young Sarah feels drawn to Lenka and wants to help her. Yet Sarah is afraid of Lenka. Sarah overcomes her fear and becomes a channel through which Lenka opens herself to community help and friendship.

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Christian Peacemaker Teams needs 50 congregations to place them in their regular congregational budget. Income from the four supporting denominations approximates $8,000 per year. Individual gifts and special one-time grants have helped bring its income for the past year to about $15,000. Requests have come to CPT for special teams to go to the Middle East, the Philippines and Central America. In one case people were ready to go but lacked the money to move ahead. Often appeals come for quick and urgent response, and there is little time to raise money. (*Signs of the Times*)

Youth interested in spending a year abroad may join a Mennonite Central Committee program. SALT International, a program for people 18-22 years old, will begin July 8, 1990. Participants work with individuals, churches, businesses, farms or institutions in Africa, Asia or Latin America. The Intermenno Trainee program is for people 19-27 years old and begins in mid-August 1990. Participants live with families in Germany, the Netherlands, Switzerland and possibly Belgium and work in institutions, homes for the elderly, households and occasional office assignments. For information write MCC, Box 500, Akron, PA 17501-0500. Deadline is Jan. 15, 1990.

St. Paul (Minn.) Mennonite Fellowship has spiritually adopted the seven vacant homes in its immediate neighborhood, praying for tenants. Three drug busts in two weeks last fall took place in a two-block area close to the home of pastor Helen Quintela. "We need good neighbors," says Helen's husband, Alberto Quintela.

NEWS COMMENTARY

Non-violence buys time in East Germany

Berlin, East Germany—East Germany has made a lot of news since Sept. 10. On that date Hungary opened its borders, and more than 7,000 East Germans used the opportunity to go west. Counting people coming by train from embassies in Warsaw and Prague, the number of "illegal" emigrants has topped 40,000, or 400-600 per day.

An even bigger exodus is taking place legally. By year's end the East German government will have permitted about 100,000 citizens to leave. If current trends continue, by year's end at least 160,000 of a population of 16.8 million will have left; one out of every 100 will be gone. Because those leaving illegally cannot even visit East Germany for several years, it means these people have disappeared out of loved ones' lives.

From the outside, from West German television, which almost everyone here receives, one sees the joy of freedom and the smug enjoyment of a renewed setback for a communist government. From the inside, where that social fabric we call community or congregation or family has been ripped apart, one sees grief and resignation.

For East Germany's 40th birthday, Oct. 7, prominent politicians, including Soviet leader Mikhail Gorbachev, came to help celebrate. It was obviously important to the government that everything run smoothly, but it did not.

In Dresden, for example, crowds gathered in the train station, hoping to "jump" the train that was carrying people from Czechoslovakia to the West.

Many, however, have decided to stay and work for change. Some have been participating in peaceful demonstrations. Weekly demonstrations are held in Leipzig after the traditional Monday service for peace and prayer. On Oct. 2 at one demonstration, cries of "we want out" were drowned by yells of "we want to stay." A vigil Oct. 2-10 in East Berlin's Gethsemane Church turned into a forum for sharing information on the status of various demonstrations.

Demonstrations in Dresden were particularly violent. Beatings, the use of water cannons and police dogs were reported in Leipzig and Berlin. The Gethsemane Church was completely surrounded during Sunday's evening service, making it difficult for worshipers to leave peacefully.

On Oct. 9, reports were circulated of massive preparations in Leipzig for a demonstration. Parents were told to pick up children at downtown day-care centers at 3 p.m.; offices and factories closed early to accommodate them. Medical trauma services were alerted and instructed to deliver injured people directly to prison hospitals. Doctors were issued police riot line passes; the downtown area was sealed off. Armored personnel carriers cruised the streets.

The courgage of those who peacefully demonstrated for change in East Germany is breathtaking.

Despite fears, the Gethsemane Church was fuller than ever that evening. Protestant Bishop Forck of Berlin and Brandenburg opened the service with a warning that it would be difficult to leave the building after the service. Repeated calls for non-violence were greeted by enthusiastic applause.

At some point, state security forces decided to give up the attempt to prevent demonstrations by force. Berliners at the church service could go home unhindered. Some 50,000 people marched through Leipzig. After days of violence, a non-violent demonstration was allowed to run its course through Dresden. An immense sigh of relief went through the country.

The courage of those people who peacefully demonstrated for change in East Germany is breathtaking. It remains to be seen whether the government's offers to talk will be taken seriously and whether those who chose to stay can muster the discipline and stamina to start addressing the problems that cannot be "demonstrated" away.

By pulling back from a replay of China's troubles, the government has created a few weeks of breathing space, an opportunity to start healing wounds and bridging gaps. If this does not take place, East Germany may not get a second chance. *Mark Jantzen, MCC East Germany, member of First Mennonite Church, Beatrice Neb. (written Oct. 27)*

Small General Conference church is seeking a **pastor** with a vison for growth. The church can furnish only a housing allowance at this time.

Contact either Herb Heppner, 108 Rancho Grande Cr., Atwater, CA 95301, (209) 358-1936, or Ted Plett, 1308 Mulberry Ave., Atwater, CA 95301, (209) 358-3213.

Canada's Roman Catholic bishops will set up a national committee to investigate the scandal of sexual abuse by priests. The panel will develop guidelines for helping victims and treating abusers, said Archbishop John Hayes. At least 29 priests, former priests or church officials have been arrested for sexual offenses this year in Canada. A psychologist who helps troubled priests said the isolation and loneliness resulting from celibacy is a factor. (*The Canadian Report*)

Mennonite Central Committee U.S. Peace Section is asking people across the country to share their insights and concerns at regional "listening meetings." The first listening meetings were held in September on the West Coast. "How can the Peace Section be a part of God's reconciling presence in our world during the next decade?" participants were asked. Other meetings will be held in the Central States, Great Lakes and East Coast regions of MCC U.S. People may also request a copy of the Peace Section study document and respond in writing to the questionnaire. These are available from MCC, Box 500, Akron, PA 17501.

The Nashville-based Shoney's restaurant chain has signed an agreement with the Southern Christian Leadership Conference pledging to spend $90 million in recruitment and training of minorities to staff its more than 1,600 outlets. The agreement was signed by Mitchell Boyd, chief executive officer of Shoney's, and Joseph Lowery, president of SCLC. The program will include a fast-track promotion program, a summer intern program for black students and the creation of a talent pool of students from black colleges providing food service training.

RECORD

Siebert

Graybill

Burr, Gladwell

Kampen

Kennel

deaths

Susie Archambeau, Tuba City, Ariz., died Sept. 18. Her letter pleading for a Mennonite minister to come to her church, Moencopi Mennonite Mission, was printed in the Sept. 26 issue of *The Mennonite.*

Scott Nafziger, 22, Archbold, Ohio, senior at Bluffton (Ohio) College, died Oct. 25 from injuries received in a fall from a moving pickup truck. He had been attending St. John Church, Pandora.

Gladys Siebert, 53, missionary to Taiwan since 1964, died Nov. 6 from cancer. Her primary assignment with the Commission on Overseas Mission was as a nurse anesthetist at Mennonite Christian Hospital, Hualien. In recent years she had also worked as a chaplain. Last June she returned to her home in Henderson, Neb., for treatment.

workers

Bruno and *Wanda Derksen Bergen* were reappointed to a three-year term as co-secretaries for personnel for the Commission on Overseas Mission.

Linda Burr and *Geoffrey Gladwell*, Stirling Avenue Church, Kitchener, Ont., have begun two-year Mennonite Central Committee assignments in Kirkland Lake, Ont., as administrative assistants at the Native Friendship Centre.

Rebecca Chen has joined COM missionaries *Han* and *Martha Vandenberg*, Taipei, Taiwan, and pastor *Benjamin Tsai* in the church-planting project of the Chung Ho Church.

Kryss Chupp, Jubilee Church, North Newton, Kan., is beginning a three-year MCC assignment in Central America, working as coordinator for a Youth Discovery Team, an exchange program for young adults. Chupp has been associated with Sunnyslope Church, Phoenix, Ariz. Her parents are Pat and Sam Chupp of Phoenix.

Andrew Dick, Waterloo-Kitchener (Ont.) United Mennonite Church, is beginning an eight-month MCC assignment in Central America, participating in a Youth Discovery Team. His parents are Karl and Vicki Dick.

Djuniharto, Indonesian Mennonite Church in Salatiga, Indonesia, has begun a six-month MCC assignment in Indonesia as coordinator for a Youth Discovery Team.

Harvey Dyck, professor of Russian history, University of Toronto, will chair a new program in Russian and Soviet Mennonite studies, sponsored by the university and Conrad Grebel College. *Leonard Friesen* is associate chair.

Craig Friesen was installed Oct. 1 as assistant pastor at Steinbach (Man.) Church.

Hugo and *Jean Wismer Friesen*, South Abbotsford (B.C.) Mennonite Brethren Church, are beginning two-year MCC assignments for Self-Help Crafts in Akron, Pa. Hugo will work as supervisor in the returns department and Jean as international administrative secretary. The Friesens have four adult children. Jean's father is Norman Wismer of Sellersville, Pa.

Orlando Goering has resigned as interim pastor at Sermon on the Mount Fellowship, Sioux Falls, S.D. In September *Lois Janzen Preheim* gave the Sunday sermons.

Beth E. Graybill, Community Church, Lancaster, Pa., is beginning a two-year MCC assignment in Akron as education coordinator for Self-Help Crafts. Her husband is Paul Brubaker, and her parents are Eileen and Lester Graybill, Leola.

Randy Grossman has been appointed to lead a church-planting effort in Goshen, Ind., sponsored by Assembly Church, Goshen, assisted by funding from Central District Conference and the Indiana-Michigan Conference.

Marcella Hostetler, Akron (Pa.) Church, is beginning a one-year MCC assignment in Chad, Zaire and North America as music leader for a Youth Discovery Team. Her parents are Dave and Rose Hostetler of Scottdale, Pa.

Christine Kampen, Emmanuel Church, Clearbrook, B.C., is beginning a two-year MCC assignment in Saskatoon as office manager for the Sexual Assault and Information Centre. Her parents are Betty and John Kampen.

Lester Kehl has begun as lead minister at Bethany Church, Virgil, Ont.

Pauline Kennel was recognized for seven years of service as coordinator of the Chicago

Mennonite Disaster Service is looking for people willing to spend a month working in St. Croix, a U.S. territory in the Caribbean that suffered severe damage from September's Hurricane Hugo. MDS plans to send four to six people to St. Croix each week until a team of 20-25 workers is in place. Replacements will then be sent as needed to keep the team at that level. People with general construction experience are needed to help with roofing and interior repair. Anyone interested should contact their MDS regional director or MDS headquarters at (717) 859-1151.

College or graduate students pursuing careers in mental health fields may apply for scholarships provided by Mennonite Health Services and the Mennonite Central Committee Canada Mental Health Program. The $800-$1,200 scholarships, to be awarded in the spring for the 1990-91 academic year, are available from the Elmer Ediger Memorial Scholarship Fund. To qualify candidates must be graduate students or in their final two years of undergraduate work with a declared major and vocational interest in mental health, developmental disabilities or related fields. Applications are due Jan. 15, 1990. Write MHS, Box 500, Akron, PA 17501-0500.

Mennonites and others are gathering to develop a witness against the mining, processing and export of uranium from Saskatchewan, which has some of the richest uranium deposits in the world. Mining from these deposits supplies the nuclear weapons industry.

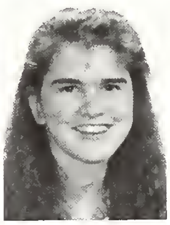
RECORD

Loewen

Meyers

Nikkel

Peters


Schowalter

Shenk

Area Mennonites. The farewell service reflected the diversity of worship styles and languages in the 23 churches that make up CAM. She will be involved with her husband, Leroy, in church planting in Schaumberg, Ill.

Glendon Klaassen, COM secretary for Latin America, attended an October inter-Mennonite consultation about possible church planting in Mexico City. During Nov. 25-Dec. 3 he will attend consultations in Uruguay to plan for a new resource center for Latin American Mennonite churches.

Peter Klassen, Bethany Church, Virgil, Ont., resigned as assistant to the pastor and youth worker in August.

Robin LaRue began as minister of congregational care on Nov. 1 at First Church, Berne, Ind.

Calvin Laur completed his term as pastor at Harrow (Ont.) Church in October.

John Paul Lederach, MCC, Akron, Pa., was a trainer for a five-day conciliation seminar in late September at Makerere University, Kampala, Uganda, sponsored by the university's social work department.

Rosalie Loewen, Peace Church, Richmond, B.C., is beginning a one-year term with the Intermenno program at Mannheim, West Germany. Her parents are John and Louise Loewen, Vancouver.

Maurice Martin has begun as pastor at Hillcrest Church, New Hamburg, Ont.

Edgar and *Ethel Metzler* have been appointed to a three-year term in Nepal by MCC and Mennonite Board of Missions, Elkhart, Ind. They will serve with United Mission to Nepal as executive directors, effective March 1. Edgar has been executive secretary to New Call to Peacemaking.

Keith Meyers, First Church, Kitchener, Ont., is beginning a one-year MCC assignment in Zaire, Chad and North America, participating in a Youth Discovery Team. His parents are Clara and Earl Meyers of Kitchener.

Rollin Mukanza, Kinshasa, Zaire, is beginning a one-year MCC assignment in Zaire, Chad and North America as coordinator for a Youth Discovery Team. He is a member of the Mennonite Church in Zaire (CMZ), the son of Mbongela and Mukanza Ilunga.

Eric Musser has begun as associate pastor for youth and young adults at Calvary Church, Washington, Ill.

Elmer Myron, Phoenix, Ariz., has resigned as chairperson of the Mennonite Indian Leaders Council.

Fred Neufeld, Waterloo-Kitchener (Ont.) Church, has accepted a part-time role as volunteer fund-raiser for the $3 million building project at Conrad Grebel College, Waterloo, Ont.

Hilda Nikkel, Elim Church, Grunthal, Man., has begun a two-year MCC assignment in Washington as an office manager for the MCC U.S. Peace Section Washington Office. Her parents are Jake and Katie Nikkel of Steinbach.

Fred Obold, pastor at Hoffnungsau Church, Inman, Kan., for the past eight years, will become the pastor at Hesston (Kan.) Church, effective Jan. 1, 1990.

Glenn Penner, associate pastor at Bethel Bergthaler Church, Winkler, Man., was ordained Sept. 10.

Wendy Peters, Hoffnungsfelder Church, Rabbit Lake, Sask., is beginning a two-year MCC assignment in Atlanta as co-manager of The Family Store. Her parents are Rudi and Shirley Peters.

Jacob Roes has resigned as pastor at Glen Allan (Ont.) Church, effective in June 1990.

Willard Roth has been called to serve as spiritual overseer at Southside Fellowship, Elkhart, Ind. *Gayle Wiebe Oudeh* is the church administrator.

Rodney Sawatsky, Rockway Church, Kitchener, Ont., was inaugurated the fourth president of Conrad Grebel College, Waterloo, Ont., on Oct. 22. He began his duties as president on July 1, replacing *Ralph Lebold*, who held the position for 10 years. Sawatsky has a 16-year history with the college.

Grace Schowalter, Sherbrooke Church, Vancouver, is beginning a two-year MCC assignment in Regina, Sask., as computer instructor for the Neil Squire Foundation. Her parents are Hans and Hanna Schowalter.

Wilbert R. Shenk, Elkhart, Ind., will become director of the Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, July 1.

Elizabeth Soto, MCC assistant secretary for Latin America and the Caribbean, taught a five-day course at the Martin Luther King Jr. Peace Center in Havana, Cuba, on the role of women in the Anabaptist movement.

Jan Steckley has begun as associate pastor at Breslau (Ont.) Church. She and her husband, Jeff, had been associate pastors at Steinmann (Ont.) Church.

Greg Stenson will begin as pastor at Springfield Church, Quakertown, Pa., in December.

—compiled by Angela Rempel

Civil-rights activist Joseph Lowery will teach a court-ordered class in race relations to a group of Ku Klux Klan leaders in Alabama. The court-ordered class is part of sentencing for Klan members who were convicted in federal court for assaulting a 1979 civil-rights march in Huntsville, Ala. Lowery, a United Methodist pastor and head of the Southern Christian Leadership Conference, led that march. One national Klan leader called the projected classes "cruel and unusual punishment." (*The Other Side*)

Germany's oldest free churches will soon become members of a national free church association. This follows the decision by the Working Group of the Mennonite Churches in the Federal Republic of Germany and West Berlin to apply for full membership in the *Vereinigung Evangelischer Freikirchen* (Organization of Evangelical Free Churches). Not represented are churches of the Mennonite Brethren, Mennonite Home Mission or Umsiedler associations. Mennonites are the oldest free churches in Germany. Acceptance of their membership in the Organization of Evangelical Free Churches is expected to take effect Jan. 1, 1990.

The number of Central American refugees under detention in South Texas by the U.S. Immigration and Naturalization Service has jumped from 400 to about 2,000 in the last 12 months, says David Janzen of Overground Railroad. In response, Overground Railroad and its supporters have launched what they hope is an ongoing voluntary service unit or support community to supplement the work of Richard and Ruth Anne Friesen, long-term staff in the area. They have four volunteers but are looking for more.

RESOURCES

books

Urban Connections ($10 U.S., $12 in Canada) is a quarterly inter-Mennonite urban newsletter published in Chicago. Write *Urban Connections*, c/o SCUPE, 30 W. Chicago Ave., Chicago, IL 60610.

"We are on the brink of a new era," says Joe Holland in his book **Creative Communion:** *Toward a Spirituality of Work* (Paulist Press, 1989, $4.95). The book explores how a post-modern society would function—how it could actually reclaim the primal visions put forth in Genesis and in Jesus' teaching.

Moving Beyond the Cold War (Fellowship of Reconciliation, Box 271, Nyack, NY 10960, $6) is a study packet suitable for planning a conference and/or study series that will prepare people for the new post-Cold War era that is now possible.

Anne Thompson Cooke has written a booklet titled **And God Loves Each One**, a 20-page "entry level" work about sexual development, the Bible and what it's like to be lesbian and gay in the church today. Write FLAG, Box 20308, Denver, CO 80220.

Let Your Life Speak: *A Study of Politics, Religion and Antinuclear Weapons Activism* by Robert D. Holsworth (1989, $32.50 cloth, $14.75 paper) is available from the University of Wisconsin Press, 114 N. Murray St., Madison, WI 53715.

NO ONE CAN STOP THE RAIN
GLIMPSES OF AFRICA'S LIBERATION STRUGGLE
Foreword by JULIUS NYERERE

No One Can Stop the Rain: *Glimpses of Africa's Liberation Struggle* by George M. Houser (Pilgrim Press, 1989, $15.95, $20.75 in Canada) offers insights into African events since the early 1950s and a preview of things to come in this explosive continent.

From 10 "consensus principles" by which to evaluate the ethical and practical character of U.S. economic policy proposals, **Ethical Economics and the Faith Community:** *How Can We Have Work and Ownership for All?* by Stuart M. Speiser (Meyer Stone Books, 1989, $16.95) creates an economic plan.

Signs of the Spirit: *How God Reshapes the Church* by Howard A. Snyder (Zondervan, 1989, $14.95) offers a mediating model of church renewal, one that bridges the gap between Christians suspicious of renewal movements and Christians who greet renewal with blind enthusiasm.

Any Christian leader can be anointed with love, power, prayerfulness and integrity, says Wesley Duewel in **Ablaze for God** (Zondervan, 1989, $11.95).

The Biblical Principles of Discipleship by Allan Coppedge (Zondervan, 1989, $13.95) observes the ever-present objective of discipleship and lifts up the basic content of this new life as seen in the unfolding drama of salvation.

Four recent books on ethnicity and identity by Leo Driedger, professor of sociology at the University of Manitoba, are these: **The Ethnic Factor** (Ryerson Press, 1989), **Ethnic Canada:** *Identities and Inequalities* (Copp Clark Pitman Ltd.), (with Neena Chappell) **Aging and Ethnicity:** *Toward an Interface* (Butterworths, 1987, $14.95) and **Mennonite Identity in Conflict** (Edwin Mellen Press, 1987).

"Animation in Haiti: MCC Haiti's Experience with Rural Community Development" by Barry Bartel ($1 donation) is the eighth title in Mennonite Central Committee's Occasional Papers series. Order from MCC Information Services, Box 500, Akron, PA 17501.

"Forgiveness is the oil that keeps the machinery of the Christian home and church running smoothly," writes Jay E. Adams in **From Forgiven to Forgiving**: *Discover the Path to Biblical Forgiveness* (Victor Books, 1989, $12.95).

"Active Offerings: Fun Raising for MCC" is a new brochure from Mennonite Central Committee that outlines ways youth groups, children's clubs and school or other church groups can raise money for MCC programs through sports. For copies write MCC, Box 500, Akron, PA 17501.

Henry Gariepy deals with trials such as why bad things happen to good people and examines incongruities of prosperity theology in **Portraits of Perseverance:** *100 Meditations from the Book of Job* (Victor Books, 1989, $14.95).

"Development and Disability" by Diane Driedger, Henry Enns and Valerie Regehr is the ninth title in MCC's Occasional Papers series. Order from MCC Information Services, Box 500, Akron, PA 17501.

"To relate is to belong, and to belong is to know we are loved and needed and are therefore of immense value," writes Jill Briscoe in **Space to Breathe, Room to Grow:** *A Mother and Daughter Discuss Loving, Intimate Relationships* (Victor Books, 1989, $8.95).

Letters to American Christians by John K. Stoner and Lois Barrett (Herald Press, 1989, $6.95, $8.95 in Canada) is a hard-hitting collection of letters, personal stories and reflections challenging American Christians to new ideas about the relationship of the way of Jesus to militarism in the United States.

"We can learn from the personalities in the New Testament who encountered Christ," writes Robert Werner in **From Sinners to Saints:** *Great Conversions of the New*

The 10th Women in Ministry Conference is being planned for March 30-April 1, 1990, in Fresno, Calif. Featured speaker is Katie Funk Wiebe on the theme "Women Telling the Story." The weekend program will also include worship, Bible study, workshops, special interest groups and fellowship for women concerned about their gifts for active ministry within the kingdom of God, and supportive men. For more information contact Val Rempel, 4879 E. Butler, #103, Fresno, CA 93727, (209) 251-8628.

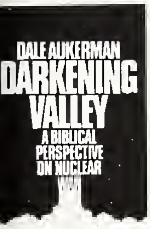
Seven Mennonite college students have been denied financial aid by the U.S. government this fall because of their refusal to register with the Selective Service System. They are strong pacifists who object to being a part of the military system in any way, and the Mennonite Church is committed to supporting them in that stance. A total of $30,000 is needed to replace the funds that have been denied them for the 1989-90 school year. Mennonites are invited to help meet that need by sending contributions to the Student Aid for Non-Registrants at Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

The Aboriginal Rights Coalition has thrown its support behind Labrador's Innu people in their struggle against low-level military flights. One of its first planned projects was a cross-country tour by several Innu families, which was to have been held in mid- and late-October. ARC was officially formed last May to carry on the work done by Project North over the last 14 years.

RESOURCES

Testament (Victor Books, 1989, $6.95).

Darkening Valley by Dale Aukerman (Herald Press, 1989, $14.95, $18.95 in Canada) uses biblical stories, images and motifs as a frame of vision for probing the meaning and implications of war in a nuclear age.



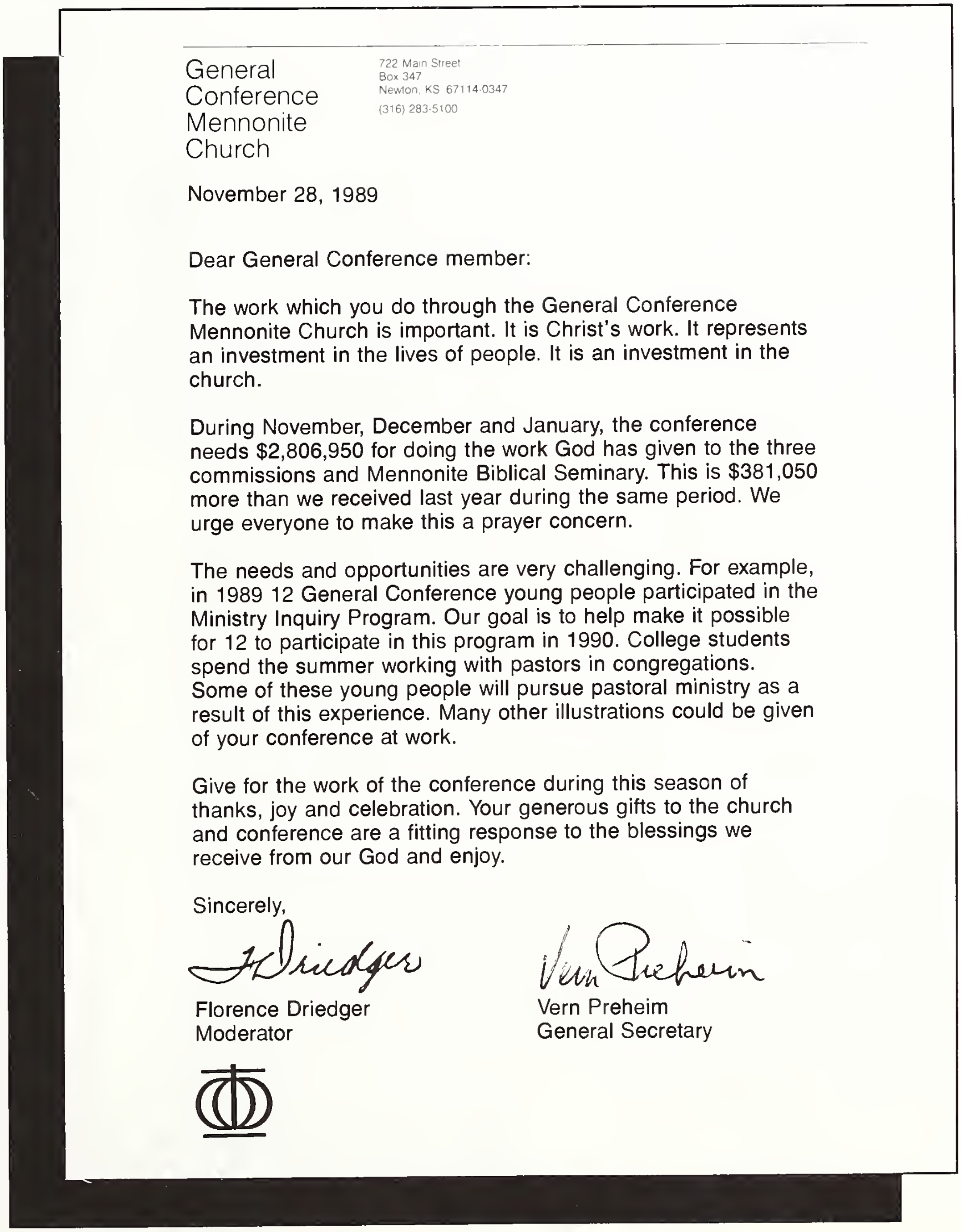
Herald Press has sold Arabic rights to John M. Drescher's **Seven Things Children Need** to Baptist Publications in Lebanon.

Jesus and His Jewish Parables: *Rediscovering the Roots of Jesus' Teaching* by Brad H. Young (Paulist Press, 1989, $12.95) examines the parables of Jesus in a fresh light and sees them as a mainstream genre used exclusively in Jewish literature.

To help college students and others intelligently present and defend the gospel to their friends, Alister E. McGrath wrote **Explaining Your Faith Without Losing Your Friends** (Zondervan, 1989, $4.95).

Presence and Power by Harold E. Bauman (Herald Press, 1989, $7.95, $9.95 in Canada) is an inquiry into the nature of the baptism of the Holy Spirit and the reasons for the wide variety of experiences with the Spirit. The author explains the fruit and gifts of the Spirit and explores implications of the Spirit's activity both in congregational life and in one's individual life.

—compiled by Gordon Houser



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Church

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November 28, 1989

Dear General Conference member:

The work which you do through the General Conference Mennonite Church is important. It is Christ's work. It represents an investment in the lives of people. It is an investment in the church.

During November, December and January, the conference needs $2,806,950 for doing the work God has given to the three commissions and Mennonite Biblical Seminary. This is $381,050 more than we received last year during the same period. We urge everyone to make this a prayer concern.

The needs and opportunities are very challenging. For example, in 1989 12 General Conference young people participated in the Ministry Inquiry Program. Our goal is to help make it possible for 12 to participate in this program in 1990. College students spend the summer working with pastors in congregations. Some of these young people will pursue pastoral ministry as a result of this experience. Many other illustrations could be given of your conference at work.

Give for the work of the conference during this season of thanks, joy and celebration. Your generous gifts to the church and conference are a fitting response to the blessings we receive from our God and enjoy.

Sincerely,

F. Driedger
Florence Driedger
Moderator

Vern Preheim
Vern Preheim
General Secretary

LETTERS

'Workers,' yes

Thanks for all your good efforts. Please thank whoever gathers that information about workers. *Frieda Claassen, 1119 Monroe Apt. #105, Beatrice, NE 68310*

When referring to people...

The term "Hispanic" is coming to be seen as a racist term that lumps together people from different racial, ethnic, religious or cultural backgrounds who have little in common besides language. The word comes from Hispania, or the Iberian peninsula. Latin America is home to peoples from many lands, such as Africa, Germany and Italy, not only Spain and Portugal. People from Indonesia aren't called "Dutch," nor are people from Guinea called "French."

It is imperialistic to use Hispanic to refer to native American peoples who were present thousands of years before the Spanish came. It is certainly offensive to black Spanish-speaking Americans who may have been brought to the New World in chains by the Spanish.

I propose that we avoid the indiscriminate use of the word and refer to people by their country of origin or their own preferred designation. *Robert Erck, 810 E. Madison, 2 fl., Lombard, IL 60148*

Exorcism still a ministry

Thank you for printing the stories (Sept. 26) of the three men from our churches who have been set free from demons and/or demonic religions.

I am a pastor who is occasionally called upon to exorcise or cast demons out of people. This ministry is overseen by a committee composed of pastors, therapists and laypeople from the Franconia and Eastern District Mennonite conferences.

I am confused by John Lenshyn's sentence, "I raise the possibility that the [early] church did not find exorcism a necessary part of its ministry." If [this is the case] why is the exorcistic activity of Philip described in Acts 8:5-8? See also Acts 16:16-26. That event precipitated the imprisonment of Paul and Silas. See also 19:11-20, where Paul's exorcism work was so effective that unconverted Jews tried to use the "formula" of Jesus' name without His presence and protection, and many Ephesians abandoned their sorcery because of it?

These three examples show that exorcism was a necessary part of the ministry of the early church.

I participated last summer with about 30 Mennonite pastors, seminary professors and missionaries on North America assignment in the exorcism of a young woman in northern Indiana. This session was videotaped for teaching purposes with her consent. At one point in the session the demons in the woman drove her to strike the camera, trying to destroy it. "I don't want Christians to know this," the demons repeatedly screamed at us.

What the demons don't want Christians to know is that they exist, they can invade and destroy people, and the church today has the continuing authority to employ exorcism to deliver those who are invaded and in bondage to these dark powers.

Let me clearly say what the demons don't want us Christians to know: Exorcism is a continuing ministry available to the church today.

Feel free to write or call me. Or write to our seminary and request a copy of the papers presented at two recent consultations on exorcism. The address is Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726. *Mark Winslow, 1213 Chew St., Allentown, PA 18102, (215) 435-3162*

Give them much more

The letter "Grace More Than Guilt" (Oct. 10) is worth reading, especially this: "If we are going to be effective with our young people, we need to give them much more than Mennonite lifestyle and Mennonite history." There is tremendous power and activity under the hood of a car, but no life. *C.B. Friesen, 415 E. First St., Newton, KS 67114*

In memory of Peter W. Dyck

I share a tribute to a friend, a pioneer of the Alberta prairies. Peter W. Dyck was a General Conference Mennonite Church leader with a vision for education in Canada. His death (last December) revived memories of the 1940s, when I repeatedly visited in his home and traveled for the Canadian Mennonite Bible College, Winnipeg. Dyck was then a pastor of Rosemary (Alta.) Mennonite Church. Elected to be the Alberta representative on the CMBC board at its founding in 1947, he was an energetic worker. N.N. Fransen (Vineland, Ont.) describes him as an aggressive organizer, soliciting wide constituent support for the college.

He often spoke of his childhood in Kronsfeld, South Russia. Emigrating to Canada at the age of 22, he had a good education in Russia and wanted to make such opportunities available to Canadian youth. He also spoke of his support for the General Conference Mennonite Church with offices in Newton, Kan.

His widow, Agatha Dyck (Chilliwack, B.C.) writes that many have supported her in prayer and have expressed appreciation for his dedicated ministry. He was a man of God. *Arnold Regier, 212 N. Pine, Newton, KS 67114*

Susan's courageous witness

Thank you for publishing Susan Classen's essay "My Work with the Poor Is a Political Threat" (Oct. 10). I had the privilege of meeting her briefly in the San Salvador airport in 1985, when my wife and I were on an educational tour of Central America. We found the atmosphere extremely depressing in El Salvador, with all the military around. In the midst of this we met Susan, who has lived and worked faithfully and fearlessly in dangerous war zones of the Salvadoran hinterlands since 1984. We admire her courage and thank her for her witness. *Menno Klassen, 748 Pasadena Ave., Winnipeg, MB R3T 2T3*

Peace and joy

This is the first year of the "Heisei" era in Japan, meaning that a new emperor is on the throne. The word "Heisei" means "Peace is Established." Wouldn't that be wonderful?

When I read Steve Bauman's article (July 25) my heart leaped for joy. With such young men in our churches there is hope. Steve said so well what is on our hearts. *Mary Derksen, 37-559 Mitsuyoshidai, Oita Shi, Oita Ken, Japan 870-11*

Accurate history

John Friesen's letter "Unity: That First Goal" (Oct. 24) was a welcome addition to the discussion of the proposed joining of the various groups of Mennonites. His explanation of the beginning of the General Conference is accurate and will assist readers in securing new insights into its reasons for organizing. It will also help readers understand the lack of cooperation and unity among the other Mennonite groups at that time. For example, "At that time there were only a number of regional groups of Swiss

Mennonite congregations whose leaders (bishops, ministers and deacons) met periodically." It appears that few if any records were kept of the actions of such meetings. They appear to have dealt mostly with questions of discipline.

The Iowa consultation [of 1860] met to bring about cooperation among all Mennonites of North America. Its special concerns were missions, both home and foreign, and education. It realized there was a diversity of understanding of the role of the church among the different groups.

Therefore, they adopted the motto "In essentials unity, in non-essentials liberty." *Howard Raid, 111 S. Spring St., Bluffton, OH 45817*

Let actions speak

As one who has been involved in pastoral ministry as well as being a foster parent, I support Cynthia Weaver ("Pick Up a Child," Oct. 10) concerning abortion and how we church people often react.

Almost all pro-life people that I have known and worked with are only interested in their views and never consider what will become of the unaborted baby. None [that I know] has ever taken in a foster child or adopted a child in need of a home.

I am also pro-life, but I feel that with such a stand there is also a responsibility to do more than just demonstrate and have pro-life meetings that try to influence our government officials. We Christians must let our actions speak as well as our lips. *Russell Welty, 264 Acacia Drive, Stockbridge, GA 30281*

Sorting out morality

Ivan Emke (Oct. 24) seems more interested in "justification" than in compassion for people with AIDS (PWAs). I believe we should have compassion for PWAs no matter what their sexual practices may be. That is between them and our Lord for sorting out. But for homosexuals to justify their practices by attacking fundamental Christian sexual morality seems to me to be role-reversal against those who attack their values. "Some sort of control over sexual practice" is not so much a privilege of religious leaders as it is a responsibility.

I don't expect PWAs to apologize for their sexual behavior. But I reserve the right to not accept that behavior over "outdated" Christian morality teachings. I'll love and help PWA's as quickly as I would anyone with cancer or another terminal disease because they are people. *Paul Bradford, Box 107, Ellsworth, KS 67439-0107*

REVIEWS

films

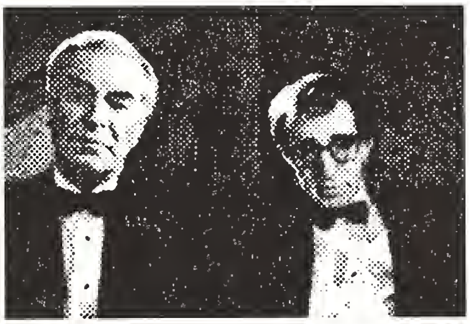
Ironies and subtleties

Crimes and Misdemeanors, *produced by Robert Greenhut, written and directed by Woody Allen*

Reviewed by Gordon Houser, assistant editor

Woody Allen's latest film echoes a number of literary works—from *Oedipus Rex* to *Dubliners*—but dominant in the background is Dostoevsky's *Crime and Punishment.*

Crimes and Misdemeanors—the title can carry multiple meanings—combines comedy and tragedy as it follows its two main characters: Cliff Stern (Woody Allen) and Judah Rosenthal (Martin Landau).



Moral dilemmas: *Landau (left) and Allen*

Landau plays a successful ophthamologist who wants to end a two-year affair. However, his mistress (Angelica Huston) threatens to tell his wife (Claire Bloom) and reveal Landau's mishandling of funds for a new wing at a hospital.

Fearful of losing everything, Landau goes to his brother Jack (Jerry Orbach) for advice. A businessman with underworld connections, Jack offers to have the woman eliminated. This horrifies Landau at first, but as his desperation to keep his illicit affair secret grows, he considers the offer.

Interwoven brilliantly with this story are the trials of Allen's character, an unsuccessful documentary filmmaker with a failing marriage. After his famous brother-in-law Lester (Alan Alda) offers him a project that pays, Allen meets Halley (Mia Farrow) and falls for her.

Along the way Allen the writer presents moral dilemmas, ironies and subtleties—including an ingenious inside joke at the end—that provoke thought about significant issues. For instance, what makes life worth living? Are we guided in our behavior by laws, conscience or self-interest?

Allen has tackled these questions before in his lighthearted yet probing way. But here he delves deeper and considers the religious dimension to such issues with greater care and respect. It is by far his most religious film.

Crimes and Misdemeanors is a film that will make you laugh while forcing you to consider philosophical questions most films would never touch. Its outstanding script is matched by an excellent cast (Landau should receive an Academy Award nomination). It is one of the best films of the year.

books

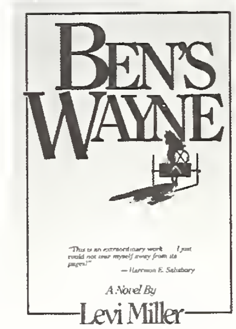
Growing up Amish

Ben's Wayne *by Levi Miller (Good Books, 1989, 199 pages)*

Reviewed by Rachel Waltner Goossen, Box 97, Goessel, KS 67053

Ben's Wayne is a novel about 18-year-old Wayne Weaver of the large Old Order Amish settlement in Holmes County, Ohio. The time and setting are, ostensibly, ones of innocence. It is the summer of 1960, and Wayne, returning home one Sunday morning after visiting his girlfriend, contemplates his blessings: "a beautiful woman, a faithful horse, godly parents...."

Yet Wayne is grappling with questions of identity, of his allegiances to his community and to his father's lifework, farming. Wayne admits to himself that he would like to leave the settlement and "try some other things," but he is haunted by the knowledge that his older brother Roy has caused the family pain by leaving home and embracing army life. Wayne is a little afraid of his swaggering brother but is drawn to the ideas of others, especially his brother-in-law Chris, whose progressive notions about faith and farming earn him the suspicion of church leaders, and his beloved Anna, who is eager to sow a few wild oats before settling down to marriage. Wayne's new friend Malcolm, a Quaker college student who



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is working on the Weaver farm for the summer, adds yet another perspective, one mostly affirming of the Amish way of life.

Novelist Miller, who grew up in Holmes County but whose Amish family eventually joined the Mennonite Church, filters all these conflicting aspirations through an imaginative inner world. Wayne's conscious and sometimes half-conscious thoughts, expressed mainly in English with some *Deutsch* mingled in, provide the novel's narrative voice.

Wayne's instincts are almost as traditional as his father's. But tragedy strikes the community, and Wayne finds himself considering life from an altered point of view. A redemptive moment comes when Wayne and Malcolm debate God's role in permitting terrible things to happen. For Wayne a measure of clarity emerges from confusion and loss.

Ben's Wayne deserves to be read. Although its theme of forging self-identity is familiar, Miller has given us a funny, wise and authentic story.

Ecumenical confession

The Mystery of Peace *by Arthur C. Cochrane (Brethren Press, 1986, 204 pages)*

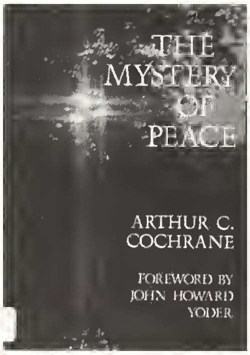
Reviewed by Lois Barrett, 1508 Fairview, Wichita, KS 67203

The Mystery of Peace is a peace theology from a Lutheran-Reformed perspective and a call for a new ecumenical confession of faith, confessing Christ as the peace of the world with an unequivocal "no" to war.

Cochrane's model for such a confession is the Barmen Declaration of 1934, in which the evangelical churches of Germany confessed Christ rather than Hitler as lord of the church. Cochrane himself was one of seven signers of a statement opposing the atomic bomb, a statement that was drafted by the faculty of Presbyterian Theological Seminary of the University of Dubuque (Iowa) in 1960.

The first part of the book is devoted to doing theology. Cochrane's sources are the Bible, to which there are many references, and Luther, Bonhoeffer and Karl Barth. The Lutheran flavor of the theology is especially strong in the repeated statement that peace, like grace, is the gift of God alone and does not come by human effort.

The book is in dialogue not only with mainline Protestants but with the U.S. Catholic bishops and with the Historic Peace Churches. Cochrane approvingly quotes Mennonites Millard Lind and John Howard Yoder (who wrote the foreword). Particularly helpful is Cochrane's connection of peace theology with the cross of Christ, although he does not make the same connection that most Anabaptist writers make.



"Peace is not an ideal, dream or vision," he writes. "It is a historical reality and a living person. Christ overcame sin, death, the devil, the world and the flesh. In his blood shed on the Cross he triumphed over the enemies of God and humankind, thereby establishing perfect peace....The resurrection of Jesus Christ was the revelation and validation to the apostles of what God had accomplished in the death of Jesus, namely, reconciliation and peace for the world....God does not want us to repeat or complete the reconciliation and peace already accomplished in Christ's death and revealed in the resurrection. We are to be ambassadors, ministers, and servants of peace—a peace soon to be manifested universally and unambiguously at Christ's return."

Cochrane gives only brief mention to ethics and discipleship. Instead his emphasis is on the power of the word and the Word in the spiritual warfare against the powers that be. He quotes a line from Luther's hymn "A Mighty Fortress": "One little word shall fell him [the devil]." That word is the confession of Jesus Christ as Lord, particularly in the renouncing of nuclear weapons and of war.

The ecumenical confession of faith for which Cochrane calls is not for the purpose of interdenominational unity but for confessing the one Lord and the one faith attested in Holy Scripture and given to the one whole church. It will distinguish between truth and heresy and will concentrate on a specific error that threatens the faith of all churches, "an error which stabs at the very heart of the church's confession of Jesus Christ as the reconciliation and peace of the world."

All those interested in interchurch dialogue on the issue of peace and war will want to read this book—because Cochrane as a mainline Protestant working within his own theological categories is ready to dialogue on a point of faith that we have claimed is not just a "Mennonite distinctive" but is the gospel of Christ.

Pray, preach and listen

The Contemplative Pastor *by Eugene H. Peterson (Word, 1989, 176 pages)*

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

In the face of the relentless professionalization of the pastorate, Eugene H. Peterson asks us to slow down and reconsider. He raised his questions and objections in such books as*Working the Angles*, *A Long Obedience in the Same Direction* and *Traveling Light*. And Peterson is beginning to be heard: Diverse Mennonites commended his work to me, and I'm glad they did.

While Peterson does not necessarily disparage professionalism, he wonders who and what defines the pastor's role today. He fears that pastors try to do too much, either from the vanity of wanting to seem important or the laziness of letting others set priorities. He reports his shock when a pastoral mentor described his work as "running a church." Although pastors administer, they are something other than CEOs.

Peterson deliberately uses archaic language in his reflections, writing about "the cure of souls" and "the guidance of souls." The pastor's work on Sunday and during the week are intimately related: "discovering the meaning of Scripture, developing a life of prayer, guiding growth into maturity." The pastor's three most crucial acts are to pray, preach and listen.

"I know it takes time to develop a life of prayer; set-aside, disciplined, deliberate time. It isn't accomplished on the run, not by offering prayers from a pulpit or at a hospital bedside. I know I can't be busy and pray at the same time. I can be active and pray; I can work and pray; but I cannot be busy and pray. I cannot be inwardly rushed, distracted, or dispersed."

Pastors are almost an anomaly now. "In general, people treat us with respect, but we are not considered important in any social, cultural or economic way. In parody we are usually treated as harmless innocents, in satire as shiftless parasites."

The book is enhanced by provocative titles: "The Subversive Pastor," "The Apocalyptic Pastor," "Praying with Eyes Open," "Lashed to the Mast." He includes a celebration of the "ministry of small talk" and a chapter recommending sabbaticals for pastors. At times it is a little unfocused, with short snippets that do not seem to fit the book's overall purpose. But on the whole I found the book inspiring and upbuilding.

Lord, forgive us our trespasses

Ruth Boehm

Joe sat in my office, describing the painful relationship he had with the pastor of his church. His voice cracked as he related the events of the past year.

Joe was a deacon in his congregation. He and his pastor, Tom, did not see eye-to-eye on what the role of a deacon should be. Meetings to discuss the matter only resulted in tension and greater disagreement. The last attempt to resolve the issue had started with prayer and ended in a yelling match.

I had heard the same story a few weeks before, when Tom had visited our dispute center. A year had gone by, and the two were reluctant to meet. Why resurrect all the hard feelings? Why not leave the matter unresolved? But despite their pain, both wanted to resolve the problem. They agreed to meet.

When they arrived at the meeting my co-mediator and I explained that our role was not to decide who was right or wrong but to help them better understand what had happened and to help them decide how they would like to resolve the matter.

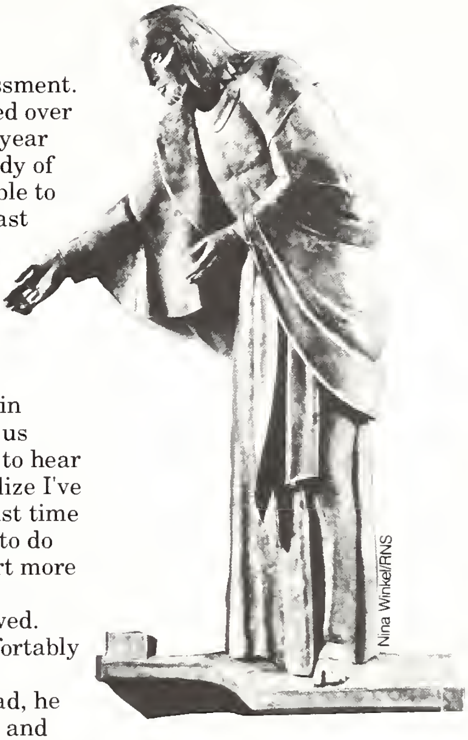
Joe went first, then Tom had a chance to tell his story. It was the first time they had spoken to each other in a year. Tom could not look directly at Joe. Instead he stared at the floor. Several times we asked him to direct his comments to Joe. He could for a moment or two, but then he would turn his gaze to the floor again.

Our role was not to decide who was right or wrong but to help them better understand what had happened and to help them decide how they would like to resolve the matter.

Many issues and hard feelings were addressed. After an hour and a half of listening to stories, my co-mediator and I exchanged glances that said, We're going to be here for a while.

Then the unexpected happened.

Joe turned to Tom and with carefully chosen words said, "Tom, I know I have hurt you, but I just want you to acknowledge that you have caused me pain, too. I have done some stupid things. I have said some unkind things. I didn't mean to cause you embarrassment. I'm sorry. I've agonized over the events of the past year and feel that in the body of Christ we should be able to work together or at least be able to talk to one another. There are too many issues for us to resolve here tonight. Some of those issues are things we believe in strongly. In order for us to begin again, I need to hear from you that you realize I've been hurt, too. The last time we spoke you refused to do that, and that has hurt more than anything else."


Nina Winkel/RNS

A long silence followed.

Tom stirred uncomfortably in his seat.

Then, lifting his head, he looked Joe in the eyes and said, "I acknowledge that I've caused you pain. I didn't realize how much I hurt you. For that I'm sorry."

Both men wept.

It was a beginning. After a while they discussed what they would do from here. Joe expressed a desire to take communion again, something he had not done for some time because he was not "at peace with his brother." They also agreed to exchange greetings, such as "good morning," with sincerity.

As we were getting ready to leave, one said that he would like to close with the Lord's Prayer. So we stood, holding hands, and recited the Lord's Prayer together. The words "forgive us our trespasses as we forgive those who trespass against us" jumped out at me, filled with new meaning by these events.

Ruth Boehm recently completed her voluntary service assignment as director of the Mennonite Central Committee-sponsored Community Dispute Centre in Winnipeg. She is now associate pastor at Winnipeg's Bethel Mennonite Church.

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EDITORIAL

Finders, keepers, losers

Today, Nov. 10, presstime for this editorial, the 28-year-old, 62-mile Berlin Wall has been rendered "mere architecture," as one news commentator described it. The "undemocratic" East is beginning to look like the "democratic" West.

But what has happened to democracy in the West since the concertina wire was installed in Berlin at midnight on Sunday, Aug. 13, 1961? Time-honored assumptions about where democracy resides, I believe, are being tested. How can my country claim that title when it interferes in, even overthrows, sovereign governments like that of Chile? Now "democratic" dollars train Central American soldiers to torture people who accompany refugees to their homeland. (See Gordon Houser's interview with Tim Lohrentz, page 538.) We may well live to see the day when the East teaches the West about democracy.

Similarly, most of Christendom has, for about 450 years, considered Mennonites the keepers of that part of the gospel of Jesus Christ which says that people should love their enemies. It has come to be known as the doctrine of non-resistence to war. Restated, one can say, It is not God's will that people kill people.

This doctrine has been thought to "belong" to Mennonites because our forebears, the Anabaptists, reading their Bibles, rediscovered it in the 1520s. For centuries, since about 300 A.D., the church had forgotten that this was the gospel: that Jesus Christ came to save sinners and that it was God's will that not one of these little ones should perish. Sixteenth-century Anabaptists included it in their preaching: Christians do not go to war; Christians do not shed one another's blood; love your enemies.

Over these 450 or so years, Mennonites and other historic peace churches have come to be the "keepers" of this doctrine. It was ours to articulate. It was ours to preach. It was ours to tell other people about. When Richard Sinclair came back from the Vietnam War convinced that war is wrong (see John Longhurst's article, pages 531-533) he was directed to Mennonites for more information on the subject.

This long-held assumption, however, is being shaken. I offer three examples.

On Nov. 6 and 7 a stunning array of scientists gathered at Bethel College, North Newton, Kan., to discuss their responsibility to North American society. What opportunities do they and science students have in a country dominated by weapons research and manufacture? What does conscience have to do with a scientist's profession?

Only about 30 people from my "peaceful" community came to hear the scientists discuss these subjects on that first evening. "That's about $50 a head," quipped one of the panel participants.

Where have all the Mennonites gone? Were we put off by the words "technical" and "scientist"? Should the symposium have been held in neighboring Wichita, where more engineering students are being lured (bribed?) into researching and making always more sophisticated weapons, where more people are employees of Boeing and other weapons manufacturers?

My second example is that the 7,000 brochures about the Peace Tax Fund distributed at our triennial session in Normal, Ill., among 8,000 Mennonites last summer netted one, *one* new membership for this campaign that says to the U.S. government, I want my tax dollars to be used to promote life, not death; peace, not war.

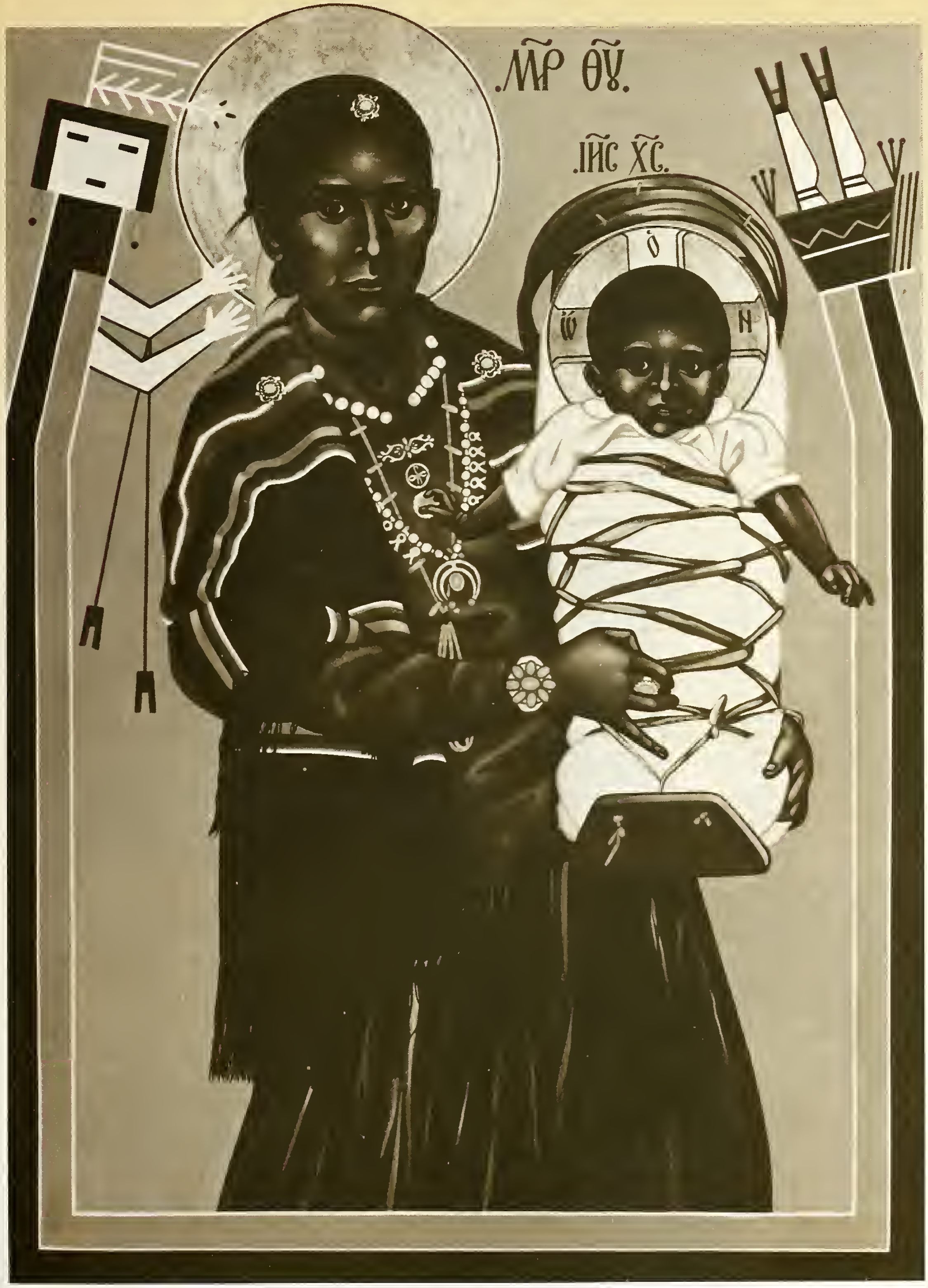
My third example comes out of our overseas mission experience. It seems that we have in the past been shy, even negligent, in including the doctrine of non-resistance to war in our preaching that God was in Christ, reconciling the world to himself. At least in one country, Japan, it was Japanese Christians, converted to Christianity in the ministry of Mennonite missionaries, who rediscovered biblical non-resistance elsewhere. Then they came and said to the missionaries, You had this insight and didn't tell us from the beginning? Why didn't you tell us?

What does "non-resistance to war" mean when there is no military draft, when no major war puts it to the test? Has it become "old hat," "something my parents believe," "something my grandparents believed," something to rebel against or just ignore? How do we put legs on this belief now that we are not asked to simply pick up a gun or put on a uniform? Our friends, to whom we took the gospel, will tell us. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:23 DECEMBER 12, 1989



Inside:

The Innu angels knew what to do

A Cleveland Christmas

Light can stop fear

"Navaho Madonna"
by Robert Lentz

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prologue —

What do Wilma Schroeder, Joyce Shutt, Tim Schmucker, Carol Rose, Twila Miller, Esther Tieszen and Elaine Rich have in common? They are all, in their way, in this issue, saying to you, "This Christmas, take joy."

Knowing the state of the world in December 1989, Christmas joy does not seem appropriate. We mourn the deaths of innocents in political struggle. Our world groans with problems.

This same world was described thus by astronaut James Irvin last July 20 (marking the 20th anniversary of his voyage to the moon), "The earth reminded us of a Christmas tree ornament. Seeing this has to change a man, has to make him appreciate the creativity of God, the love of God."

That love invites us and makes it possible for us to take joy.

* * * * *

Join me in welcoming Clare Ann Ruth-Heffelbower, Fresno, Calif., to the masthead of this magazine. You will find this new adviser from the Pacific District Conference in the fine print on the right. Each Canadian provincial organization, the Mennonite Conference of Eastern Canada and each U.S. district has an adviser to *The Mennonite.* You may communicate queries or comments about the magazine through them or directly to me.

* * * * *

This issue marks the 12th "In Cheek" column (page 561). Tim Matterssome, the column's pseudonymous author, is interested in what you think about including humor in *The Mennonite.* He has thick skin so you may say anything in the way of critique. In 1990 we plan to publish him occasionally unless you strongly counsel us otherwise. *mts*

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The Mennonite is available on cassette tape. The past 13 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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The Innu angels knew what to do

Wilma Schroeder

Can there be anything more miraculous than birth?

But when birth becomes a nightmare, the way is clear for miracles undreamed of.

Baby boy Rich was born at Davis Inlet Nursing Station. All seemed wonderful—a healthy screaming big boy, a tired but happy mother. Not much left to do now but the tidying up, the little tasks like noting the time of birth, bringing the mother a sponge bath, weighing the placenta....

The placenta.

It wouldn't come. Clinging stubbornly, it refused to relinquish its nine-month grip. Seven o'clock, then eight. Nine. Too dark outside for a plane to come at this time of night, no chance of help arriving before dawn. And now the blood started to trickle. Cheery faces took on grim looks.

At midnight our Native mother suddenly looked whiter than I did. I took her blood pressure—Oh no! It can't be that low, please God, no. Under the sheet the blood spread. Thank God we'd gotten an IV in—Turn it up, quick, pour fluid into those collapsing veins! Dear God, it's not helping—even her lips are white. Keep massaging that uterus, try to get it to contract, try to get that placenta out of there before it kills her!

Every five minutes was forever, every 15 minutes that the pulse could still be felt was a gift from God. The midwife was up on the bed, one hand jammed in the uterus, the other squeezing from outside in a last ditch effort to stop the bleeding. All I could do was pray.

And I did pray. When our patient stopped breathing for a couple of seconds, I prayed. She started—and didn't stop again. When her blood pressure bottomed out and her heart raced faster and faster, for a longer time than any heart should withstand, I prayed. When I had a moment alone with her, this young woman, just my age, someone I knew and liked, mother of six, whose husband and eldest daughter waited apprehensively outside the door—I held my trembling hands over her abdomen and prayed to the One who heals, for I knew all my knowledge was nothing, and only God could save her now.

Every five minutes that she still breathed, I thanked God.

And then the angels came, dressed as Innu women. Three of them, in kerchiefs, plaid skirts and polyester pants, well-worn sweaters. Calmly they took over. Against all my medical training they sat the mother upright—and she didn't die. They spoke to her in their language—and she obeyed them. With the barest minimum of blood heavily diluted with saline flowing through her veins, she gathered the strength to blow hard into a bottle held to her lips. And again. As one woman after another took turns massaging her abdomen, speaking to her, not letting her sleep, I went out and bit back my tears.

At dawn the plane left Goose Bay, winging toward us with two doctors, a nurse, and two units of whole blood. The clinic filled with noise and activity, and the Innu angels vanished. Add a unit of blood to the IV, next a shot of IV Valium, and the doctors swiftly and competently peeled the placenta away. Within 15 minutes the blood pressure rose. Color returned to my friend's lips. The heart slowed to a more normal rate. Now—onto the stretcher, wrapped in lots of blankets. We drove her out to the airstrip and saw her onto the plane. She was going to live.

Only by the grace of God can I visit this mother and baby at home today, talk to her on the phone, smile at her in the street. No heart could sustain life on so little blood for so long. No brain could withstand, untouched, the loss of oxygen to its cells when sitting upright so the blood had to fight gravity to reach that vital organ—even though oxygen was added by inhalation. Seven hours or more in a state of profound hypovolemic shock. Surely God added healing power to the combined efforts of white and Innu medicine women, and I learned the value of their knowledge.

Something is more miraculous than birth, and that is rebirth from death. I have seen it.

Wilma Schroeder, a registered nurse from Winnipeg, served with Mennonite Central Committee at a health clinic in the remote Innu village of Davis Inlet, Labrador.

God knew this baby boy needed his mother.

David Sprunger

This year remember:

God loves us anyway

Joyce M. Shutt

Christmas can be lonely. We reach for the illusions and end up with nothing. Attempting to buy love with presents and parties, we sit surrounded by things and overwhelmed by small talk. We try to make a connection so we can know that we love and are loved.

Christmas can be lonely, and thank God it is. In the Christmas festivities is the reminder and promise that there is more to life than the present moment. In the Christmas romanticism is the affirmation that each of us is on a pilgrimage that can lead from loneliness to at-one-ment. We seek that center within ourselves where there is strength, courage, serenity, integration: at-one-ment with ourselves, with our environment, with others, with God. This God became the babe of Bethlehem and embarked on a pilgrimage that included the valley of the shadow of death and resurrection.

I fear loneliness. I panic at the thought of being alone. Faced with alienation and separation and traumatized by fear, I allow that sense of separation to isolate me.

But loneliness is a gift that calls forth repentance. Repentance is a change of direction. It becomes the incentive we need to dig deeper for meaning and purpose. It calls me to honesty, the end of game playing, the beginnings of trust in God.

This Christmas I am profoundly grateful that we have been blessed enough and brave enough and lucky enough to be finding help and hope, new life and insight for some family problems. God not only creates us but loves us deeply and completely, accepts and values us just as we are—alcoholics, addicts, co-dependent enablers. God's love is ours for the claiming.

In the past I have been tempted to spread over life the film of fantasy, the might-have-beens, the but-it-wasn't-supposed-to-be's. Our Christmas celebrations with their tinseled trappings and softened lights have tried to manufacture that never-never land of complete security. So we party, pig out, go into debt, all in a vain attempt to make ourselves feel good, to buy love, to run from life's struggle and challenge.

One Christmas my son and I compared notes on what it is like to be an alcoholic with being a diabetic. I claimed I could understand (at least in part) what he felt since I, too, have to maintain a strict discipline with my diet. Sugar, for me, I said, is like alcohol for the alcoholic. At Christmas dinner we all ate too much. I enjoyed my meal, having promised myself that I would forego dessert. I was serving the coffee, since I'd decided not to eat any pie, but when I got back to my chair there was a small piece smothered with whipped cream. I looked at that pie, struggled, debated and lost the battle. As I sank my fork into the pie I saw the look on my son's face: unbelievable anguish. So did the others, and they all came to my defense: "Hey, it won't hurt for her to break her diet once in a while."

"Not if you're a garbage head like me," came my son's response.

Reality is, we are all garbage heads, though our garbage may not be alcoholism or drug addiction. Yet in our own ways we are all destroying ourselves, using and abusing with our crutches and excuses. Christmas is the promise, the reminder that in spite of our being garbage heads, God loves us anyway, loves us enough to offer a new life. Our need for salvation *is* a life-and-death matter.

Good Master, each of us cries in the lonelinesss and poignancy of Christmas, "What must I do to be saved?" And the answer comes back for us, as it did for the rich young ruler, for Nicodemus, for the prodigal son: Stop depending on alcohol, drugs, an education, a lover, your family, your job, new clothes, a car to make you happy. Accept your spiritual and emotional poverty as my gift and believe that I, your God, can fill in the gaps. Believe in me. Make a decision to turn your will and your life over to me.

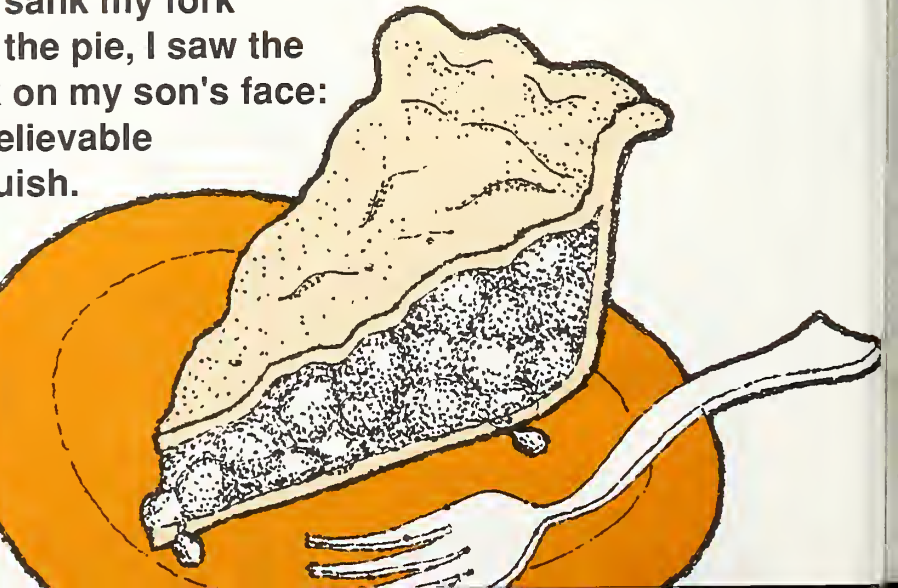
Reliving my son's look across the Christmas table, I know more about life and death. Life involves effort, self-discipline, will power, limits. Emmanuel—God-with-us—empowers me to give up what destroys, accept what brings life, give up and restructure our lives.

Emmanuel, God-with-us, is reality. Christmas is the loving look of pain coming across the years of Christmas tables, calling us into hope.

In admitting our brokenness and our sin-sickness we are given the balm for our loneliness. At-one-ment has no other name than Emmanuel.

Joyce M. Shutt, 878 Mount Carmel Road, Orrtanna, PA 17353, is pastor at Fairfield (Pa.) Mennonite Church.

As I sank my fork into the pie, I saw the look on my son's face: unbelievable anguish.



RNS

The Spanish words on this bus read, "God loves you."

We grieved together in a bus

Tim Schmucker

Buses between Guatemala City and Antigua are always quite crowded, and this Christmas morning was no exception. So I could not help but notice when the woman sitting next to me began to cry.

My wife, Mary Lou, and I had spent Christmas Eve in the capital and were returning to our home in Antigua. We had participated in a "Navidad" service at the Casa Horeb Mennonite Church, a congregation that we had grown to love. Having only a few days left in our 4 1/2-month stay in Guatemala, we were also saying good-bye.

In addition this was our first Christmas away from our parental families, and we knew we would feel the distance. Singing "Noche de Paz," however, with our Guatemalan church family, and eating the traditional "famal" at midnight with our hosts helped fill the emptiness in our spirits.

But the next morning, Christmas morning, beginning the one-hour bus trip back to Antigua, I remembered my parents, siblings, nieces and nephews, who would be gathering that day. Inwardly my tears flowed.

Then I noticed the tears of the middle-aged woman who sat tight against me; we were three adults and two children in a seat designed for two. Deciding not to worry about cultural errors, I asked her if she was OK. She quickly, silently nodded yes.

Her weeping, however, continued. The child on her lap looked questioningly in her face, as I had. Feeling sensitive to grief due to my own internal tears, I tried again: "Señora, why are you crying?"

Between her sobs, she told me of her brother who had died recently. "He drank too much," she said.

Remembering where I first noticed her tears, I quietly asked, "And he is buried in that cemetery we just passed?"

Weeping aloud, she nodded yes.

I felt her pain and tried to communicate that to her. She seemed to understand, and as she continued to weep we talked about her brother specifically and grief generally. "However," I said, "we need to remember that God is with us in our pain." Her face brightened as she vigorously agreed with me. With that brief reminder of her faith, she wiped her tears and began to smile.

In our ensuing conversation she admired our children and genuinely heard my grief as I told her how I felt that Christmas day so far from family. She likely had never experienced that type of separation. Yet we were both feeling loss, and for a time we bore each other's burdens.

We arrived at San Lucas, her destination. We parted with smiles and the words, "May the Lord always be with you." I felt a closeness with this woman who had been a stranger 45 minutes before. We had shared mutual grief and had experienced God's presence.

Mary Lou Schmucker

Tim Schmucker (right) and his Spanish teacher in Guatemala

Deciding not to worry about cultural errors, I asked her if she was OK. Her weeping continued.

Grief and God's presence: Mary Lou and I went to Guatemala to improve our Spanish for an assignment with the Colombian Mennonite Church. And that we did. Yet just as importantly we found ourselves experiencing grief and God's presence with our Guatemalan friends. In doing so we learned how to "be" with people in a different language and culture. We spent numerous late nights with the mother of the family we lived with in Antigua as she struggled with what to do about a husband whose heart was elsewhere.

I also became friends with a young Mennonite in Guatemala City who told me about his struggles and pain. We experienced God as we grappled with oppression in his country, injustice in the church and North American Mennonites who don't seem interested in being Anabaptist.

We left Guatemala with many tears. In the context of language learning we had experienced the reality of God's presence among God's people, and they with us. God was in the midst of us.

Tim and Mary Lou Schmucker are working for the Commission on Overseas Mission in Armenia, Colombia.

Light can stop fear

Carol Rose

The skinheads are coming! The skinheads are coming!

Our local media whipped up interest in a meeting of neo-Nazis. Our citizens remembered the violence of years past and were afraid of what would come of the proposed "memorial service" for a martyr of white separatists.

Many of us felt a need to stand up and do something that would say to the world, to our neighbors, to ourselves, "Violence and racism have no place here. Racism does not represent the people of this area."

A handful of white separatists met on Whidbey Island, Wash., last Dec. 4, Human Rights Day. That same week hundreds of people concerned for the nurture of a more inclusive society met to make a statement for the fostering of human rights. Three hundred met in Seattle, celebrating Human Rights Day. Another 300 from throughout the region were there on Whidbey Island, off the Washington coast, confronting neo-Nazis.

Residents of the island's small rural communities organized a gathering several evenings before the neo-Nazis were due to arrive. The purpose was not confrontation but a strengthening of positive direction within the community itself, a statement valuing human rights and diverse community. These residents requested that someone speak for Mennonites in the region. I was that person.

People trickled into the public square and gathered in small huddles to talk. It was clear to me that they were afraid that this gathering would be attacked, afraid that the separatists would choose to stay on the island with violence in actions and ideology, afraid that not many neighbors would come out that night. As the square filled with local residents, as singing began and candles were lit, fear was dispersed. Here are my words on behalf of Seattle Mennonite Church that night:

There is a night of fear. In that night we can't see the face of the one who approaches. We fear what that person may do to us. We cling to what we have. We avoid contact with the stranger in that night, a night of fear. We fear the unknown, the other, the different.

Fear will stagnate in our hearts if we let it. Fear will turn into hate. Hate will bring forth hurt and harm, the abuse of human rights.

Love casts out fear. Love looks into a neighbor's face. Love knows the neighbor as a fellow traveler and reaches out.

Tonight we light candles so that we can see each other's faces, know each other, stand together in love. With the candles lit we see with clarity that we human beings who share this precious earth are diverse. That is good. It is just as it should be.

We are many colors and sizes. We pray and work differently. We are young and old, weak and strong. We are many. We are not alone. We are never alone. I represent my congregation, the Seattle Mennonite Church. You represent your people and communities. Millions stand with us.

Together we reach out to join hands with everyone who works for the mutual respect of all people. We blend with the growing crescendo of voices calling for the reformation of human society into life where all are free to live, eat, have homes, enjoy their families and neighbors, work, live.

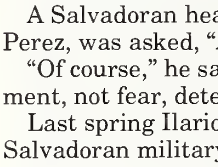
A Salvadoran health worker, Ilario Perez, was asked, "Are you afraid?"

"Of course," he said. "But commitment, not fear, determines our actions."

Last spring Ilario was taken by the Salvadoran military and disappeared.

We stand as a small cry in the wind against that and all abuse of human rights. We stand against the hate that grows out of fear. We stand for life. Ours is a statement of hope for our world and our community, of reconciliation in the midst of violence. Fear can never determine our actions. We are here because we are commited to reaching out and nurturing life together.

This is why we light candles in the night, look into each other's faces and sing in the night.



Carol Rose, former interim pastor at Seattle Mennonite Church, is working for Mennonite Central Committee in Bankok, Thailand.

Silent night at noon in Nepal

Twila Miller

I remember one special Christmas. Our family of three (at that time) piled onto our family vehicle, an ancient clanking motorbike, and, roaring our way down the tarmac road, we took off for the local church's Christmas celebration. (We were living in Butwal, Nepal, just north of India's Ganges Plain.)

Fortunately we did not need to use our tired-sounding horn, as the awful roar of our bike scared any potential four-legged "accidents" out of our way in sheer panic. We wound our way through the usual pedestrian traffic, in and out behind the cows, water buffaloes and bullock carts, going the three kilometers until we turned off onto the dust-covered path that eventually led us to the place of the Christmas feast and worship service—the home of one of the more established members of the small but very alive congregation.

Recently arrived guests were milling about. My husband, Ed, joined the men who were visiting in the outer courtyard. We women who were not helping with food preparations gathered in the sleeping and storage rooms, sitting on beds and straw mats and visiting while we waited for the meal to be served. My 2-year-old, Kirk, and the other children stayed close. Inside the cooking room and outdoors around the open fire many women and some men were laboring over huge pots of bubbling, spicy goat meat, rice, lentils, spicy vegetables and, of course, the sweet, milky tea. A special dish, tangerine sections and coconut stirred into sweetened yogurt, completed the menu. While we visited, the village children wandered over to gaze at us, curious about all the commotion and noting the large quantities of food being prepared.

Eventually the meal was served—onto leaf-plates. Rice was lavishly, endlessly heaped. We dug in eagerly, Asian style, with our hands. For the first few moments I was oblivious to all but the fantastic tastes I was savoring. As the euphoria of the moment gave way to curiosity, I looked up from my eating, and suddenly the food in my leaf-plate lost its glory. The village children were still standing there in their near-rags, only a few feet away, intently watching me eat. Embarrassed, I resumed eating—rather too quickly perhaps.

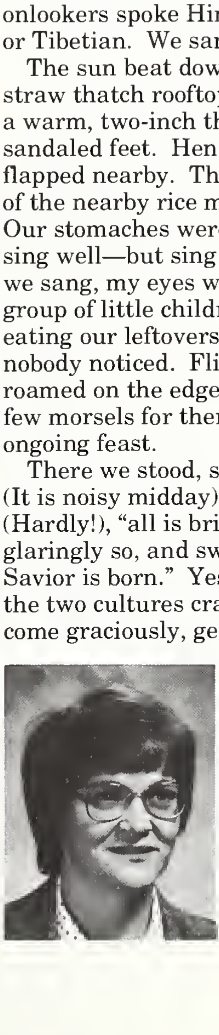
An anxious second glance at my observers made me thankful that at least none of them appeared to be seriously malnourished, and, thank heavens, we feasting people were both Nepali and Westerners together, sitting here stuffing our faces in front of them.

The crowd of onlookers grew. Adults joined the children, some to pass on, others to linger a while. Nepali Christians do not seem to mind or even much notice that they are being watched.

We were full. The emptied leaf-plates were gathered and tossed onto a refuse heap. The leftovers were placed together and scooped out onto the unused leaf-plates. A Nepalese Christian led the Christmas meditation and as usual turned it into an open evangelistic message, glad to have this chance to so publicly present the gospel in this Hindu kingdom. Toward the end of the service he asked the Westerners present to stand together and sing "Silent Night" in English. We complied. Never mind that we were celebrating Christmas with Christians; never mind that most of the onlookers spoke Hindi, Nepali, Bengali or Tibetian. We sang away.

The sun beat down relentlessly on the straw thatch rooftops, the dust providing a warm, two-inch thick carpet at our sandaled feet. Hens squawked and flapped nearby. The rhythmic sing-song of the nearby rice mill accompanied us. Our stomachs were too full for us to sing well—but sing we did. And while we sang, my eyes went again to the group of little children who were busily eating our leftovers. Again it seemed nobody noticed. Flies buzzed. Dogs roamed on the edges, trying to steal a few morsels for themselves from the ongoing feast.

There we stood, singing "Silent Night" (It is noisy midday), "all is calm" (Hardly!), "all is bright" (Indeed—glaringly so, and sweaty), "Christ, the Savior is born." Yes, he is, and on this the two cultures crash together, or is it come graciously, gently together?



Twila Miller, 1010 Main St., Akron, PA 17501, spent six years in Nepal with Mennonite Central Committee. She attends Akron Mennonite Church.

A Spanish Christmas dictionary

The Nacimiento (creche): Mexican homes are decorated and ready for guests by Dec. 16. Families set up *nacimientos*, or nativity scenes, at their homes. The *nacimiento* includes a stable draped with cedar boughs or Spanish moss, a manger, Mary, Joseph, the animals, angels, shepherds and the three kings. Figures are made of wood, paper maché, tin and straw.

Las Posadas: Each night from Dec. 16-24 the journey of Mary and Joseph to find shelter in Bethlehem is re-enacted in the candlelit Mexican procession known as *Las Posadas*, meaning resting place or inn. The procession of friends and family moves from house to house, headed by a man and woman or boy and girl playing Joseph and the Virgin Mother. They stop at eight houses, and at each house the "pilgrims" ask the "innkeeper" for lodging, and each time are refused.

The Piñata: Children wait eagerly for the *piñata*. The traditional Christmas *piñatas* are shaped like the *posada* (shelter), *toro* (bull) and *burro* (donkey). The hollow inside is filled with candies, fruits and toys. The *piñata* hangs high above the ground, and one by one the blindfolded children try to break it open with long sticks until one is successful and a shower of goodies rains down on the scrambling children. It is usually made of paper mache.

La Noche Buena: The culmination comes on Christmas Eve, *La Noche Buena* or "The Good Night." Families attend a church service called *La Misa del Gallo*, the mass of the rooster who heralded the birth of Jesus. At the end a figure of the Christ Child is placed in the manger for the first time. Then families go home and put the Christ Child figure in their own *nacimiento*.

Las Pastorelas: Another traditional pageant is this miracle play depicting the shepherds' journey to Bethlehem to see the newborn Christ. Actors wear vivid, handmade masks and hold (on long poles) paper stars illuminated with candles. After the shepherds follow the star to the Christ Child, they present him with flowers, honey, food and toys.

Los Tres Magos: Gifts are exchanged in Mexico on the Day of the Three Kings, *El Dia de los Tres Magos*, the 12th day of Christmas, Jan. 6. Children leave shoes filled with hay for the horses of the three kings who are coming to bring gifts for Jesus. Horses eat the hay, and in return the kings leave presents. *Alberto Quintela, St. Paul, Minn., Many People's Coordinator for the Commission on Home Ministries*

This church was born in a barn

Esther Tieszen

Bethlehem Mennonite Church, 10 miles northeast of Bloomfield, Mont., was established by three groups of Mennonites from South Dakota who homesteaded in 1906. The first homesteaders met in homes, but by 1910, when more arrived, their 14- by 20-foot homes were too small. In 1910 Fred A. Buller offered an unused barn. The congregation cleaned the barn, put clean straw on the ground and set up planks for benches. They had services in this barn until it burned in a prairie fire.

With the help of H.A. Bachman from Freeman, S.D., a church organization was completed and a constitution adopted in July 1910. At the meeting Agneitha Graber suggested that since they were meeting in a barn and Jesus was born in a barn at Bethlehem, why not call it Bethlehem. The name stuck.

A schoolhouse had been built in the area in 1910. This was used during the winter months, but English-speaking people also used the school for worship, so there was conflict at times as to when the group could have services. The first church building was built in the summer of 1912 during the tenure of its first pastor, P.P. Tschetter. Worship continued to be conducted in German.
The church and community grew in size. At one time the membership was over 200.

A parsonage built in 1915 burned in the spring of 1943. Another house was moved to the church yard. It has been remodeled over the years.

A new church building was built in 1950-51, and with recent repair and redecoration it serves the congregation well.

Some fourth-generation descendents of the founders are now on the church board. Average attendance is 50-60 members. Several Bible study groups meet weekly in homes during the winter months. Adults, young people and children work together in Sunday school. Bible memory work is done by some members of the congregation.

The church celebrated its 75th anniversary in July 1985 with many former members, pastors and their families and other people of the community. Anniversary books are available for $2.

Many changes have taken place, but the biblical principles of unity, fellowship and oneness in Christ have grown through the years. Bethlehem Mennonite now participates with other area churches in shared programs.

Esther Tieszen

Begun by homesteaders: *Agneitha Graber said, Why not call the church Bethlehem, as it was born in a barn like Jesus.*

Bethlehem continues to face changes, but "the Word of our God shall stand forever" (1 Peter 1:25).

Esther Tieszen is a member of Bethlehem Mennonite Church. The church's address is Route 1, Box 35, Bloomfield, MT 59315.

During World War I a group of vigilantes dragged Bethlehem's pastor, John Franz, from the schoolhouse on a Saturday in April 1918, took him to the badlands and almost lynched him. The group was angry over the use of the German language and the culture of the church, though Franz had earlier halted German classes at the sheriff's request.

With the noose around his neck, Franz said, "You don't want a record of this hanging to go down in the history of the county, do you?" At this the sheriff called off the lynching and locked Franz in the county jail for several days. After the trial, which included intense questioning, Franz was freed on $750 bond and other conditions. These were dropped after his innocence was proved. At least one member of the lynch mob (later a lawyer and judge in Glendive, Mont.) personally asked Franz's forgiveness for the incident. Franz forgave him.

Advent ritual

Lois Deckert

Deep darkness chills
the pre-dawn world.
We set expectancy before us
and touch one candle wick with flame,
so small, so barely seen
yet changing sightless dark.
Its light passed on illumines hope
and hope ignites our faith.
When every quadrant is alight
the east grows bright
as with a simultaneous splendor
dawn-love comes
in dazzling joy,
in awesome peace,
believable, unbelievable, real, unreal.
Then, here, and times to come
a Savior is born.

Lois Deckert is a member of Bethel College Mennonite Church, North Newton, Kan.

Cleveland Christmas

Melita Penner

My husband, Menno, and I were looking forward to our flight to Saskatchewan for Christmas. Our work with Mennonite Voluntary Service in Cleveland's inner city had been stressful but rewarding.

We offered housing to low-income families through two housing organizations that owned and/or managed 200 homes and 100 apartments. One apartment became a home for battered women.

After eight months we knew many of our tenants. No matter how hard we worked we could make few changes in a community of poverty, crime and inferior education. Our aim was to help brighten a day for someone.

People called our office inquiring about food for Christmas; we referred them to the "hunger centers" as well as to some festive meals that were served at local churches. We sent grocery vouchers for $25 each to 40 of our families.

Our office bustled with staff, energy auditors, job seekers, disillusioned tenants, homeless street people. It was usually packed with used furniture, rugs and mattresses to give away or sell for a small fee.

On this day, Dec. 18, a boy walked in whom I had never met. He asked if we had any mattresses left. There was one, plus a matching box spring. To see if he was serious, I said he could have the two for $10. He turned and ran out the door.

I went back to writing thank-you notes. Soon he was back with a note and $3. The note read, "Dear Miss, I just don't have $10 after buying my six kids Christmas presents. And my car got broken into last night. I have to borrow money for a battery and another car window. All I have left now is $3. We are practically down with the flu. Could you possibly let me pay the other $7 on Jan. 6 when I get my check? Please. We need the mattresses very bad. Vera A."

I wrote back to Vera, "You may send someone to get the mattresses. You need not pay for them. Hope you and your family are well soon. Have a Merry Christmas. Melita"

I folded the $3 into the note and handed it to the boy. When he left, I buried my face in my hands. In the unusual stillness I felt God's presence engulfing me. The meaning of Christmas was conveyed to me in an electrified way.

I prayed, "Thank you, dear Jesus. Now I know why you sent us here. *This* is Christmas."

Melita Penner, Box 823, Rosthern, SK S0K 3R0, is a member of Rosthern Mennonite Church.

A visit from St. Friesen

'Twas the day before Christmas, when
all through 722 [Main, Newton, Kan.]
hardly an employee was working, not
even Larry Becker.*
The January fund appeal was stacked
by the mailer with care,
in hopes that the constituency soon
would share.
The computers were humming along
in the quiet,
while graphic visions danced in their
memory banks.
And Melanie* at her terminal and I in
my cubicle,
had just begun an hour-long rap,
when out on Main Street there arose
such a clatter,
I sprang from my desk to see what
was the matter.
Away to the front window I flew like a
flash,
startling Glenna* and Doris* as I
opened the door with a crash.
The pale sun on the crest of the
Menno Travel Service sign,
barely hinted at warmth and a winter
benign.
When, what to my wondering eyes
should appear,
but an ancient Dodge Dakota pick-up,
and eight elderly [Schowalter Foundation] trustees;
with a little old driver, so lively and
quick,
I knew in a moment it must be Bill
Friesen.
More dignified than ever, his trustees,
they came,
and he whistled, and shouted, and
called them by name:
"Now Yoder! now Harder! now Becker
and Baumgartner!
On Ensz! on Schmidt! on Schrag and
Hershberger!
To the top of the stairs! Take the
elevator if you must!
Now dash away! Dash away! Dash
away all!"
As dry leaves that before the Kansas
tornadoes do fly,
when they meet with an obstacle,
mount to the sky;
so up to the conference room the
trustees they flew,
with their briefcases full of grant
applications—
yours and mine too!
And then, in a twinkling, I heard
through the ceiling,
the bustling and clamoring of their
wheeling-and-dealing.
As I drew in my head, and was turning
around,
down the elevator Bill Friesen came
with a bound.
He was dressed in a business suit,
proper and smart,
and I knew with great insight he well
fit his part.
A wad of grants folders he had stuffed
in his case,
and he looked askance at me for my
haste.
Some coupons of stocks he held clipped
by his thumb;
and I couldn't think of a rhyme here
that's not dumb.
He spoke not a word, but went straight
to his work,
and filled Vern's* in-basket with
grants of great worth.
He whistled gaily as he worked; then
turned with a jerk,
and laying his finger aside of his nose,
and giving a nod, up the elevator he
rose.
He sprang to his Dakota, to his
trustees gave a whistle,
and away they all drove, prickly as
thistles.
But I heard him exclaim, ere he drove
out of sight,
"Merry Christmas to all, and I hope
you make the budget!" *Tim Mattterssome, with apologies to Clement Moore.*

---

*Employees at the offices of the General Conference in Newton, Kan.

As of Oct. 31, A Call to Kingdom Commitments had received $4,788,312 or 86.5 percent of the $5,538,768 committed to the General Conference Mennonite Church development plan, reported Ted Stuckey, conference treasurer and business manager. As of Nov. 17, $3,406,111 had been disbursed for 75 projects and related expenses.

Two U.S. military officers assigned to advise the Salvadoran military as late as July were "part and parcel" of death-squad operations carried out by an elite intelligence branch of the Salvadoran army, a former member of that unit told the *National Catholic Reporter* in an interview Oct. 31. Cesar Vielman Joya Martinez, who fled El Salvador in July, charged that the U.S. advisers backed death-squad operations with an estimated $3,000 a month; provided civilian vehicles used to facilitate the torture and assassination of victims; maintained an office only a few feet from Salvadoran intelligence chief Major Diaz Hernandez, who, Martinex claimed, directed the death-squad activities; and provided funds for a "safe house" where tortures could be carried out. A U.S. State Department spokesperson denied the charges. Joya Martinez admitted he personally participated in the torture and death of eight Salvadorans suspected of sympathy with the leftist rebels since the beginning of this year. The Salvadoran special-forces commando said he personally knows of about 70 assassinations carried out by his intelligence division, part of El Salvador's First Infantry Brigade. He said there is no conceivable way the U.S. advisers could not have known about the work of the seven commandos, including their assassination efforts. Martinez said he is willing to testify before Congress and face those who challenge his story.

NEWS

1,000 gather for worship and communion

WDC concentrates on leadership

Buhler, Kan. (GCMC)—About 650 people gathered here in this mostly Mennonite town Oct. 27-29 to participate in the 98th sessions of the Western District Conference. The crowd swelled to about 1,000 for Sunday morning.

The theme of the conference, "Congregational Leadership: Call and Care," was carried out through banners proclaiming divine and human leadership and through three presentations by the WDC ministerial committee.

In the committee's first presentation, "Commitment to Ministry," several pastors told of their call to ministry. The second presentation, "Continuing in Ministry," combined a panel discussion and skits to provide insight into such issues as accountability, sources of tension and women in ministry. In the third presentation, a readers' theater group performed actual reflections and recollections of retired ministers in "Celebrating Ministry."

Seventeen pastors who assumed leadership in WDC congregations during the past year were introduced. Twelve pastors age 65 and older who had served 20 and 30 years were recognized.

The acceptance of next year's budget of $401,731 (a 1.8 percent increase over this year's budget) went so smoothly that president Marvin Zehr expressed surprise. WDC treasurer Norma Wiens reported a shortfall of $70,000 in the current budget. The fiscal year ends Dec. 31.

Some of the lighter moments of the conference were provided by WDC staff in a portrayal of scenes typical of the "old days," when WDC was headquartered in Bethel College's Goerz Hall in North Newton, Kan. Conference executive minister Frank Keller contrasted those noisy, crowded conditions through slides of the new WDC offices at 2500 Place in North Newton.

Minor changes in the WDC constitution and significant changes in the conference bylaws passed after some discussion. Changes in the bylaws included these: Elected officers will serve two-year rather than one-year terms; the coordinating and personnel committees will function as subcommittees of the executive committee; and the stewardship committee will function as a standing committee.

Another significant proposed change was amended before passage. The proposal was to change the office of vice president to president-elect. With the amendment, which passed with about a dozen dissensions, these offices will be called moderator and moderator-elect, beginning with the 99th sessions.

A statement on "Honoring Covenant Relationships" in the edited *Pastor/Congregation/ Conference Statement* was discussed at length and accepted with some amendments by the delegates.

A resolution affirming opposition to the proposed land purchase by the Fort Riley (Kan.) Military Installation passed unanimously.

The resolution titled "Covenant of Understanding Regarding Church Building and Land" was tabled until the next sessions after much discussion within a limited time frame failed to resolve questions about proposed agreements between congregations and WDC on ownership of church property.

Sixty-four of the 80 WDC congregations were represented by 301 delegates and 478 votes.

The Goessel, Tabor and Alexanderwohl congregations in the Goessel area will host the 99th WDC sessions Oct. 26-28, 1990. *Marjorie A. Jantzen, staff writer,* Mennonite Weekly Review

Winnipeg begins recycling

Anna Ens, Mennonite Central Committee Manitoba board member from Winnipeg, loads a bag of recyclable material at the official opening of the city's Resource Recovery Institute. MCC supports the effort, which comes on the one-year anniversary of another such program, the Edmonton (Alta.) Recycling Society. During its first year, ERS collected over five million kilograms of recyclables from 60,000 homes. "Recycling is not a fad," says its director Cornelius Guenter. "It's a universal movement." Stuart Clark is conducting a study to see how southern Manitoba communities (Carman, Winkler, Altona, Morden, Morris, Emerson) can begin such a venture.

Jim King (MCC)

A small band of conservationists seems to have lost its 22-year-old battle to save the last wild breeding colony of Turkey's bald ibis. Only three of the rare and remarkably ugly birds returned from their Red Sea wintering grounds this year to Birecik in southeastern Turkey—their last known nesting place. All three birds apparently died before they could reproduce. According to legend, Birecik's links with the bald ibis date back to biblical times, when Noah and his family, after releasing the bird from the ark, followed it to a fertile river valley where they built a small house and settled down. (*Aramco World*)

The Salvadoran government is accusing humanitarian and religious agencies of being fronts for the FMLN "guerillas" and has harassed a number of foreign church workers. Local church leaders are also under pressure. Some have left the country or gone into hiding. At press time (Nov. 29) no Mennonite Central Committee workers had left the country, although this option was being considered as events unfold. MCC was pursuing independent legal channels to retrieve items confiscated Nov. 21 by the Salvadoran National Guard from the residence of MCC workers Larry and Kori Leaman-Miller and the MCC office. The U.S. Embassy decided not to help.

The General Conference Mennonite Church had received $2,511,249 or 47.2 percent of its $5,318,207 budget as of Oct. 31, reported Ted Stuckey, conference treasurer and business manager. At that rate of giving, Stuckey estimated, the conference would receive 90.6 percent of its budget at the end of the fiscal year on Jan. 31, 1990. This would be the lowest percent the conference received since 1977.

NEWS

'God Keeps His Promise' in Russian?

Techny, Ill. (GCMC)—The Commission on Education has decided to pursue the possibility of publishing Cornelia Lehn's Bible story book *God Keeps His Promise* in Russian. This action at its October meeting here followed Dick Rempel's report on the Moscow International Book Fair. "We will proceed only if we have ownership and cooperation from the Soviet churches," says Norma Johnson, COE executive secretary.

The commission appointed Abe Bergen, Winnipeg, as secretary for youth education, met with two Mennonite Church boards (see box) and oriented new board members.

"COE is like borscht. Hopefully, we will satisfy the appetites of those who taste it," said member Wes Sawatsky, during a time when staff and members described their vision of COE with metaphors. Johnson also presented a 16-point list of dreams and priorities for the remainder of 1989 through summer 1992.

In other action, COE members agreed to appoint representatives to the Mennonite Church and General Conference Listening Committee for Homosexual Concerns. "This committee will function as a compassionate resource in dialogue with homosexuals, families and concerned congregations," they said. Johnson noted that COE took this action because it "is committed to addressing sexuality within the context of our family life ministry." (In a separate meeting, the Mennonite Board of Congregational Ministries agreed to appoint representatives to the same committee.)

New COE members are Loretta Baumgartner, Versailles, Mo.; Randy Keeler, East Greenville, Pa.; Wes Sawatsky, Altona, Man.; and Anne Warkentin, Surrey, B.C. The COE executive committee is as follows: Erick Sawatzky, Elkhart, Ind., chairperson; William Toews, Leamington, Ont., publishing vice chairperson and General Board representative; Ardys Becker, Vancouver, education vice chairperson; Lois Preheim, Aurora, Neb., General Board representative; and Elaine Rich, Raleigh, N.C., secretary. Sawatzky and Toews were reelected to six-year terms.

Bergen receives new youth work assignment

Newton, Kan. (GCMC/CMBC)—The Commission on Education of the General Conference Mennonite Church appointed Abe Bergen, Winnipeg, to a three-quarter-time position as secretary for youth education as of May 1, and based in Winnipeg.

Bergen

Bergen has also been appointed to a one-quarter-time position as the director of the newly instituted Youth Ministries Program at Canadian Mennonite Bible College (CMBC), Winnipeg, beginning July 1, 1990. He has taught the "Christian Education of Youth" course at CMBC for a number of years. Currently he is the director of youth and young adult ministries for the Conference of Mennonites in Manitoba, a position he has held since 1977.

"The General Conference and the Mennonite Church presently have developed a vision for youth ministry which strives to integrate youth into the total life of the congregation," said Bergen. "I will be working with the various youth ministry networks to implement this vision in the 1990s."

Bergen has a master of divinity degree from Associated Mennonite Biblical Seminaries, Elkhart, Ind., and a doctor of ministry degree from Bethany Theological Seminary, Oak Brook, Ill. The topic of his doctoral thesis was "Mentoring Adolescents: An Equipping Model for Life and Ministry." He also is a member of the inter-Mennonite Youth Ministry Development Council and Bethel Mennonite Church, Winnipeg. Bergen and his wife, Elaine, have two children, Jeremy and Rachel.

The Mennonite Church boards of Congregational Ministries and Publication and the Commission on Education of the General Conference Mennonite Church are getting better acquainted. They met in joint sessions in October.

The noise of denominational machinery echoed through the halls as Vern Preheim and James Lapp, executives for the General Conference and Mennonite Church, respectively, sought to make clear how each of their denominations is organized. The presentations showed that although much in the way of belief and practice is held in common, patterns of organization are different. The General Conference (GC) is a more centralized and integrated organization. The Mennonite Church (MC) has five separate program boards.

Another principal difference in structure is that the Commission of Education (COE) is both an educational and publishing entity, while education is the work of the Mennonite Board of Congregational Ministries and publishing belongs to the Mennonite Publication Board (MPB).

MPB representative Laurence Martin said, "I am fearful of [MC/GC] integration squelching the publishing creativity in our traditions." *Daniel Hertzler, editor,* Gospel Herald

Children at Menno Mennonite Church, Ritzville, Wash., decorated the sanctuary Christmas tree last year with colored envelopes bearing the Mennonite Central Committee logo. During children's story-time on Sunday mornings during Advent, reports Linda Reimer, a member of the church, the children brought the envelopes forward with money sealed inside. The money went to MCC West Coast's Harvest Against Hunger in Nicaragua.

The fifth annual Shalom Conference of Mennonites, Presbyterians and Episcopalians will be held Feb. 16-18, 1990, at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. The theme of the intergenerational conference will be "The Enemy." Main speakers will be Barbara G. Green, Presbyterian ethicist, and Ben C. Ollenburger, Old Testament professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Ollenburger will speak on "Enemies in the Bible." Green will speak on "The Politics of the Religious Enemy." For more information or to register contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

Nancy Heisey and Paul Longacre recently completed a two-year study of the role North American Christians should play in the worldwide community of faith. Speaking at the Oct. 26-28 meeting of the board of directors of Mennonite Board of Missions, they said the invitation to North Americans is coupled with an appeal that placement of workers be done in consultation with partner churches overseas. Heisey and Longacre talked with about 1,450 people representing 27 Christian denominations and interchurch groups.

NEWS

Soviets are hungry for books, say Rempels

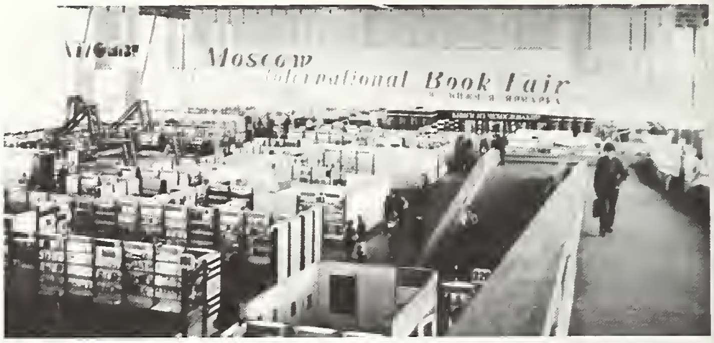
Newton, Kan. (GCMC)—When Dick and Mary Rempel arrived in Moscow on Sept. 8, they were thinking about their parents, who fled the Soviet Union via Moscow in 1924. That was a time of famine and war, said the Rempels, from Hesston, Kan., in an interview here.

The Moscow the Rempels encountered has changed; it is experiencing rapid growth and urbanization. "I wasn't prepared for the masses of people," said Dick, noting that Moscow's current population is 9 million. "Everywhere you go you see new buildings under construction. We were told that approximately 6,000 new apartments are built per day in the Soviet Union."

The Rempels traveled to the Soviet Union to attend the Moscow International Book Fair on behalf of the Commission on Education. Dick is manager of COE's Faith and Life Press, which displayed 18 of its books at the fair under New Call to Peacemaking. Together with seven other peace church publishers, this booth contained about 80 English books and *Barclay's Commentary* in Russian, which was presented to the Lenin Library in Moscow.

"People in the Soviet Union have a great hunger for books," said Dick. "I saw more bookstores in Moscow than any other kind of store."

Daily, thousands of people attended the seven-day fair, which had booths from 65 countries and books such as Alexander Solzhenitsyn's previously banned *The Gulag Archipelago*. President Mikhail Gorbachev welcomed the participants in the Sept. 17 edition of *Moscow News*, noting that books "have taught people to understand one another better, to assess world events accurately and to make the moral choice between good and evil...[they] play a paramount role in the spiritual enrichment and development of the personality."



Dick Rempel

The 1989 Moscow International Book Fair

One of the "biggest hits" at the fair, according to the *Wall Street Journal*, was the Evangelical Christian Publishers Association giving away copies of the New Testament in Russian. Between 3,000 and 4,000 copies of the peace church catalogs were handed out every day.

"People would come up to our booth and talk openly about religion. We were told this wouldn't have happened several years ago," said the Rempels.

They related a conversation with one Soviet man, who said, "For 70 years we have heard nothing except atheism. Now we are interested in religion. Tell me about the Mennonite faith."

The Rempels were able to attend two Baptist church services while in the Soviet Union, one in Moscow and the other in Zaporozhye, Ukraine. "We sat in the front of the church in Zaporozhye during a three-hour thanksgiving service. Throughout the worship we could sense that these people were knit together in their faith," said Dick.

Although the Rempels did not have the opportunity to visit any Mennonite churches, they did pass by the place in the Dnieper River where 40 people were baptized as a result of the Mennonite bicentennial celebrations in Zaporozhye in August. "The Soviet Christians we met have a strong concern for the worldwide church. I hope North American Mennonites will work with churches are

MVS ASSOCIATE DIRECTORS

Mennonite Voluntary Service is seeking two associate directors to administer units in Canada and the Western United States. Will conduct recruitment and share responsibility for the overall MVS program.

Starting date: Spring 1990

Requires: Commitment to Christian service
Excellent communication skills
Strong administrative skills
Willingness to travel extensively

Service experience preferred.

MVS is a program of the Commission on Home Ministries.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100

Reformed and Mennonites should engage in united witness and study at all levels, declared participants in a Oct. 11-14 conference at the University of Calgary. This is believed to be the first time an institute in a secular university has joined with two Christian world communions in scholarly discussion. The event included discussion of baptism, peace, and separation of church and state, three topics on which Mennonites and Reformed have traditionally disagreed. The text of the papers and responses, plus the conference report, will be published in 1990.

For once the churches are where they're supposed to be, said Jim Wallis upon landing in Wichita, Kan., Nov.11 to speak at a local Churches United for Peacemaking conference. The editor of *Sojourners* magazine was referring to the current "pain, sorrow and violence" of El Salvador. Ten years ago, he said, the Roman Catholic Church wasn't working on behalf of the poor. The week before, Bishop Tom Gumbleton was detained by the Salvadoran military. About Witness for Peace, which has placed 5,000 volunteers in Nicaragua in the last five years, Wallis said a pilot project is planned to expand into Guatemala in the next six months, and perhaps a "Witness for Mideast Peace."

Mennonite Conciliation Service will hold two training institutes in 1990, both in Akron, Pa. The first, "Conflict and Cultural Context: Transformation and Training," will be held March 21-23. The second, to be held June 25-29, will be MCS's sixth summer training institute. Registration is limited. For more information contact MCS, Box 500, Akron, PA 17501-0500.

NEWS

already there to help them proclaim the message," said Dick.

Mary noted that several people they met were surprised to hear that some Americans were afraid of the Russians. "'You fear us?' they would exclaim. 'Why? We're just ordinary people.'"

"Every family in the Soviet Union lost somebody in World War II. People there are against war," said Dick. "We heard Gorbachev wanted to dedicate their national holiday on Nov. 7 to international world peace. He does not want a show of military might."

"The Soviet citizens are fine people. They are so genuine and hospitable. Politics is the thing that has corrupted the relationships between our two countries," said the Rempels.
Carla Reimer

Bethel College, North Newton, Kan., seeks a **campus minister** to begin **August 1990**, to give direction and leadership to the campus ministry program, pastoral counseling and to teach two courses a year in the Department of Bible and Religion. Candidate should have successful pastoral ministry experience, teaching skills, earned doctorate or post M.Div. degree and CPE training or equivalent. Applicants accepted until **Dec. 20** or until position filled.

Contact Ron Flaming, Dean of Students, Bethel College, 300 E. 27th, North Newton, KS 67117, (316) 283-2500.

Small General Conference church is seeking a **pastor** with a vison for growth. The church can furnish only a housing allowance at this time.

Contact either Herb Heppner, 108 Rancho Grande Cr., Atwater, CA 95301, (209) 358-1936, or Ted Plett, 1308 Mulberry Ave., Atwater, CA 95301, (209) 358-3213.

Archivist: The **Mennonite Library and Archives** (MLA) at Bethel College, North Newton, Kan., seeks a full-time professional archivist. The MLA contains some 30,000 volumes, 50,000 photographs and over 5,000 linear feet of archives and manuscripts documenting the history of Mennonites from the 16th century to the present. **Responsibilities**: Management of the MLA's archives and manuscript collections, including solicitation, processing, preservation and reference. Other duties may be assigned based on the successful candidate's abilities and interest. **Qualifications**: (a) Archival experience and/or training, (b) at least one graduate degree (in hand or forthcoming), (c) familiarity with the general history and development of the Mennonite church, (d) a good working knowledge of German and (e) effective communication skills. **Salary**: Commensurate with successful candidate's level of experience, education, and job responsibilities. $19,500 minimum. Health insurance, TIAA-CREF and four weeks' vacation. Application: Review of applications will begin March 1, 1990; appointment to occur anytime thereafter but preferably no later than July 1, 1990.

Send letter of application, resumé, and names of three references to Brian E. Schrag, Academic Dean, Bethel College, North Newton, KS 67117.

This year give 24 Christmas gifts each time you give

THE MENNONITE

the 'GC' magazine

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Address ____________________

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Send this form to Muriel T. Stackley, Editor, The Mennonite, Box 347, Newton, KS 67114.

Last December Bluffton (Ohio) College's Black Student Union, in cooperation with the Salvation Army, sponsored an "adopt-a-child" Christmas project. Members decorated a Christmas tree with the names of 50 needy children and asked students, faculty/staff and campus organizations to adopt a child—to purchase a shirt, pants, underwear and a toy for the child.

A coordinator for a major inter-Mennonite initiative projected for the Detroit area is needed. "We're looking for someone who has experience and is comfortable in urban cross-cultural settings," said Irv Weaver, a member of the search committee. Plans include developing by the year 2009 a network of new congregations in the Detroit metropolitan area. Sponsoring groups include the Commission on Home Ministries and Central District Conference of the General Conference Mennonite Church, plus Mennonite Board of Missions and Indiana-Michigan Conference of the Mennonite Church. Anyone interested may contact Eugene Seals at (313) 993-4712 (days) or 661-2644 (evenings).

Three Hesston (Kan.) College Peace Scholarship students have been personally affected by the escalation of violence in El Salvador. Linda Melara and Nelson Chicas, both from the capital city of San Salvador, and Karla Santos, from Ahuachapan, have spent anxious hours waiting for news about the safety of families and friends. Telephone communication has been difficult and frustrating. The three Salvadorans are part of a group of 20 Peace Scholarship students from Central America and the Caribbean who are studying at Hesston. The program is coordinated by Georgetown University.

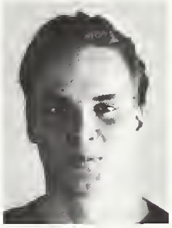
RECORD

workers

Adams

Arn

Chiu


D. Dyck

E. Enns

M. Enns

Bartel

Brubacher

Eash

Ediger

Penny Adams, Way of the Cross Pentecostal Church, Kenton, Ohio, has begun a one-year Mennonite Voluntary Service assignment as a bookkeeper for Mennonite Housing Rehabilitation Services, Wichita, Kan. Her parents are Dan and Nancy Adams.

Kendra Arn, Grace Church, Lansdale, Pa., has begun a three-year term as an Overseas Mission Volunteer with the Commission on Overseas Mission, teaching missionary children in Hualien, Taiwan. She is the daughter of John and Sarah Arn.

Karen Bachman, First Church, Newton, Kan., has resigned as administrative assistant for the Newton Region Mennonite and Brethren Marriage Encounter, effective in May 1990.

Sheryl Bartel, Foothills Church, Calgary, began a one-year MVS assignment on Sept. 4 as a child-care worker for Beatrice (Neb.) Day-Care Center. Her parents are Gerhard and Margaret Bartel.

Paul Boschman, interim pastor at First Church, Vancouver, is the new staff person for Chinese ministries sponsored by the Commission on Home Ministries and Congregational Resources Board of the Conference of Mennonites in Canada.

Elise Brubacher, First Church, Kitchener, Ont., has begun a one-year MVS assignment as preschool coordinator for the Family Centre, Winnipeg. Her parents are Glenn and AnnaMary Brubacher.

David Chiu completed his pastorate at Chinese Mennonite Church, Saskatoon, Oct. 15.

New members on the Bethel College, North Newton, Kan., board of directors are *Kenneth Deckert*, San Jose, Calif.; *Rex Esau*, Hesston, Kan.; *Carl Hege*, Aberdeen, Idaho; *Jim Goering*, Valley Center, Kan.

Writers for the third and fourth year Venture Club materials are *Laura Draper*, Winfield, Iowa; *MaryLou Driedger*, Kykotsmovi, Ariz.; *Phil* and *Norma Peters Duerksen*, Woodstock, Ill.; *Nancy Koehn*, Cordell, Okla.; *Melissa Miller*, Kitchener, Ont.; *Edward D. Plank*, Lancaster, Pa.; *Judy Schrag*, Smithville, Ohio.

David Dyck, River East Mennonite Brethren Church, Winnipeg, has begun an 11-month MVS assignment as a child-care worker for Community Mennonite Day-Care Center, Markham, Ill. His parents are David and Mildred Dyck.

George Dyck, medical director of Prairie View since 1980, has resigned his post effective Jan. 1, 1990. *Daniel Heinrichs*, San Jose, Calif., will fill that position.

Gail Eash, Maple City Chapel, Middlebury, Ind., has begun a nine-month MVS assignment as a social worker aide for Interfaith Task Force, Denver. Her parents are Ezra and Mary Ropp.

LaVerne Eby, Sharon Church, Guernsey, Sask.; *Rudy Schmidt*, Tabor Church, Goessel, Kan.; and *Mark Stahl*, Hutterthal Church, Freeman, S.D., are Mennonite Central Committee meat canner operators this season.

Marjorie Reimer Ediger, Mennonite Community Church, Fresno, Calif., began a one-year MVS assignment Oct. 31 as a senior visitation worker for Friendly Visitor Service, St. Catharines, Ont.

Elaine Enns, Nutana Park Church, Saskatoon, has begun an 18-month MVS assignment as mediator and case manager for Victim Offender Reconciliation Program, Fresno, Calif. Her parents are Beno and Marg Enns.

Marlee Enns, Grace Church, Winkler, Man., has begun a one-year MVS assignment as a nurse at Healing Hands Health Clinic, Oklahoma City. Her parents are David and Anne Enns.

Reba Eplin, Emmanuel Baptist Church, Charleston, W.Va., has begun a one year-assignment with MVS as a teacher at the Hopi Mission

The Family Store, a project of Family Consultation Services in Atlanta, passes its profits to the day-care center across the street, another project of FCS. Eldon Heinrichs, a Mennonite Central Committee worker from Saskatoon, co-manages the store with Betty Timms. Heinrichs witnessed Timms' way of handling shoplifters. She approached a woman who had stolen something as she was leaving the store and gave her a big hug without saying a word. "I have decided that Betty's approach is God's way, a way that brings healing and justice," Heinrichs says.

John Longhurst

Eldon Heinrichs (left) and Betty Timms in the Family Store

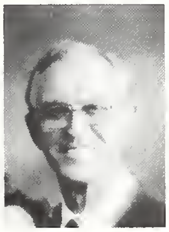
The 200-year-old United Methodist Publishing House in Nashville, Tenn., will halt all printing and binding operations no later than July 1, 1990, according to the United Methodist Board of Publication directors, meeting in Charlotte, N.C., in June.

RECORD

Eplin

Friesen

L. Harder


Unruh

School, Kykotsmovi, Ariz.

Adelaide and *Jake Fransen*, Smithville, Ont., will be visiting Eastern District Conference churches in spring. He is a member of the General Board of the General Conference Mennonite Church.

John Friesen, Winnipeg, *Lydia Neufeld Harder*, Scarborough, Ont., and *Verney Unruh*, Newton, Kan., have begun six-year terms on the board of trustees of Mennonite Biblical Seminary, Elkhart, Ind.

Susan Ortman Goering, Arvada, Colo., has resigned as associate director/west for MVS, effective in April 1990.

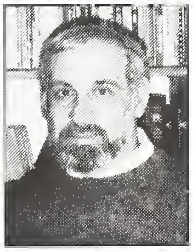
Mark Harder, First Church, Edmonton, will begin a two-year MVS term in June 1990 as a community service worker for Welcome Inn Friendship Centre, Hamilton, Ont. His parents are Gary and Lydia Harder, Scarborough, Ont.

continued on page 568

WORLD MISSION

We're Both in it for Good!

Harvie M. Conn


Manuel Ortiz

You and OMSC both believe in Christian world mission—and we're in it to stay. So are Harvie Conn and Manuel Ortiz.

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Strategies and Staying Power for Urban Evangelism

April 30-May 4, 1990

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Jan. 15-19. **Tracing the Rise of African Theology: The Interplay of Indigenous and Missionary Sources.** Dr. Tite Tienou, Alliance Seminary. Cosponsored by World Relief Corporation.

Jan. 22-26: **Church and Mission in Latin America: Community Life, Theological Reflection, and World Outreach.** Professor Samuel Escobar, Eastern Baptist Seminary Cosponsored by SIM Int'l.

Feb. 19-28: **Christian Witness in the Holy Land.** A ten-day study program *in Israel*, cosponsored by Tantur Ecumenical Institute, Hartford Seminary, and Overseas Ministries Study Center.

Feb. 27-Mar. 2: **Mission under Authoritarian Governments.** Dr. James M. Phillips, Associate Director, OMSC.

Mar 5-9. **"Passages" in a Missionary's Life: Finding Spiritual Renewal for Our Pilgrimage.** Sr. Maria F Rieckelman, M.D., Maryknoll Sisters, and Dr. Donald Jacobs, Mennonite Christian Leadership Foundation. Cosponsored by Maryknoll Mission Institute.

Mar. 12-14 **"Black and African Theologies: Siblings or Distant Cousins?"** Dr. Tite Tienou, Alliance Seminary, discusses the book by this title by Josiah Young. Cosponsored by the Presbyterian School of Christian Education in cooperation with the Richmond Theological Consortium, *at Richmond, Va.*

Mar. 19-23. **The Gospel in Context: A Case Study Approach.** Dr. Alan Neely, Princeton Seminary. Cosponsored by Maryknoll Mission Institute, *at Maryknoll, N.Y.*

Mar. 26-30. **Mission Trends in Africa Today.** Dr. Kwame Bediako, Akrofi Christaller Mission Research Center, Ghana

Apr 2-6. **Building the Healing Community: A Workshop for Health and Community Development Workers.** Drs. Jean and James Morehead, International Child Care and Tufts University School of Medicine, Dr. Duane Elmer, Wheaton College, Eldon Stoltzfus, Mennonite Central Committee, Haiti, and Jeannie Thiessen, MAP Int'l. Cosponsored by American Leprosy Missions and Mennonite Central Committee.

Apr. 16-20: **The Christian Role in Third World Development.** Dr. Ted Ward, Trinity Evangelical Divinity School. Cosponsored by American Leprosy Missions, MAP Int'l, Mission to the World, SIM Int'l, World Concern, and World Vision.

Apr. 23-27. **Popular Religion: A Missionary Response to Superstition, Magic, Witchcraft, and Divination.** Dr. Paul G. Hiebert, Fuller Seminary

Most seminars run from Monday afternoon to lunch on Friday (note dates); tuition is $50. Where dates vary, consult individual program outlines.

Publishers of the International Bulletin of Missionary Research

Dear Friends at OMSC:
☐ **Send application and more information about the following Seminars:**

Name

Address

Mail to:
Overseas Ministries Study Center
490 Prospect Street, New Haven, CT 06511 (203) 624-6672

Sister Diana Ortiz of the Ursuine Sisters of Mount St. Joseph in Maple Mount, Ky., was abducted Nov. 2 at gunpoint from a retreat house in Antigua, Guatemala, tortured, beaten and sexually abused before escaping about 30 hours later when she jumped from a car in Guatemala City. "I was burned with cigarettes about 75 times on my back," Ortiz said. One of the three men who tortured her wore a police uniform.

The Parents Communications Network, founded in 1982 and based in Apple Valley, Minn., now involves 15,000 parents in almost every Minnesota school district and even more in scores of communities outside the state. The loosely organized, all-volunteer organization is desigend to help parents help their children make the right choices about alcohol and illegal drugs. To belong, parents agree to have only drug- and alcohol-free activities for their children in their own homes; chaperone all home parties; communicate by telephone about children's activities; and work with school and law-enforcement agencies to enforce drug and alcohol policies.

A jury in Worcester, Mass., Nov. 1 acquitted five nuclear-weapons protesters of trespassing charges for entering the cafeteria at GTE-Sylvania Strategic Systems in Westboro last August to speak with employees. The defendants swayed the five-women, one-man jury by arguing that they had to enter the plant as a form of "non-violent civil disobedience" after exhausting all legal means of protest. They said they would continue their activities.

RECORD

M. Harder

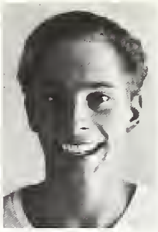
Hershberger

Koontz

Lind

A. Neufeld

R. Neufeld


Peters

Preheim

Hiebert

Kampen

Newswanger

Olfert

Retseck

Rieder

continued from page 567

Susan Harper, Fresno, Calif., is the new editor for the *Pacific District Messenger*.

Paula Hiebert, Glenlea (Man.) Church, began Oct. 2 as a child-care worker for Friendship Day-Care Centers, Hutchinson, Kan., a one-year MVS assignment.

Walter Hollenweger, a leading missiologist in Europe, will address the annual Mennonite Missionary Study Fellowship at Associated Mennonite Biblical Seminaries, Elkhart, Ind., March 8-10, 1990.

James Kampen, Emmanuel Church, Clearbrook, B.C., has begun a one-year MVS assignment as youth recreation worker for Boys and Girls Clubs, Fresno, Calif.

Gayle Gerber Koontz, Assembly Church, Goshen, Ind., has been named dean of Associated Mennonite Biblical Seminaries, effective July 1, 1990. An associate professor of theology, she was acting dean 1985-86. She and her husband, Ted Koontz, and their three children will return in June from a two-year leave of absence in the Philippines. Her parents are Leland and Winifred Gerber, Bluffton, Ohio.

Carl Lind, Eugene (Ore.) Church, began Oct. 9 as an office manager and research associate for Friends of the Earth, Seattle, a two-year MVS assignment.

Steve Miller is serving as interim pastor at Grace Church, Dallas, Ore.

Andreas Neufeld, Espelkamp, West Germany, has begun a two-year MVS assignment as a home-repair worker for Menno House Repair, Oklahoma City. His parents are Horst and Irmtraud Neufeld of Espelkamp.

Robert Neufeld, Leamington (Ont.) United Mennonite Church, has begun a one-year MVS assignment as a staff person for Associated Youth Services, Kansas City, Kan. He is the son of Ernie and Emilie Neufeld.

Greg Newswanger, Waterford Church, Goshen, Ind., began Oct. 2 as a support staff person for United Neighborhood Organization, Chicago, a one-year MVS assignment. His parents are Larry and Janet Newswanger.

Beverly Olfert, West Abbotsford (B.C.),Church., has begun a one-year MVS assignment as a child-care worker for Edgewood Children's Center, St. Louis. Her parents are Abram and Helen Olfert, Clearbrook.

Kenton Peters, Altona (Man.) Bergthaler Church, has begun a 10-month MVS assignment as a home-repair worker for Menno House Repair, Oklahoma City. His parents are Henry and Elvera Peters.

Arlan Preheim, Salem Church, Freeman, S.D., began Nov. 1 as a community service worker for Welcome Inn Friendship Centre, Hamilton, Ont., a one-year MVS assignment. His parents are Curtis and Ruth Preheim.

Alberto Quintela, St. Paul, Minn., has been appointed to the Mennonite World Conference presidium, representing the General Conference. He is Many Peoples coordinator for the Commission on Home Ministries.

Harold and *Alice Deckert Ressor*, Mennonite Fellowship of Montreal, and *Ellen* and *Melvin Schmidt*, Evangelical Church, Rawdon, Québec, are coordinating MCC hurricane relief work in the Caribbean.

Carol Retseck, St. Mary's Church, Michigan City, Ind., has begun a two-year MVS assignment as a community service worker for Pride Saskatoon, an alcohol rehabilitation program. Her parents are Ronald and Susan Retseck.

Shannon Rieder, St. Anne's Parish, Annaheim, Sask., has begun a one-year MVS assignment as a child-care

"More Colombians are killed in a single year by tobacco they import from the United States than there are Americans killed by cocaine brought in from Colombia," said former U.S. president Jimmy Carter at a recent conference held at the Carter Center at Emory University in Atlanta. Carter's opening address at the conference, called "Striving for Fullness of Life: the Church's Challenge in Health," focused on preventive health care.

Egyptian authorities and UNESCO have joined forces in a $160 million project to revive the Egyptian city of Alexandria as an international center of learning. In September an international jury named a Norwegian-led team of architects the winners of the competition for the design of the new Library of Alexandria. The design for the new library presents it as a giant disc tilted into the ground—evoking images of the sun rising over the Mediterranean. The architectual team is made up of three Norwegians, an American and an Austrian, assisted by another five consultants from Argentina, Egypt, the Federal Republic of Germany, the United States and Norway. The eldest among them is 33.

Erik Thompson of Milan, Minn., a self-declared, independent candidate for U.S. president in 1992, was convicted Oct. 30 in federal court for trespass at the Nevada test site. He was found guilty of entering building J-3, a former chapel, to pray on the 44th anniversary of the bombing of Nagasaki, Japan.

RECORD

D. Roberts

S. Roberts

Sinclair

Toews

Sissons

C. Wiebe

D. Wiebe

worker with Beatrice (Neb.) Day-Care Center. Her parents are Delmer and Agnes Rieder.

David and *Sandra Roberts*, Winnipeg, began 23-month MVS assignments on Oct. 1 at Pleasant Valley Outdoor Center, Woodstock, Ill. David serves as a maintenance worker and Sandra as support staff person. They recently completed an MCC assignment in Lesotho.

Perry Rotenberger was appointed director of the Eastern District-sponsored Camp Men-O-Lan, Quakertown, Pa. He was previously assistant pastor at First Church, Aberdeen, Idaho.

Charlotte Siemens, Winnipeg, has resigned as MVS associate director for Canada effective in May 1990, completing five years.

June Sinclair, Hide-A-Way Lake Community Church, Lindale, Texas, accepted a one-year MVS assignment as a fifth grade teacher at the Hopi Mission School, Kykotsmovi, Ariz. Her husband, Howard, is principal of the school.

Christoph and *Jennifer Sisson*, associated with Akron (Pa.) Church, are beginning two-year MCC assignments in Neon, Ky., working for HOMES, Inc. Christoph will work in adult education and computer development, and Jennifer will work in communications. The Sissons have one daughter.

Gary Stenson will complete his term as pastor at Calvary Church, Washington, Ill., in May 1990 and begin as pastor at Grace Church, Lansdale, Pa., on June 1, 1990.

Barb Toews, Akron (Pa.) Church, is beginning a one-year MCC assignment in Central America participating in a Youth Discovery Team. Her parents are Phyllis and Reg Toews, Winnipeg.

Les Tolbert, staff person for African-American leadership development for CHM and assistant pastor at Markham (Ill.) Church, was ordained to the ministry Nov. 5.

Peter Unger completed his term as interim pastor at First Church, Burns Lake, B.C.

John W. Voth will complete his term as pastor at New Hopedale Church, Meno, Okla., and begin as pastor at Eden Church, Inola, Okla., in January.

Bernie Wiebe, Winnipeg, former editor of *The Mennonite* (1976-1986), is the writer for the Advent devotionals in *Rejoice!*, the inter-Mennonite worship book.

Cookie and *Dave Wiebe*, First Church, Newton, Kan., have begun three-year MCC assignments in Chad. After French language study in Burkina Faso, Cookie will work in community development and Dave as an agriculturist. The Wiebes have one daughter.

Zacharias

Katie Funk Wiebe has resigned from her teaching position at Tabor College, Hillsboro, Kan., effective at the close of this school year.

Robert Wiebe as of September is youth pastor at Morden (Man.) Bergthaler Church.

John (Nai Kei) Wong is the new pastor at Chinese Mennonite Church, Saskatoon.

Richard Yordy resigned as pastoral team member at St. Jacobs, (Ont.) Church effective in December.

Germantown Church, Philadelphia, commissioned *Carl Yusavitz* as community minister and *Marianne Zuercher* as chaplain at Albert Einstein Medical Center.

Carla Zacharias, Reinland EMMC, Winkler, Man., has begun a one-year MVS assignment as assistant teacher at Friendship Day-Care Centers, Hutchinson, Kan. Her parents are Bernie and Lydia Zacharias.

—compiled by Angela Rempel

Members of the General Board of the General Conference Mennonite Church are: Florence Driedger, (moderator) Regina; Richard Early, Souderton, Pa.; Goerge H. Ens, Winkler, Man.; Jake Fransen, Smithville, Ont.; Marian Franz, Washington; John R. Friesen, St. Catharines, Ont.; Anna Juhnke, North Newton, Kan.; Peter Kehler, Abbotsford, B.C.; Ronald Krehbiel, (assistant moderator) Freeman, S.D.; Ivorie Lowe, Markham, Ill.; Lois Preheim, Aurora, Neb.; Edgar Rempel, Winnipeg; Clare Ann Ruth-Heffelbower, Fresno, Calif.; Myron Schrag, Minneapolis; Myron Schultz, (secretary) Bloomfield, Mont.; William Toews, Leamington, Ont.; Larry Tschetter, Freeman, S.D.; James Wenger, Fresno, Calif.

Ontario Women in Mission has joined the campaign against war toys. Letters have been sent to Canadian war-toy manufacturers expressing concern and urging them to develop new lines of toys and games.

Mennonites have a recognition problem, according to two recent national surveys commissioned by Mennonite Board of Missions, Elkhart, Ind. The level of recognition awareness in the United States about the Mennonite church is 64 percent, compared to a level of 98 percent for the Roman Catholic and Baptist churches and 94 percent for Lutheran and Mormon churches. Slightly more than a third of the U.S. population never heard of the Mennonite church, and a little more than a third recognize the name "Mennonite" but know nothing about the church. The surveys reveal that people who have heard of Mennonites tend to associate them with beards, buggies and old-fashioned clothes.

Revelation, the book, will be the focus for Pastors' Week at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 29-Feb. 2, 1990. Participants will explore the book through study, sermons, lectures, seminars, art, music and drama. Vernard Eller, author of *The Most Revealing Book in the Bible*, will give five addresses on Revelation 6-22. Registration for pastors is $60 and for accompanying spouse $35. For information contact Bev Sawatzky, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

RESOURCES

books

Making War and Making Peace: *Why Some Christians Fight and Some Don't* by Dennis Byler (Herald Press, 1989, $5.95, $7.50 in Canada) looks at the history of Christian thinking on peace and war since Constantine.

Hodder & Stoughton, a major British publisher, has issued by arrangement with Herald Press a United Kingdom edition of **And Then There Were Three:** *An Ode to Parenthood* by Sara Wenger Shenk.

Stewardship Journey: *A Handbook for Beginners and Travelers Alike* (three-ring binder, $10) includes ideas for promoting stewardship. Order from the Stewardship Office, Box 347, Newton, KS 67114, (316) 283-5100.

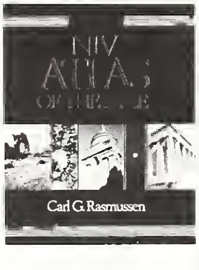
By changing our model of sin, Patrick T. McCormick, in **Sin As Addiction** (Paulist Press, 1989, $7.95), hopes to help restore its "meaning" as well as restore an urge toward reconciliation. He uses the framework of Alcoholics Anonymous and its Twelve Steps of recovery as a model.

A Time to Love by Helen M. Hostetler (Herald Press, 1989, $9.95, $12.50 in Canada) is a mother's true story of agony and anguish experienced as AIDS took her son.

"Nothing happens by chance in the lives of people who belong to the Lord," writes author Aron A. Toews in **Mennonite Martyrs:** *People Who Suffered for Their Faith 1920-1940*, translated by John B. Toews (Kindred Press, 1989, $23.95, $29.95 in Canada).

Committed to World Mission, edited by Victor Adrian and Don Loewen (Kindred Press, 1989, $7.95, $9.95 in Canada), includes discussions by mission and church leaders about problems facing the church and the strategies to meet these problems.

Written primarily to inform people coming to Winnipeg for the Mennonite World Conference meeting in July 1990, **Mennonites in Winnipeg** by Leo Driedger (Kindred Press, 1989, $4.95, $5.95 in Canada) tells the history of Mennonites in that city and the place they have taken in the cultural, economic, religious and social spheres.



Zondervan NIV Atlas of the Bible by Carl G. Rasmussen (Zondervan, 1989, $34.95 introductory, $39.95 regular retail) is designed as a reference work for home, school and church use and is meant to convey the usefulness of historical geography as a tool for the interpretation of Scripture.

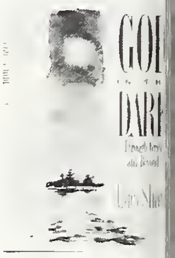
Looking through the eyes of Adam and Eve, Calvin Miller reexplores the Genesis story in **A Requiem for Love** (Word, 1989, $12.99).

The Windmill Turning by Victor Carl Friesen (The University of Alberta Press, 1989, $24.95) is a study and collection of Mennonite folklore.

The reasons for the dramatic changes in the public role of religion over the past four decades are considered in **The Restructuring of American Religion** by Robert Wuthnow (Princeton University Press, 1989, $25).

Das Blatt für Kinder und Jugend (The Paper for Children and Youth), is being sent by Mennonite Central Committee Canada to children living in Mennonite colonies in Latin America.

"The criminal justice system in America is on the brink of incoherence," say Charles W. Colson and Daniel Van Ness in **Convicted:** *New Hope for Ending America's Crime Crisis* (Crossway, 1989).



God in the Dark: *Through Grief and Beyond* by Luci Shaw (Zondervan, 1989, $14.95) is a poet's record of her pilgrimage through bereavement, probing the paradoxes of Christian faith.

films

MX Rail Garrison: Trouble on the Line (10 minutes, free) details the problems inherent in the MX rail garrison basing mode. Write Mark Carr, Kansas City Freeze, 4509 Walnut, Kansas City, MO 64111.

The stewardship office of the General Conference Mennonite Church has produced a video, **Stewardship: A Way to Be** ($10), that features a hog farmer in Kansas, young couples in New York City and Washington, South American children in Portland, Ore., and others who make stewardship part of their daily lives.

Slender Wooden Crosses: The War Continues in Nicaragua (Witness for Peace, 24 minutes, $22.35) highlights 1989 contra attacks in the midst of preparations for the upcoming Nicaragua elections.
—compiled by Gordon Houser

Crossroads is an introduction service for Mennonite, Brethren in Christ, and Church of the Brethren. We advertise only in their publications.

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LETTERS

Articles strike home

I am a graduate student at Indiana University. I am impressed by the number of articles in *The Mennonite* that "strike home" each issue. Thank you for developing the magazine so that even one who is not in a Mennonite community can feel in touch. *Steve Pauls, 1600 N. Willis #160, Bloomington, IN 47404*

Know the Christmas truth

Here is part of a Christmas letter from Carl Ridd, Religion Department, University of Winnipeg. Aggie and I feel it deserves to be widely circulated. We have professor Ridd's permission. *Menno Klassen, 748 Pasadena, Winnipeg, MB R3T 2T3*

"Stansfield Turner, former director of the [U.S.] Central Intelligence Agency, along with a dozen other former CIA operatives, estimated that six million people have died since World War II as a result of U.S. covert operations around the world—terrorism on a massive scale.

"According to the story in Matthew, the infant Jesus began his life in a time of terror, when the national security state of the day slaughtered the innocents on the grounds that they were among the subversives who threatened the order and stability of the state. For Christians, Christmas is therefore the time when the veil of illusion is ripped, when the Real becomes concrete, human and precious, when thought and political Love replace murderous fantasy.

"Our test will be whether we can bear to have the terror done by the United States or Israel or Canada exposed—or whether we will prefer just to scapegoat Russia or Arafat and thus preserve our innocence. I hope we will be willing to lose our 'necessary illusions' and make our contribution to peace/shalom by knowing the truth." *Carl Ridd, Winnipeg*

Santa didn't come
for the poor.
Jesus did!
Will you?
MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

Richly blessed

We had a wonderful weekend of music and worship and fellowship Oct. 28-29 [our 15th anniversary as a congregation]. We were richly blessed in our celebrating together. It was an important occasion for us, not because 15 years is so long or significant but because God has blessed Cincinnati Mennonite Fellowship so much in these short years. Our lives have been truly enriched by everyone who has ever participated in this worshiping community. *Weldon D. Nisly, 2304 Victor St., Cincinnati, OH 45219*

He left the military

The report of a conversation with a member of the military team that dropped the bomb on Hiroshima (Aug. 8, p. 381), recalled my traveling with a man who was on the first reconnaissance plane to view the devastation of the bomb. (We were on a spiritual pilgrimage to the Soviet Union in August 1988.) He was so devastated by what he saw that he left the military, enrolled in a seminary and is now a minister in the United Church of Christ. *William H. Stauffer, Stone Creek, OH 43840*

Healthy food

Reflecting on disease and epidemics, input determines output. Bad living cannot produce good health. Care of a disease will not stop the avalanche of a disease. Only healthful living can produce health. Quality food [is important]. I see farming/gardening as the most noble occupation. *Erich Gellert, 212 S. Lawn, Bluffton, OH 45817*

Come, let us joyful sing

Elizabeth Claassen

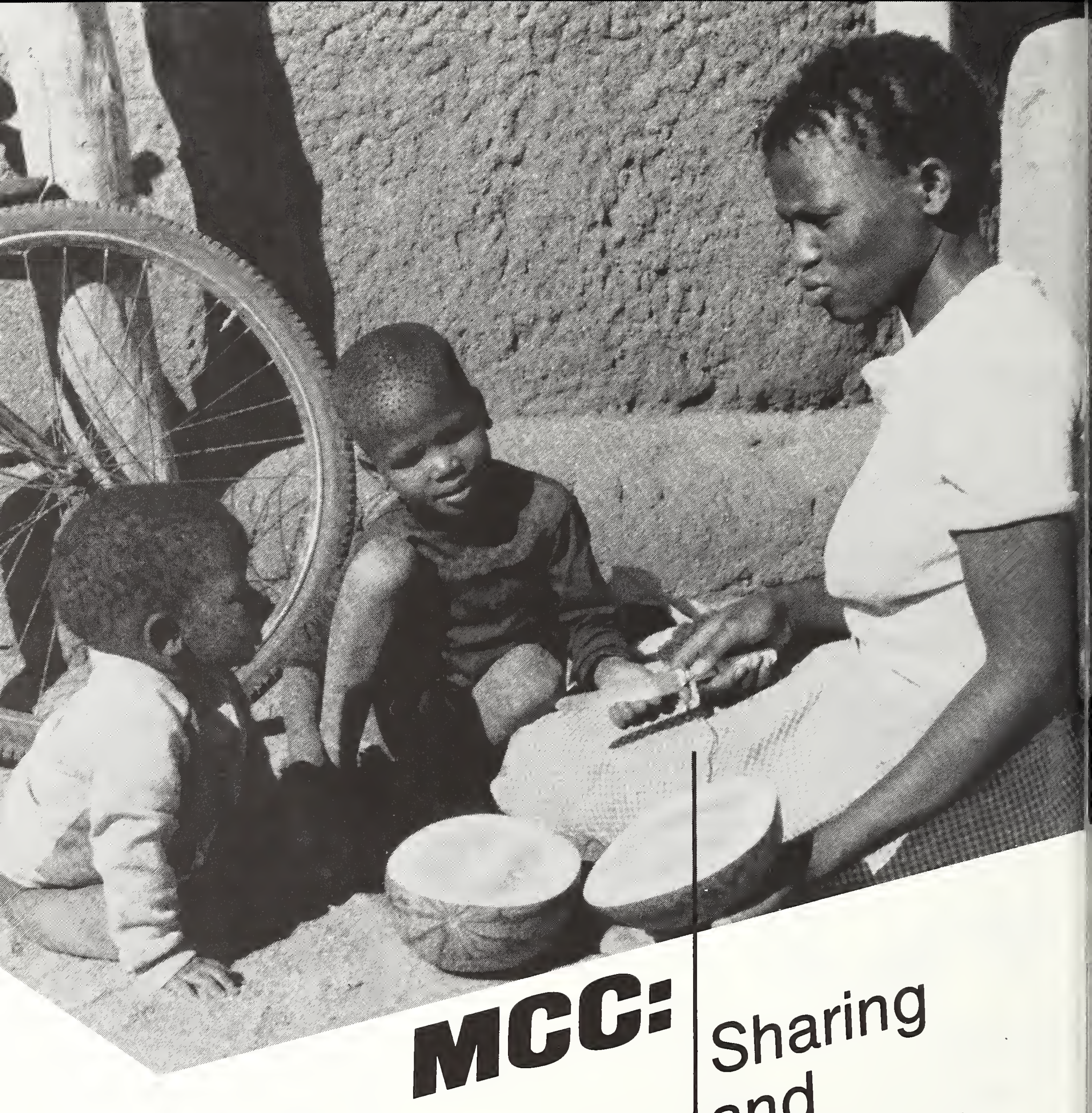
Come, let us joyful sing
to Jesus Christ our King.
This is our praise in song,
all the day, loud and long.
Remember the Babe was born
on that bright Christmas morn.
Allelujah!

Come, stingy hearts, be glad.
Praise God in good and bad.
When little children die,
Angels in heaven cry,
God loves us all the same,
So give, in heaven's name.
Allelujah!

This is our Chirstmas joy.
Go tell each girl and boy,
Christ in redemption true
Will make our hearts brand new.
When we will let Christ in,
He triumphs over sin.
Allelujah!

Christ came for rich and poor,
To bring his justice sure,
To wipe out fear and hate,
To open heaven's gate.
The One we have made known,
Will sit on heaven's throne.
Allelujah!

Elizabeth Claassen, 4185 W. Lakeshore Drive, Moses Lake, WA 98837, says she wrote this poem while pondering the implications in her life of A Call to Kingdom Commitments. She adds, "I was privileged to meet Kenneth Bauman several weeks before he died. His faith and vision for the church were inspiring to me."



MCC: Sharing and receiving God's gifts

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
P.O. Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

REVIEWS

books

Stories that could be true

Children Around the World, *various authors (Eerdmans, 1987, 1988, $7.95 each, 32 pages each)*

Reviewed by Gordon Houser, assistant editor

These eight books, illustrated with striking full-color photos on each page and in a large, durable format, are excellent introductions to other cultures.

Written for readers 8-12 years old, each book tells the story of a child from that age group. We learn about life in Copenhagen, Denmark, in *Nikolai: The Boy Who Ran Away*. *Chayna: The Girl No One Wanted* is about a young girl born into a poverty-stricken family in Bangladesh. *Antoine and the Magic Coin* tells about a Swiss boy in an Alpine village. *Chebet and the Lost Goat* is the story of an 8-year-old African girl from the Pokot tribe of western Kenya. *Dawa Bema: The Uncertain Monk* opens up the mysterious world of Tibet. Australia's coast is the setting for *Sandy: The Girl Who Was Rescued*. *Carlos: The Street Boy Who Found a Home* recounts a young boy's life in the slums of São Paulo, Brazil. And *Li Hua: The Girl Who Found Acceptance* explores the sexism of family life in China.

These books introduce Christian witness but without being heavyhanded. And though they reveal prejudices in various cultures, the tone is one of respect for each setting's distinctive flavor. Each book is filled with fascinating details about that culture, and each tells a story; they are not merely morality tales. My 6-year-old enjoyed them immensely, despite their length.

Although several show problems in Western countries—alcoholism in Denmark, racism in Australia, for example—I would welcome a book or two from a North American setting.

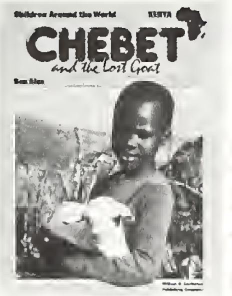
I greatly appreciate these carefully written books and recommend all eight.

Biblical models

Outstanding Women of the Bible *by Marlee Alex, various illustrators (Eerdmans, 1987, 1988, $7.95 each, 32 pages each)*

Reviewed by Gordon Houser

Retold by Marlee Alex and illustrated in full color by some of Europe's best children's book artists, these eight stories from the Bible come to life in a new way. We read about Sarah, Ruth, Miriam, Deborah, Esther, Mary, Mary Magdalene and Hannah.



Miriam
Outstanding Women of the Bible

The intent of the books is to communicate a positive image of women, and Alex usually lets the stories carry that intent without trying to force it into the biblical account. For the most part, what she adds helps reveal the setting.

At times, though, she overwrites: "The sun poured diamond beams from the sky over the rocky cliff and spilled them onto the sand before her."

The illustrations, which are wonderfully drawn, also tend to glamorize the subjects. Although the women retain Semitic features, they are also usually beautiful—as if the virtues of heroism and good looks always go together.

Still, all eight books are worth reading, and they fulfill their purpose of singling out biblical models of faithfulness that aren't male. They show the unique influence women have had in the world throughout biblical history.

Anabaptist stories

On Fire for Christ *by Dave and Neta Jackson (Herald Press, 1989, 184 pages)*

Reviewed by Janice Pauls, Route 2, Box 78, McPherson, KS 67460

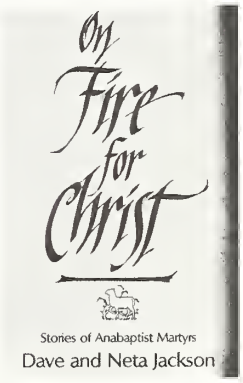
These stories are not pleasant, definitely not something one would pick up for light entertainment. However, the message one gleans from this book is one of importance for those interested in Anabaptist thought.

Who were the Anabaptists? What did they believe and why were they martyred? These are questions that can be answered by researching the 1,157-page *Martyrs' Mirror*, if one has the time and stamina to wade through its long letters, court records and exhaustive eyewitness accounts. The authors have done much of this research for us in a readable book consisting of 15 accounts of the remarkable and inspiring 16th-century Anabaptist martyrs who refused to kill but were willing to die for their faith.

"Their goal was not to stay alive but to make a good witness, to die faithfully," state the authors.

From fragmented records, the Jacksons, members of Reba Place Church in Evanston, Ill., have woven together stories portraying the martyrs as people rather than statistics. In an effort to make these people come alive, a few fictionalized details have been added to compliment the accounts. Each story is told from a different perspective. The Jacksons have adhered closely, however, to the spirit of each story as well as the historical facts.

When the Anabaptist movement began in Switzerland, the established churches considered it a threat and responded with imprisonment and capital punishment. Few in that day could understand the Anabaptists' commitment to believer's baptism as they sought to live out the Sermon on the Mount (Matthew 5-7). The authors suggest that the Anabaptists pioneered the concept of religious freedom of conscience, separation of church and state, and voluntarism in religion, which later became the foundation for democratic societies such as the United States.



If the current generation of Mennonite young people is to understand the foundation on which the church has been built, stories like those in *On Fire for Christ* need to be put in their hands. Through their book the Jacksons have provided a way to accomplish this. All who declare themselves Mennonite would benefit as well from reviewing the seven basic tenets of Anabaptism as outlined by the authors in the preface. The authors suggest that the stories be read aloud to children and teenagers and that the discussion questions be used as a basis for adult discussion groups on discipleship.

"Power for living the Christian life today," say the authors, "comes from vision—a vision that the Anabaptist martyrs signed with their blood and with their lives."

Married and Anabaptist: choices they made

Jeni Hiett Umble

Women in
Martyrs' Mirror

Third in a series

Many letters in *Martyrs' Mirror* emphasize a spiritual companionship between Anabaptist couples. Just before her death, one wife left a moving testament to her marriage. "The Lord had so well mated us," wrote Janneken van Munstdorp, "that we would not have forsaken each other for the whole world, and yet we had to leave each other for the Lord's sake."

This willingness to leave each other for the Lord's sake indicates the two main choices facing Anabaptist wives: accepting martyrdom themselves and assuming sole responsibility for their families should their husbands be executed.

Letters from imprisoned Anabaptist wives to their husbands reveal their readiness to die for their faith. Adriaenken Jans reassured her husband that their separation and grief "are the costs of our house which we have founded upon the rock Christ." She asked her husband to remain steadfast while he continued to live in the "wicked world." She parted from her "beloved husband and brother in the Lord," firmly believing that they would be reunited in eternity.

Anabaptist wives also recognized that their husbands would place spiritual faithfulness above family ties. "My love toward you is great, but my love for the eternal truth is greater yet," penned Jan Wouterss van Kuyck to his wife. She in turn encouraged him to remain faithful to their shared religious beliefs. Van Kuyck rejoiced to learn that even if his wife "could pull me out [of prison] with your arm, you should not do it."

Yet when authorities imprisoned a husband, an Anabaptist woman lost not only her spiritual companion but also the material provider for the family. Although Van Kuyck managed to work a little in prison, the main support of the family fell onto his wife. He advised her how to conduct business and lamented that he could no longer provide for their family.

Other wives were not as fortunate as Van Kuyck's. Not only were most men unable to work in prison, but the expenses of their imprisonment fell to the family. In addition to this financial burden, some court records indicate that the property of Anabaptists was confiscated in the name of the emperor. In a letter to his wife, Han Symons confessed, "It is very hard for me when I think of your heavy burden, the spoiling of our property and that the Lord has deprived you of the provider of your daily bread."

Nevertheless, many Anabaptist wives accepted these hardships as the consequences of their religious choice. They were fully aware that persecution could separate them from their husbands. They joyfully encouraged their spouses to accept martyrdom or to continue living righteously in the "wicked world."

Jeni Hiett Umble, Irvine, Calif., returned last summer from an assignment in China with China Educational Exchange. Prior to that she studied at Southern Methodist University. Her master's degree thesis was "Women and Choice: an Examination of the Martyrs' Mirror.*"*

Martyr's letter to his wife (2)

Maurice Mierau

I have never seen an olive branch
but you, my love, are the dove
that carries the olive branch

you are the woman of John's revelation
and I have desired you
            with eyes of love
            with visions of Zion
I have desired
to turn to your beauty

you are clothed with the sun
            your thighs are as white as the moon
there is a crown of 12 stars on your head
            to remember you singing
            wounds my heart

I have never seen Zion
but you carry the olive branch
and the wine,
your white linen handkerchief
has dried my flowing tears

Maurice Mierau is a member of Charleswood Mennonite Church, Winnipeg.

The metaphysics of intercessory prayer

Elaine Sommers Rich

How does intercessory prayer work? How do seemingly supernatural events occur? They occur through people and through matter. Prayer is the opening of one's consciousness to God, as did various people in the following story.[1]

On Dec. 23, 1948, a storm caused a church roof to leak. It crumbled plaster and left a gaping hole behind the pulpit. How disappointed the minister and his wife were! They had been working hard to get the church ready for Christmas. Now this. But that afternoon they went as planned to a benefit auction given by their youth group. On impulse the pastor bought a 15-foot-long, old, gold-and-ivory lace tablecloth for $6.50.

The next day snow fell. As the minister unlocked the church he invited a woman waiting at the bus stop to come inside. The woman said she had come to be interviewed by a family for a job. She sat down at the back of the church as the minister proceeded to hang the newly purchased tablecloth across the hole caused by the storm.

Prayer is a force that sets all the little bits of reality moving in a kind of spiritual domino effect. Praise and thanksgiving clean the spiritual atmosphere.

Suddenly the woman said, "That's my tablecloth!" She showed him her initials in one corner. Then she told the pastor of how, living in Vienna during World War II, she and her husband had fled and been separated. She heard later that he had died in a concentration camp. "But I don't need the tablecloth anymore. Keep it."

Many people came to the Christmas Eve service that night. An old gentleman lingered afterward. "It's strange," he told the pastor. "Years ago in Vienna my wife had a tablecloth just like that one." You have guessed the end of the story. A storm. A pastor. A tablecloth. The long-separated husband and wife were reunited.

In my six decades I have heard many first-person stories of remarkable answers to intercessory prayer. A grandmother prayed for her missionary children on the other side of the world. At that moment the missionary mother, in a completely different time zone, went to the crib of her baby and rescued him from choking to death.

During the 1960s a father was awakened in the middle of the night to pray for his teenage daughter. The parents did not know where she was. He had a mental picture of her on the edge of a cliff. The father prayed for her and went back to sleep. The next morning the parents got a phone call from the daughter. That night she had been sleeping in a sleeping bag literally on the edge of a cliff that she had not known was there.

One evening at about nine o'clock I felt an inner urge to call an older neighbor who lives alone. I picked up an inanimate object, the telephone, and called Catherine. She said in an almost inaudible voice, "I can't talk. I can't breathe." I drove immediately to her house and took her to our local hospital emergency room where she was treated for an acute asthma attack. People in your congregation, I am confident, could tell similar remarkable stories.

How do these events occur? Spiritual laws operate as inexorably as physical laws. Indeed they are not separate but are intertwined into one vast web of reality. Opening our consciousness to God through prayer immediately connects us to all of reality, to all of the creation, to all other human beings.

God is good. The universe God created is good. God is at every moment willing the highest good for every person and for the world itself. Yet God is self-limited. God does not wash the dishes for me; I need to do that. God needs my hands and my consciousness, my mind, as well.

In our homes we can plug into an electrical socket and immediately have light and power from afar. We can turn on a kitchen faucet and have water flow out because of a large plumbing system to which we belong. Think of that as a metaphor of the spirit. Some people never open the faucet to the Water of Life. Or perhaps their pipes are clogged with sediment, with a cholesterol of the spirit. Intercessory prayer is work on behalf of such people from the other side of their spigot (and I do mean *work*). Intercessory prayer is cooperating with God to act through people to bring about health and healing for people and situations.

Opening one's consciousness to God can benignly affect other people and matter, for one prayer affects all of reality to some degree, infinitesimal though it may be. Prayer is a force. It sets all the little bits of reality moving in a kind of spiritual domino effect. Praise and thanksgiving clean the spiritual atmosphere, clearing out spiritual pollution.

God needs my hands. God also needs my mind and consciousness in order to do his work in the world. A storm. A tablecloth. People whose minds were open to God. Praying people. Let us not forget the youth group that held the auction and the unknown donor of the tablecloth. For all people everywhere we ought always to pray. "In everything God works for good with those who love him." And "more things are wrought by prayer than this world dreams of."

[1] This story was told by LaVerna Klippenstein, Winnipeg, in the Dec. 18, 1987, entry in *Rejoice*, a devotional quarterly published jointly by the Mennonite Brethren, the Mennonite Church and the General Conference Mennonite Church. She got it from the Dec. 24, 1978, issue of *Grit*, which got it from Richard Bauman, Hacienda Heights, Calif. He got it from Howard Schade, once a pastor in Nyack, N.Y. Schade says, "The incident was related to me by a person whose word I trusted. It was made clear that the names of the individuals and the name of the community were to be held in anonymity, hence they were not made known to me. But positive assurance of the occurrence was given."

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EdiTORiAL

Christmas at the Goodwill store

One of the good things that the United Methodists did was start Goodwill Industries. This unlikely and successful business recycles people's castoffs, employs people who have disabilities and provides department stores that are affordable and fascinating.

I have reaped a harvest of goodwill at Goodwill stores and their ilk (translate: the sturdy network of self-help stores in Canada and the United States). Here you can get into the presence of unsung heroes, the backbone of our culture. Goodwill customers are people who improvise, recycle the recycled, manage on a shoestring, have less than usual pretense. Many of these people are "the shepherds" to whom the angels announced: "Goodwill has come to the earth."

God has a way of choosing unlikely people to do the remarkable, and the Christmas story restates that—over and over, always new. This year I salute a cluster of unsung heroes from among us, people whose store of goodwill has enhanced or continues to enhance our lives. Call them heroes. Call them shepherds.

•First, Geertruydt Hermansdochter Hooijer. Remember her? She was Menno Simons' wife. In October 1536 she married Menno, who was then 40, at Groningen, the Netherlands. Menno had baptized Geertruydt's father (a capital crime). Days later (Oct. 24) Geertruydt's father was arrested and sentenced to death for having housed Menno. Three Simons children, born between 1537 and 1544, survived infancy—a boy and two girls. Geertruydt's last years were spent in ill health and great poverty. She died in 1555, six years before Menno. We would not be far off to call her Mother.

•Second, the unnamed person who gave John Oberholtzer the train ticket from Pennsylvania to Iowa in 1860 so that he could attend the experiment of getting North American Mennonites together in a "General Conference Mennonite Church." Actually this unnamed person gave two train tickets; Enos Loux accompanied Oberholtzler. We are the beneficiaries of that person's goodwill. We can call that person a wise man.

•Third, the hundreds of unsung musicians who grace our worship services, most of them unpaid. This Christmas, choose one or more of these "gifts" for the church musician in your life: a note in the church bulletin, a thank-you card and/or gift, a hug, a tribute from the person in the pulpit, a letter thoughtfully placed to be found during the long after-hours practice sessions. We would not be far off to call them angels.

•Fourth, Emil W. Friesen. Mr. Friesen was a Christian educator from Bethesda Mennonite Church, Henderson, Neb. During his 85-year life he was county superintendent of schools, assisted in the community's transition from German to English and (most importantly, I believe) taught Sunday school up until a week before his death in 1986.

•Fifth, Kalenga Kasanda, who three years ago at age 35 perished in a canoe accident in the Tshikapa River in Zaire. "He was the kind of person that we need more of," wrote missionary colleague Leona Schrag (who this week completes her overseas missionary service in Zaire). She continues, "I worked with him since 1978. He was a dear brother in the Lord."

•Sixth, Nick Martens and Wilber Martens, from Hoffnungsau Mennonite Church near Inman, Kan., who donated a furnace and the installation of it at the Canton (Okla.) Mennonite Church building—a fitting memory for a chilly Christmas season.

•Seventh, five generous men from First Mennonite Church, Aberdeen, Idaho, who last year went to Phoenix, Ariz., to help build an addition to First Mennonite Church's building there: Herbert Bartel, Norv Brown, Frank Hiebert, Edwin Huether and Homer Pankratz.

•Elsie and Henry Flaming, Leamington, Ont., whose house was broken into soon after they allowed a person in seeming distress to use their telephone. "We do not have proof," they told me, but there appeared to be a connection. Elsie and Henry represent the numberless people who do good deeds, sometimes at personal risk.

Look into your memories for other unsung heroes, the unlikely ones who aren't usually talked about—especially in print. If they still grace the earth, this side of eternity, give a sign that you remember. Remember those who are at work for the Lord in dangerous places, the Middle East (the unholy Holy Land) and Central America in particular. We would not be far off to call them angels of goodwill. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

104:24 DECEMBER 26, 1989

Inside:

- At home with a spiritual people
- The choices of Anabaptist mothers
- 'The squirrel walks in the dew' and other African proverbs

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Young women in a black township in Cape Town, South Africa

Look for a new South Africa

prologue

Will 1990 bring a new South Africa? President, F.W. De Klerk, has said (Dec. 4 *Newsweek*), "We must get away from white domination. Black people will be free the moment that we can reach an accord....We realize that time is of the essence." For South Africans Annemarie and Willie Cilliers, who are friends of Mennonites, hope lies with the peaceful demonstrations that the South African government is allowing. But South African Bishop Desmond Tutu has said, "It's not that the government allowed [the first such rally]. It simply could not stop it."

Burkina Faso
Botswana
Lesotho
South Africa
Transkei

Our principal chronicler for this issue, Carla Reimer, says, "Traveling in South Africa made me realize how much power I have simply because of the color of my skin." Hear her stories on the following pages.

I am gratefully surprised that a third accounting is due of the results from Vern Preheim's letter to you last summer. The letter invited you to participate in the purchase of the new desktop publishing equipment now being used. (The other two accountings are in the Sept. 26 and Aug. 8 Prologues.) Another 201 people or groups in Canada and the United States have sent contributions, bringing the total (as of Dec.6) to $15,967.50 for *The Mennonite* plus $9,030.50 for other conference causes. Again, I speak for Vern and the entire conference: Thank you for these gifts.

The next issue will address the subject of race relations in our two countries. *mts*

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Cover: Photo by Carla Reimer

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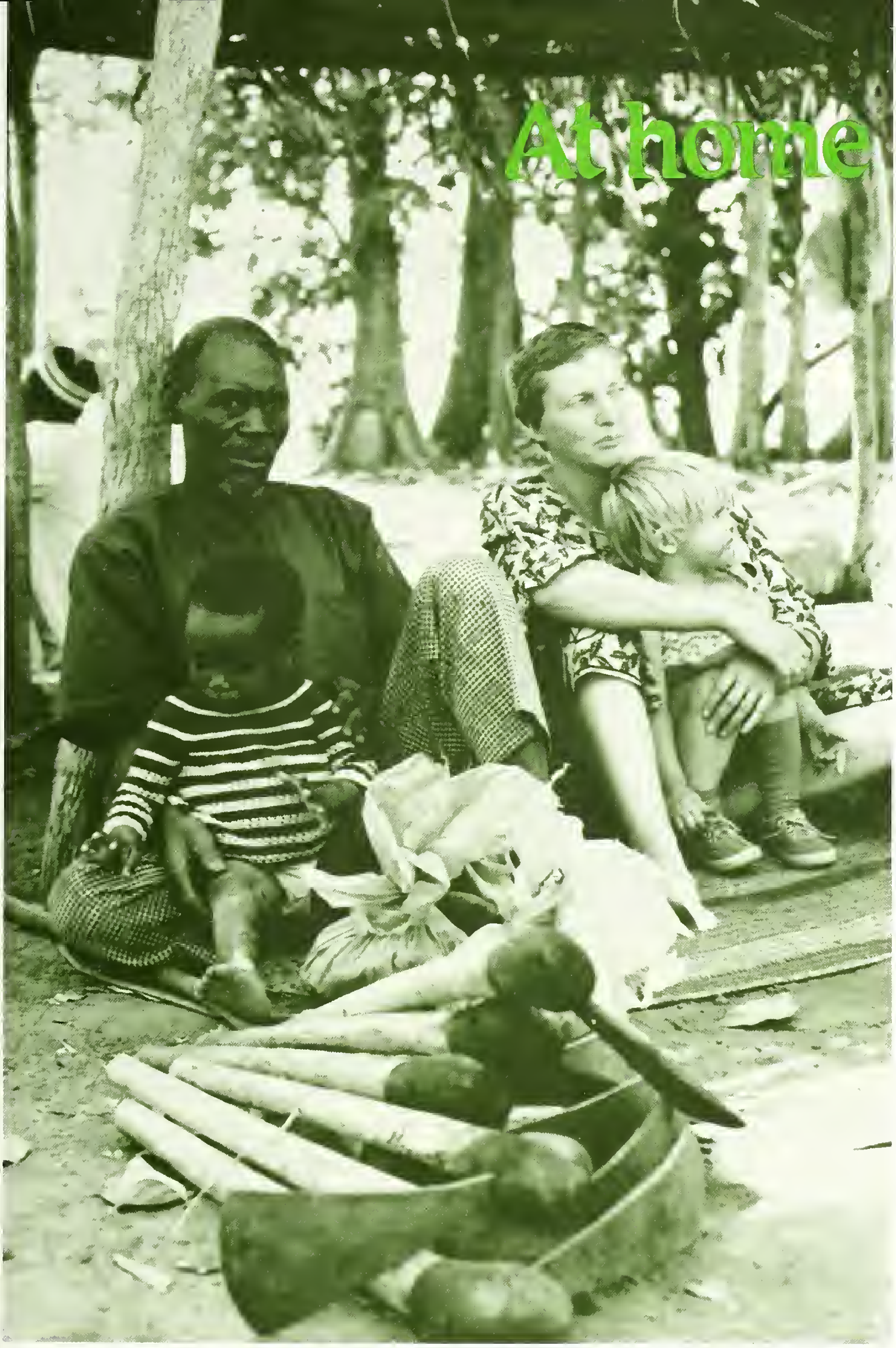
At home with a spiritual people

Carla Reimer



Donna Entz, right, sits with Musa Barro, eldest chief of the village of Saraba. Donna's daughter Aisha is on her lap. Musa's grandson Dramam Ouattara is on his lap.

Carla Reimer, Newton, Kan., editor of the news service of the General Conference Mennonite Church, traveled in Africa earlier this year, Jan. 2 to Feb. 4. The stories and photos from Burkina Faso, Botswana, Transkei and Lesotho that follow (unless otherwise indicated) are by her. (See map in Prologue.)

Donna Entz puts hamburgers on the table while her husband, Loren, seats their three children. Zachary, Mariam and Aisha hungrily eye the food; they are famished after hours of playing outside with their friends.

Before they eat, the Entz family sings all three verses of "They'll Know We Are Christians By Our Love." Donna notes that "this song has special meaning for our family. We feel we were called to Burkina Faso to show God's love. We know that the way we care about each other has a lot to do with whether or not the African people are interested in Christianity."

Donna and Loren, members of Fisk (Sask.) Mennonite Church and Zion Mennonite Church, Elbing, Kan., respectively, arrived in southwestern Burkina Faso in 1978. They were the first missionaries to be sent here under Africa Inter-Mennonite Mission and our Commission on Overseas Mission.

Two years ago the Entzes moved to Saraba, a village with a population of 400. They try to live like the local people in this remote village because they don't want their Western presence to change indigenous behavior.

Their home consists of several mud-brick buildings, each with its own purpose, similar to other villagers' arrangements. However, Donna is quick to point out that in concession to their Western needs they decided to install solar-powered electricity to operate a radio, computer and lights.

Each day their family eats one African meal prepared by the chief's family. The main staple is a mush called *to*, which is made from the corn, millet or sorghum that the villagers grow. The *to* is served with a sauce containing okra, beans, peanuts or meat. "*To* has become our children's favorite food. They miss it when we go to North America to visit," says Donna.

"Our children are free to work and play anywhere in the village or surrounding

An Africa scrapbook

A Burkinabe woman pounds grain into flour.

God comes in power

Why do most people in Africa change their religion? The reason is power. Africans believe that only the most powerful god can be the true God. Africans often become Christians following some miraculous event. It might be a healing miracle, divine protection against some spirit or an unusual answer to prayer. In fact, many African Christians give testimonies that sound similar to the biblical stories of encounters with power, such as when Elijah confronted the Baal prophets on Mount Carmel (1 Kings 18).

If African Christians know God first as the God of power, is power then God's most important quality? It seems that God revealed himself one way to the Israelites, his chosen people, and another way to the non-Israelites. The Israelites, because of their deliverance from Egypt, understood that God loved them, while the Egyptians recognized God on the basis of his power.

This way of seeing things may help explain the Old Testament war stories. Why would a God of love have Israel's enemies killed? Why would he have the wall of Jericho fall down? God revealed himself to those people as a God of power, a revelation they would understand.

When Jesus sent out his disciples to preach God's kingdom (Luke 9:1-3), he gave them power and authority over demons as well as the power to heal. Paul explained that the Gentiles came to believe in Jesus because of the impact of the word and deed, because of signs and wonders and by the power of the Holy Spirit (Romans 15:18-19).

In the same way, Africans are often called to faith through a manifestation of God's power. If Western missionaries want to have a valid theological witness, they need to communicate God's power. *Donna Entz*

---

fields without us having to worry about them. One day Aisha, who is three, was helping a neighbor woman fill her pot from the pump on the opposite side of our house. She worked hard, and when the pot was full a man in the courtyard thanked her and gave her two yams to carry home. She walked into the kitchen as if she owned the world," recalls Donna.

"We are so happy with this place God has given us to raise our children," she says. "Not only are they learning good values, such as respecting those who are older, but we also have quality time to read Bible stories and other books that tell of Christians in other times."

Relaxing under a tree: *The villagers of Saraba operate on a five-day week. They spend four days working in their fields and one day selling their produce in the market.*

The Entz family is also learning about other religious practices, since all the villagers in Saraba are Muslim.

"The elderly chief of Saraba told us a story of his faith in God. One day he was looking for meat to feed a work group the following day. He wandered in the bush all day with no luck. He finally dropped down exhausted on the ground. He poured out his heart to God, saying he knew he couldn't do anything more himself but that he knew God could. The next moment he saw two wild guinea fowl off to one side. He took a shot and got both. When he examined his catch, he discovered he had actually killed three guinea fowl. From that day on, he said, he knew that nothing is impossible for God.

"The people here are spiritual and godly people. We have the sense that we are learning about God together," says Donna. "They have changed the way we perceive the spirit world. Before this I didn't have any gut feeling about verses like the one where Jesus sits at the right hand of God in glory, honor and power. Now I think, yes, he is more powerful than fetishes and sorcerers."

"Research has shown that most African Christians come to faith through a power encounter or a miracle where they are healed in some way," says Donna. "A God who is loving but isn't powerful is useless to Africans."

The Entzes are looking forward to sharing the biblical stories about miracles and healing with the villagers once they have learned their native language of Samogho better. "We believe that the revelation of Jesus will make a positive difference in their lives," says Donna. "Ultimately, the work we do as missionaries is done through the power of God. The best thing we can do is praise him." ☐

No spare tires: Everyone must work in the African church

"The church is more asleep than it thinks it is. It is basking in reflected glory," said Bible and religion student Rupert Hambira in an interview at the University of Botswana in Gaborone.

"This is not an appropriate response for today's church," said this articulate, intense 28-year-old.

For instance, he asked, "Does the average Christian in Botswana have an awareness of the plight of refugees here? These are the kinds of things Christians must address. Our immediate challenge is to see that justice is done."

Hambira, who comes from Makopong, a village near the South African border, said he was "called to enter the ministry so that he could make a contribution to God's work." He believes that one of the reasons the African mainline churches are stagnating is due to their reliance on mission support. "The problem of the church in Africa is that it has been receiving too long; it remains a baby church. African Christians must come to a stage of giving. We must be able to share with the worldwide church."

The mainline churches also need to have more of an African spirit if they are to appeal to the African people, said Hambira, who belongs to the United Congregational Church. "The African Independent Churches are a response to the failure of African mainline churches. They have incorporated those things that are close to African life."

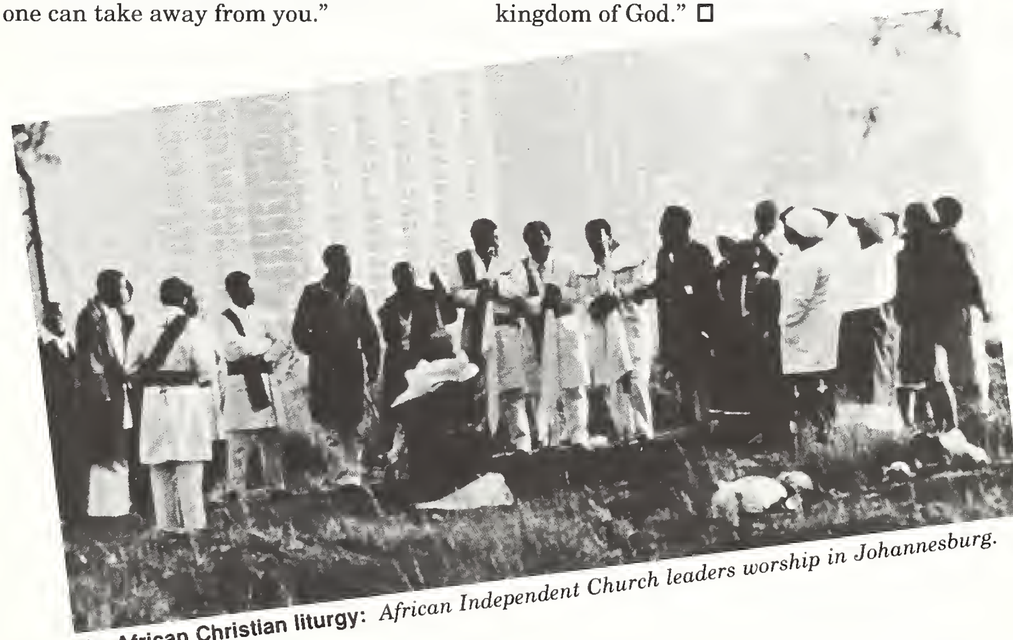
Musa Dube, Francistown, agreed with Hambira: "Any religion should be preached within the context of culture. We Africans are dynamic people. We have charisma. We dance. We clap. We shout." Dube graduated from the University of Botswana in 1988 and served as the staff development fellow for the university's Bible and religion department in 1989. Currently she is pursuing a master's degree in New Testament in the United Kingdom.

"Think of how inappropriate it is for Africans to sing Christmas songs about snow and cold at Christmas. It's dead hot at that time of the year here," said Hambira. "We need to develop an African Christian liturgy."

Dube believes that more women should be given a chance to be leaders in the church. "How can the church have an effective ministry if it tells women to keep their mouths shut?" she asked. "Jesus said we must go into the world whether we are men or women. Christ died for everyone."

She said her faith has been strengthened by her classes at the University of Botswana: "I wish all church people could come to have such an understanding of the Bible. Education is a gift no one can take away from you."

Hambira hopes that once he is pastor he will be able "to help people see that the church doesn't have any spare tires. Every member has a role to play in the kingdom of God." □



Michael Stern

An African Christian liturgy: *African Independent Church leaders worship in Johannesburg.*

Dreams are as valid as telegrams

"Empirical thought seems more reliable to me than dreams because you are dealing with facts rather than an unknown spirit world," said Mennonite mission worker Ivan Friesen in an interview here at the University of Botswana.

"But," he continued, "in terms of biblical reality, I am on thin ice. The whole notion of faith in the New Testament and Old Testament is something non-empirical."

As a visiting Bible and religion lecturer at the University of Botswana, Friesen finds he is stimulated by the worldview of his students. "Africans have a well-ordered system that goes back a long way. It's one that is not oriented to technology or abstract thinking," he said. "They are more aware of tradition, customs, values. They don't think of time in a linear fashion; they are story oriented.

"Once I was walking with a leader from one of the African Independent Churches here. As we were walking he stumbled and fell. He said to me, 'In our culture an old man is not supposed to fall down. It must mean that someone has died or the ancestors are trying to send a message to me.' I asked him how he would know which it was and he said, 'I may receive a telegram or I may have a dream.' The African Independent Churches see dreams as a medium for understanding the Bible. Western culture is so out of touch with that. I would have simply explained his fall as an accident."

Ivan Friesen

"There are so many comparisons between traditional life here and life in the Old Testament—the custom of women carrying things on their heads, the way the people plow their fields... these things appear in biblical texts," said Friesen. "I am enriched by the contemporary parallels. I am growing."

Friesen and his wife, Rachel Hilty Friesen, serve as missionaries in Botswana with the Commission on Overseas Mission of the General Conference Mennonite Church and Africa Inter-Mennonite Mission. They are members of Danforth Morningside Mennonite Church in Toronto. □

Working under harassment

The headquarters of the Transkei Council of Churches are located in a nondescript building in downtown Umtata. Next door is a church with an expanse of lawn where workers come to eat their lunches.

Inside the TCC headquarters, General Conference Mennonite Church missionary Larry Hills introduces me to some of the staff. They seem friendly, relaxed, without fear. It's funny how everything and everyone exudes an air of normalcy. After all, this is South Africa.

But once I begin to talk with the staff, I immediately sense something else. As strong as their voices may sound, these people have not had an easy time.

Tshangela

To start with, they are constantly watched by the local security police. Several years ago, when a burglar alarm company moved in on the same floor, one of their video cameras was invariably pointed in the direction of the TCC offices. The result of this not-so-subtle surveillance was a marked decline in visitors. Even though the company moved out about two years ago, staff members say they still are working at rebuilding people's trust.

Another time at least 10 security police entered the TCC offices and took five staff members—plus Hills and a visitor—to jail, where they were detained on suspicion of printing seditious material. Later all the staff were released without charges.

"We keep on," says TCC office manager Winnie Tshangela. "We put up with the harassment because we are committed. There is nothing illegal in what we do."

Ironically the TCC, which was formed in 1964 by six Protestant churches, is one of the few organizations that has not been banned by the Transkei authorities. "The government knows we are helping Transkeians," says Tshangela.

In its 25 years of existence the council has grown to include over 25 churches. The focus of the TCC's work is Bible teaching, community development, women's issues, and aid to refugees and detainees.

"It is a unique organization," says Hills, who became the first Mennonite to work with the TCC when he joined the staff as a Bible teacher in 1982. "You have the mainline churches working together with the African Independent Churches and black South Africans working together with white South Africans. That kind of interaction doesn't happen very often elsewhere in South Africa," says Hills, who recently returned to the United States.

The council's work with detainees is most likely what attracts the attention of the security police. Ntombentle Zungula spends most of her work hours on the road, traveling to the homes of detainees and their families. "No one is in prison here because of Transkei politics. They are all involved in organizations fighting against the South African situation," she says.

Zungula

"I am not allowed to visit the detainees in prison, but when they get out I ask them what kind of torture they received," says Zungula. "Then I try to disperse the information to the local churches and the press, if they are interested. The problem is that papers are censored."

She also works with the wives of the detainees, many of whom may be on their own for the first time in their lives. "All of a sudden the breadwinner is gone and they have no means to support themselves," she says. "We try to teach them skills so that they can earn money. We also might help them with their lawyer's fees."

The worst part, though, says Zungula, is the uncertainty. "The detainees wait for a long time in prison. They don't know what their charges are or if there will be a trial. There's a lot of confusion and depression. It is a sad situation."

The life of an average Transkeian is not much better. "Most of the people in Transkei are unemployed and poor," notes Tshangela. "They are so oppressed that they can't think clearly."

"People come in here with great expectations," she says. "But we are a small organization. What we can do to help them is a drop in the ocean."

Still, Tshangela remains optimistic about the future of her people. "It's exciting to hear from ordinary people about how our development projects have affected their lives. We need to keep raising their awareness about their rights," she says. "We must be prepared for the era of post-apartheid." □

Three new church members i Maseru

"James" is a South African refugee. He is in his mid-40s and seems nervous about meeting with me. I am not sure if it is because I am a journalist or because I am a white. Perhaps both. Since he is still waiting for his Lesotho citizenship papers, we decided not to use his real name.

"I felt uneasy about my life. I wanted to find peace," says James, explaining why he made the "hard" decision to leave his wife and three children in the black township of Soweto in 1979.

"Life in the townships was horrible," he says. "Oppression was a way of life. You would be on the train and the police would start to search you for no reason. You might have changed your clothes and forgotten to bring your pass. These kinds of things would build up to a certain fear.

"There was a time when I started protesting—throwing away passes, pulling down a radio station—because I was so frustrated," he says. "As a result, I was arrested three times and put in prison for a total of 128 days." After the last arrest in 1971, James says he "started to not trust my friends. I stopped being politically active."

It was while growing up in a mixed neighborhood outside of Johannesburg that James says he learned his first

COM

Harris Waltner, pastor of Maseru United Church in Lesotho and Mennonite missionary, welcomes South Koreans Dirk Lee (left) and Joong Kee Lee following their baptism.

lesson about apartheid. He remembers how he often played with a white boy from the community. One day, when his friend didn't show up at their usual meeting place, James went to his friend's home to see why he hadn't come.

The friend told James, "I'm not coming to play."

"Why not?"

"I'm no longer supposed to play with you. My parents will beat me if I do." James was shocked. He went home to ask his father for an explanation. His father told him that "you have to learn that between you and the white person there is a barrier. Forget that you knew him."

James persisted: "What is the difference between us?"

"The color of your skin," his father said.

"That day hate was born between me and the white person," he told me.

When he decided to leave his home in Soweto for Maseru, James says he hoped to escape his past. "I wanted to forget everything." But he found he couldn't. To help ease the pain he began drinking, often with other South African refugees.

Last year, after a particularly heavy drinking bout, James decided to ask God what to do because he felt his life was going nowhere. His answer came in the form of a friend who came to visit him that day to invite James to come with him to the worship service at Maseru (Lesotho) United Church. James agreed to attend.

On the Sunday he visited the church a man gave his testimony about how alcohol had almost ruined his life. "I felt he was speaking only to me," James recalls. The man told how the local chapter of Alcoholics Anonymous had helped him deal with his addiction. As a result of this man's testimony James decided to join Alcoholics Anonymous and recommit himself to God.

"I prayed to God to give me the courage and power to forgive even the white man. This was difficult for me, since those roots were deep," he says. "But through prayer I relieved myself of the barrier of hatred. I no longer believed the white man was my enemy."

Although James is no longer interested in political solutions to the problem of apartheid, he says he continually prays for the welfare of South Africa. "I used to believe that violence will bring about change. Now I believe that people must sit down and talk to each other. If there were more churches like Maseru United Church, where people of mixed nationalities can come together and show love to each other, that could bring change to the character of people in South Africa. I am hopeful that one day blacks and whites will live together as friends."

One day my wife told me that she was studying the Bible. I laughed at her but did not stop her. Soon I realized that she was becoming a different person, no longer depressed and angry with me. Gradually I became interested in the Korean Christian Community. I began to wonder about the young man called Jesus Christ who lived on this earth 2,000 years ago. I started to read the Bible every Saturday morning with Mr. Kay Kim. I slowly began to realize that somebody else is working in my heart. Now I am not ashamed to tell you that I have started a new life in Jesus Christ with my wife and two children here in Maseru. *Joong Kee Lee, on the occasion of his baptism by Harris Waltner*

Rose Ramorothole is a domestic worker for two missionary families in Maseru. When I arrive to interview her, Rose is sitting at the kitchen table studying her Bible. The Bible is in English, a language she's proud to have learned through correspondence courses.

Rose is a Lesotho national who has already experienced much in her 37 years of life. In 1970 her parents were shot and killed by the Lesotho government because they were members of the opposition party. Soon after, Rose, at the age of 19, was put in prison because the government thought she was active in the opposition party, too. Two years later she was kidnapped in order to be forced to marry a man she did not want as her husband. But she escaped and went to work in South Africa.

The church has always been an important part of Rose's life. But in 1980 she decided to stop attending the Lesotho Evangelical Church because of the conflicts within the leadership. "Jesus said we mustn't have clashes," she says.

She became interested in Maseru United Church after attending one of the Bible study groups led by General Conference Mennonite Church missionary Christine Waltner. "I feel freer at Maseru United Church," she says. "It's not a church of man but a church of God. We're all brothers and sisters. It doesn't matter whether we're rich or poor."

One of the first things Nigel Widgery and his wife do when they move to a new country is look for a church. "We aren't settled until we know that we will be with the Lord's people," says Nigel, who is from England and is here to work as a civil engineer with the Lesotho Highlands Water Project.

"Maseru United Church was the only church where we fit in," he says. "The people are friendly and the spiritual life is exciting and encouraging. It is international, interdenominational and above all evangelical."

Nigel said he's impressed by the "great sense of unity amid the diversity. What brings us together is the Lord."

He is certain that when he and his wife return to England "we will look back at the fellowship at Maseru United Church as a highlight of our experience here." □

"Koreans are so homogeneous. When we come into another culture, we find it a difficult experience. We are nervous and afraid," says Sang Hun Kim.

Sang Hun Kim

However, this didn't stop him and other South Koreans from joining Maseru United Church. "We decided we had to learn how to mix with other people," Kim says.

Most of the South Koreans who attend Maseru United Church don't understand much of the service because it is in English. But, Kim says, "we are happy to worship there because the people make us feel comfortable."

The South Koreans continue to meet for their own weekly worship services in Kim's home. The group that attends these services has grown from five to over 20 in less than a year. Several are new converts to Christianity.

PERSONAL

Counting chickens and doing theology

Don Boschman

I applied for an assignment as a Bible teacher. It even says that on my prayer card: "Assignment: Bible teaching with African Independent Churches." When I first read the job description while at seminary, I pictured myself sitting around a conference table with several articulate ministers, discussing the theology of Karl Barth or the finer points of higher biblical criticism. "A nice job," I thought to myself. "I like the academic life."

I spent four weeks in the small rural village of Pitseng counting cattle, goats, pigs and chickens. I found that there are 1,389 cattle but not a single pig. Next week, I'll spend several days adding up the figures for chickens, plows and two-wheeled carts. It's a long way from Karl Barth.

I don't know if I would have taken this job if I really knew what I was going to be doing. But I enjoy it. One of the nice things about working in an organization that is making a conscious attempt to meet quite a wide range of spiritual and physical needs is that I have opportunities to work outside my specialty.

For example, I was in Pitseng because Mennonite Central Committee has a development project there. I had done some Bible teaching in the community, so when Mennonite Ministries needed an evaluation of the project, it made sense for me to become involved. I learned all sorts of new vocabulary about cattle and, yes, even spent one pleasant evening discussing with a few farmers the rise of the Roman papacy in the second and third centuries.

Of course, there is the danger that I get involved in so many things that I don't do anything well. I think that is what the 12 apostles were thinking of in Acts 6 when they decided to leave the relief work to other Christians and stick to Bible teaching. Like the disciples, I probably know more about the Bible than about community development. But I also like the model of Jesus, who spent his days doing a little of everything: a little teaching, a little preaching, some healing and the odd food relief project. I'm grateful Mennonite Ministries is involved in all of these areas.

Don Boschman's address is Box 33, Gaborone, Botswana. He is a member of Mountainview Mennonite Church, Vancouver

Carla Reimer

Also counting: *These women from Mahalapye, Botswana, tallying the offering, are people with whom Don Boschman has Christian fellowship.*

Women in Martyrs' Mirror

Fourth in a series

The choices of Anabaptist mothers

Jeni Hiett Umble

To an inquisitor's charge that she was "simple" and "had hardly read the Testament through," Claesken Gaeledochter replied, "Do you think that we run on uncertainties? We forsake our dear children, whom I would not forsake for the whole world."

Her words reveal the painful dilemma faced by an Anabaptist mother in the 16th century, the choice between her family and her faith.

Deciding to join the Anabaptists was only the first of many choices. An Anabaptist mother had to make life-or-death decisions that affected her and her family. If persecuted, should she flee? If arrested, should she escape? If tortured, should she recant?

Certainly many women of all religious beliefs faced these choices in the 16th century. They were not unique to the Anabaptists. What was unique, however, was the Anabaptist insistence on believer's baptism. All Catholic and most Protestant women could face martyrdom with the assurance that their children had been baptized and were therefore saved. Anabaptist martyrs, however, had no such assurance. They would not be able to supervise their children's spiritual education. They could only pray that their children would someday decide to join their faith.

Anabaptist mothers had no fears for the salvation of young children, on the other hand. Claesken Gaeledochter, for example, was confident that her small children were "saved before the Lord." Janneken van Munstdorp prayed that God would let her infant daughter "grow up in His fear or take you home in your youth."

But these mothers knew that as their children grew older they had to choose whether or not to join the believers' church. Van Munstdorp instructed her daughter to study the Scriptures and the letters left by her and her husband. When her daughter reached an age of "understanding," she should follow the "genuine truth." Van Munstdorp asked her child to follow the example of her martyred parents, "that you too may come where we shall be."

How did these 16th-century martyrs find the strength to leave their children alone in the world?

How did these mothers find the strength not only to accept martyrdom but to leave their children alone in the world? Claesken Gaeledochter declared, "It is not in human power what the Lord enables us to do." Janneken van Munstdorp believed that "the Lord has so ordered and foreordained it" that she must leave her daughter.

Although they gave credit to God, there is no doubt that these women consciously chose to place spiritual faithfulness above maternal ties. Their faith commitment enabled them to "leave our dear children, yea, joyfully resign our lives, for the honor of God."

Jeni Hiett Umble, Irvine, Calif., returned last summer from an assignment in China with China Educational Exchange. This is the last of four articles on women in the Martyrs' Mirror.

THEN AND NOW

Incarnation: the centerpiece of our belief

Walter Klaassen

I would have been pleased to offer something in this December column on what Anabaptists said about Christmas. Alas, apart from an occasional use of the feast day as a reference point for dating yet another event, you won't find anything about Christmas in the Anabaptist writings of the 16th century. We don't know what Anabaptists thought about Christmas.

However, the *occasion* of Christmas was of profound importance to them, for the day celebrated the centerpiece of Christian belief, the Incarnation. Many Anabaptist writers made reference to it, among them the Silesian Peter Rideman and the Frisian Menno Simons.

Rideman wrote about it in his famous *Account of Our Religion, Doctrine and Faith* of 1542. It begins beautifully in almost biblical cadence:

> Now when the time of compassion drew nigh in which God wanted to fulfil his promise and have mercy on the lost human race, he sent his Word, which was in the beginning in and with him...to a Virgin whom he had aforetime chosen. She, as soon as she believed, was sealed with the Holy Spirit....Thus the Holy Spirit worked together with her faith so that the Word which she believed took human nature from her and became a living offspring.

Menno Simons wrote a tract in 1554 to which the editors of the English edition gave the title *The Incarnation of our Lord.* It is really a polemical pamphlet and bears the original title "A clear, irrefutable confession and instruction, composed on the basis and in the power of the Holy Scriptures to show that the whole Christ Jesus, God and man, man and God, is God's own only begotten and firstborn Son, neither separated nor divided, but is one single undivided Person, Son and Christ, God's Word become flesh in time." The second part of the tract is a comprehensive discussion of what Menno believed about the Incarnation.

Both of these statements are characterized by their traditional form. Both writers used words and concepts from Scripture and the old creeds of the church to express their convictions regarding the deep mystery of God becoming human in a single man of flesh and blood.

To our ears, tuned as they are to the precise, factual, objective language of our time, Rideman and Menno sound antique, and we try to bring them up to date. We engage in foolish arguments as to whether it is biologically possible for a woman to conceive a child without a man, or assert that the Holy Spirit literally took the man's place in the conception. And once we've proved these things to our satisfaction we've disposed of the problems and made an ordinary event out of what the Scriptures tell us is a mystery.

It is the nature of mystery that it can't be explained; it can only be believed. Christmas invites us to celebrate this "mystery of our religion, God made visible in the flesh."

Welcome! All wonders in one sight!
Eternity shut in a span.
Summer in winter, day in night,
Heaven in earth, and God in man.
    Great little one! whose all embracing birth
    Lifts earth to heaven, stoops heav'n to earth!

Walter Klassen, Vernon, B.C., researches and writes on things past and present. This is the last of 12 columns linking current events with stories from Anabaptist history.

War Resisters League is initiating organizing for major Tax Day demonstrations in Washington and San Francisco on April 16, 1990. Based on the theme "Alternative Revenue Service," the actions will emphasize the U.S. government's militaristic spending priorities and will feature a 1040 EZ Peace tax form and the distribution of redirected tax dollars to peace and social justice programs. WRL is inviting other tax resistance and peace groups to join in planning the 1990 Tax Day actions. For more information contact Ruth Benn, War Resisters League, 339 Lafayette St., New York, NY 10012, (212) 228-0450.

A United Methodist panel is looking for a new term that means "ethnic minority." Religion and Race Commission staff member Warren Hill contends that "when people say 'minority,' it means more than merely 'numerically less.' People have used it to say that someone is unequal, is powerless or may not be a person of worth." Presbyterians have apparently settled on "racial/ethnic persons." Lutherans use the phrase "persons of color and/or of primary language other than English"—sometimes seen in its abbreviated form, "POCOPLOTE." (*Christian Century*)

NEWS

Asians instruct North Americans

Mission execs describe missionary of the '90s

Techny, Ill. (Meetinghouse)—Raymond Fung and Prakai Nontawasee sat here with Mennonite and Brethren in Christ missions administrators Nov. 26-29. They had been invited to speak to the 50 Anabaptists representing 22 agencies about hopes and struggles of the church in East Asia and South Asia, respectively. Chinese Mennonites David Chiu, Saskatoon, and Ezekiel Wong, Elkhart, Ind., also attended.

"The primary function of the church in Asia," said Fung, secretary of evangelism for the World Council of Churches, "is to speak the truth. None other than Christ is Lord. If you Mennonites don't include your peace emphasis, I don't know why you do mission work. You do good work. Why don't you give it the Mennonite stamp? Asia needs people who represent the best in your tradition."

Nontawasee, vice moderator of the Church of Christ in Thailand, cited the work of Max Ediger, a Mennonite from Turpin, Okla., who is working with Burmese students who fled their country during the bloody prodemocracy demonstrations in Rangoon in 1988. "He is a good Christian," she said. Both she and Fung agreed that when it comes to Christian missions in Asia, solidarity is better than generosity. "God is indeed in solidarity with us in the person and life of Jesus Christ," concluded Nontawasee. "Immanuel—God is with us."

Paul G. Hiebert, professor of missions at Fuller Theological Seminary, said, "People are God-thirsty. Missionaries must come as spiritual persons. Be the people of God, not the organization of God." He continued, "Hindus and Buddhists are looking for godly people, not great organizers. Bear witness, with transformed life, to the uniqueness of God and the way people can be saved. Emphasize church. God has given us a theology. Let's act on it."

Herman Bontrager, who chaired the meeting, added, "Focus on being disciples of Jesus while showing respect for other ways of thinking." He cited the apostle Paul, who did not "blaspheme" the goddess Artemis (Acts 19:37). "Always invite people to be a disciple of Jesus," he said.

The subgroup on Asia "gave its blessing" to encouraging the formation of a fellowship of Mennonites in Korea. Earl Martin for Mennonite Central Committee, Verney Unruh for the Commission on Overseas Mission and Ronald Yoder for Mennonite Board of Missions were instructed to "walk alongside of those in Korea who have this vision." (It has been 20 years since MCC's vocational school closed, but the graduates continue to consider themselves Mennonite and are asking for a church.)

> **"If you Mennonites don't include your peace emphasis, I don't know why you do mission work."**
> *Raymond Fung*

The Asia Committee and the (Brethren in Christ and Mennonite) Council of Moderators and Secretaries are inviting representatives of the Asia Mennonite Conference to a meeting at the time of Mennonite World Conference next July in Winnipeg. The North Americans want to listen to the various accounts of Asians regarding experience, vision and witness.

The council decided to "move ahead" on an international video project that will, in the words of presenter Michael Hostetler, "nurture the congregations we help start." The proposal is to make editions in four languages and share the cost, an estimated $59,000. Victor Adrian counseled, "It must reflect the international [Mennonite] family and must be a tool for witness, indicating the centrality of Christ."

The council also heard from Wayne Nafziger, professor of economic development, Kansas State University, on the changing economic scene in Asia. "Maybe," he said, "our resources should be facilitating the Two-Thirds World people coming to us, teaching us how to conserve our resources." Nancy Heisey's response included a quote from the late Indonesian church leader, S. Djojodihardjo: "How difficult to always be the one asking. But, having more, we can talk to you [North Americans] as partners."

CIM adopted a budget of $54,360 for 1990, to which will be added the cost of the video. Ronald E. Yoder, overseas director for Mennonite Board of Missions, was appointed to a second term as staff person (a one-fifth-time job). John A. Lapp, Mennonite Central Committee executive secretary, succeeds Herman Bontrager as chairman. The next meeting, with a focus on Africa, will be May 29-31, 1990. *Muriel T. Stackley*

Lawrence H. Hart, Mennonite minister and director of the Cheyenne Cultural Center in Clinton, Okla., reports that for the first time in its 21-year-old history the National Indian Education Conference, held this year in Anchorage, Alaska, was officially alcohol free. Hart gives a large measure of the credit for achieving this goal to the Alaska Indian Education Council, but the initial move to ban alcohol from conference-sponsored events, including receptions, was made by the Cheyenne Cultural Center.

The fire-bombing attack last April on the home of former Vietnamese refugee Lam Ton triggered a Chicago City Council investigation of Vietnamese death squad activities. Lam Ton, a prominent Chicago Vietnamese restaurant owner, received death threats after taking part in a TV documentary that focused on Lam Ton's visit to his family in Vietnam and discussed the prospect of normalization between the United States and Vietnam. "This incident is one in a chain of violent attacks against the Vietnamese community in the United States," said Rey Lopez of Synapses, a key organizer of community opposition to death squad activity.

Woodland Bible Church, Warroad, Minn., has withdrawn its membership in the Northern District Conference of the General Conference Mennonite Church. Reasons the church gave for withdrawal included (1) a tendency of some in the General Conference to believe that the Bible could or does contain errors, (2) a lack of evangelistic thrust and spirit in the NDC and (3) the acceptance of women as pastors in the NDC.

NEWS

LIFE alive and well in central Illinois

Elkhart, Ind. (MBM/GCMC)—Six congregations in central Illinois have kicked off a three-year process of growth and outreach called LIFE.

Five Mennonite Church congregations—Waldo Mennonite in Flanagan; Metamora Mennonite, Hopedale Mennonite, Science Ridge Mennonite in Sterling; and West Sterling Mennonite—and one General Conference Mennonite congregation, Flanagan Mennonite, started LIFE this fall.

The goal of LIFE (Living In Faithful Evangelism) is to help churches discover new vision for outreach. It combines study, prayer, planning and action to help congregations develop caring ways of outreach using their unique strengths and setting. LIFE is a joint project of Mennonite Board of Missions (Mennonite Church) and the Commission on Home Ministries (General Conference Mennonite Church).

Jim Egli, LIFE project coordinator, said that five events are planned in the six churches this school year. During a special congregational meeting members were informed about the year's activities and viewed an inspirational video about evangelism.

Each congregation will use a 13-week curriculum that explores basic evangelism principles and related biblical material in Sunday school or during Sunday evening or mid-week meetings.

Egli said his congregation's use of the curriculum has been exciting. "Christ called us to do evangelism," he said. "The curriculum describes what evangelism involves and helps participants discuss how we feel about it and why we haven't done it."

A Sunday morning worship service focusing on evangelism is being planned. And congregations are appointing people to a congregational research team. These teams, according to Egli, will interview people to determine congregational strengths and community needs. Next spring, congregations will decide what each feels God is calling it to do.

Each congregation has appointed a LIFE coordinator and associate coordinator who, along with the pastor, lead the LIFE process. Each congregation also has a consultant who serves as a resource and will lead the congregational planning meeting next spring. These key congregational people meet periodically during the LIFE process for mutual support and accountability.

Egli serves as area coordinator for the six Illinois congregations. He is also pastor at Flanagan Mennonite Church.

During the second and third year of LIFE, congregations will implement plans and continue study and planning.

Even before LIFE began in earnest this fall, coordinators, associate coordinators and pastors for each of the six congregations attended a training event in North Manchester, Ind., in late July. The Church of the Brethren evangelism academy at Manchester College focused on enriching evangelism vision and developing evangelism skills.

About a dozen people from Ontario also attended the academy. Congregations in that Canadian province will begin the LIFE process in 1990. In 1991, LIFE will begin in Kansas and Florida.

For more information about LIFE, contact Ed Bontrager, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523, or Jim Egli at Box 217, Flanagan, IL 61740, (815) 796-2600.

Assistant Minister required for congregation of approximately 300 members in the Niagara Peninsula. **Bethany Mennonite Church** invites applications with resumé, including training and experience. The successful applicant will serve in conjunction with the pastor, with emphasis on youth and young adult ministry.

For further information, direct inquiries to Anna Andres, secretary, Pastoral Search Committee, R.R.#1, Niagara-on-the-Lake, ON L0S 1J0

Venture Club writers begin third year

Rosella Wiens Regier

Judy Schrag (standing), Smithville, Ohio, explains Venture Club curriculum to writers and editors of the third and fourth year material at their October orientation in Chicago. Those facing the camera are (left to right) Melissa Miller, Kitchener, Ont.; Norma Peters Duerksen, Woodstock, Ill.; and Edna Dyck, Newton, Kan.

Benjamin Solile of the African Independent Churches was detained in the Republic of South Africa on Sept. 2 for being too outspoken in his sermons. He had been warned earlier to tone down but did not. Pastors who went to inquire about him were beaten by the police.

In an impassioned appeal on behalf of poor countries, the U.S. Catholic hierarchy has described as "ethically unacceptable" the suffering and hardship caused by Third World debt. "Is it merely a rhetorical question to ask how many infants and children die every day in Africa because resources are now being swallowed up in debt repayment?" the bishops asked in a tough statement on the debt problem. Putting the question to creditor nations, especially the United States, the bishops ask, "Why should the poor in debtor countries, who had nothing to say about accruing the debt and have received little or no benefit from it, have to bear the greater burden of its repayment?"

Carol Comeau rejects abortion but feels that picketing and public protest are not options for her. Instead she demonstrates her prolife beliefs inside a hospital delivery room—as labor coach for single mothers, supporting women who have chosen not to abort their babies. Comeau is a pastoral worker at Church on the Street, an inner-city congregation for some of the estimated 12,000 street people in Toronto. (*Faith Today*)

NEWS

General Board approves funding increase for Mennonite Biblical Seminary

Hesston, Kan. (GCMC)—The General Board (GB) of the General Conference Mennonite Church (GC) approved an increase in the percent of GC funds that are distributed to Mennonite Biblical Seminary (MBS), Elkhart, Ind., at its Nov. 10-11 meeting here.

As of Feb. 1, 1990, MBS will receive 10 percent of the GC budget as opposed to the 8.9 percent it received previously. This action will amount to an increase of approximately $50,000 for MBS in 1990.

MBS had originally requested an increase of $120,000 in GC funds due to the fact that the seminary has been forced to use undesignated bequest funds to meet its budget for the last three years. "It's a question of whether or not the task you are asking the seminary to do is important and worth paying for," said MBS president Henry Poettcker.

The decision to increase the seminary's funds from the General Conference by less than half of the original request came after board members heard how the other GC programs would be adversely affected.

With MBS receiving 10 percent of the budget pie, the other GC programs will receive the following percentages: Commission on Overseas Mission (COM), 62.7 percent; Commission on Home Ministries (CHM), 19.2 percent, and Commission on Education (COE), 8.1 percent.

The discussion was overshadowed by the fear that the General Conference may receive only 90.6 percent of its 1989 fiscal budget, based on the current rate of giving.

"The thing I don't like about this is that everybody's losing. I prefer an answer where everybody gains," said Ronald Krehbiel, Freeman, S.D.

"If we don't make budget we all lose, the seminary as well," said GB member Edgar Rempel, Winnipeg.

"What we have seen in the last decade is that General Conference contributions have gone up about 70 percent of inflation," said Ted Stuckey, conference treasurer and business manager.

"As we become more urbanized we are no longer in enclaves of Mennonites. We are dispersed where there are more needs. I can see why our resources are being demanded at the local level," said moderator Florence Driedger, Regina.

Ray Frey, GC stewardship director, said, "We Mennonites have become part of society. Society says to us, 'Spend, don't save,' and it says, 'Don't give to the churches.'"

GB secretary Myron Schultz, Bloomfield, Mont., agreed: "I think we have to look at ourselves. We need to live a Christlike life. I think we have allowed the world to dictate to us where our priorities are and where we spend our money."

COE reported on its plans to appoint representatives to the joint General Conference and Mennonite Church Listening Committee on Homosexual Concerns. GB had asked COE to take responsibility for the committee. Some wondered if the committee would include people with homosexual orientation. When the answer was no, GB member Clare Ann Ruth-Heffelbower, Fresno, Calif., asked why not.

"One of the reasons is that the committee is to have the flavor of supporting families and congregations rather than advocacy....It's a listening committee," said GB and COE member Lois Preheim, Aurora, Neb. GB affirmed COE's plans.

The board also affirmed CHM and COM's effort to work together on the internationalization of mission. "I think we have a mandate to be prepared for a mass exodus from China. I think history will bear us out that we'll have another mass exodus just as we had out of East Germany. We've got to be prepared for that," said GB member Richard Early, Souderton, Pa. *Carla Reimer with a report from Dave Linscheid*

The **Springstein Mennonite Church** invites applications for the position of **pastor**, beginning in the summer of 1990. Potential applicants should be able to work with younger and older people, fluency in German would be an asset but is not essential.

Direct inquiries to Ron Loeppky,
Box 4, Springstein, MB R0G 2N0,
(204) 735-2883.

Archivist: The **Mennonite Library and Archives** (MLA) at Bethel College, North Newton, Kan., seeks a full-time professional archivist. The MLA contains some 30,000 volumes, 50,000 photographs and over 5,000 linear feet of archives and manuscripts documenting the history of Mennonites from the 16th century to the present. **Responsibilities**: Management of the MLA's archives and manuscripts collections, including solicitation, processing, preservation and reference. Other duties may be assigned based on the successful candidate's abilities and interest. **Qualifications**: (a) Archival experience and/or training, (b) at least one graduate degree (in hand or forthcoming), (c) familiarity with the general history and development of the Mennonite church, (d) a good working knowledge of German and (e) effective communication skills. **Salary**: Commensurate with successful candidate's level of experience, education and job responsibilities. $19,500 minimum. Health insurance, TIAA-CREF and four weeks' vacation. **Application:** Review of applications will begin March 1, 1990; appointment to occur any time thereafter but preferably no later than July 1, 1990.

Send letter of application, resumé and names of three references to Brian E. Schrag, Academic Dean, Bethel College, North Newton, KS 67117.

To help celebrate the 90 years of overseas mission work by the General Conference Mennonite Church, First Mennonite Church, in Bluffton, Ohio, offered a $5 subsidy toward the purchase of 30 copies of *I Heard Good News Today* by Cornelia Lehn (Faith and Life Press). People were encouraged to give the book as Christmas gifts. "As 'new' Mennonites," says director of Christian education June Thomsen, "our family read through the book, a story a day, at breakfast. Though it took the whole school year, we were fascinated by the stories and painlessly educated about Mennonite activity."

"MCC tends to be involved in too many things," said Rich Sider, secretary for Latin America for Mennonite Central Committe, at a September consultation in Winnipeg. "Do we do a lot of things well or just dabble?" Sider went on. MCC board member Siegfried Bartel said that MCC "is in too many countries. We're so proud to be in 54 countries. We don't have enough courage to discuss closing programs." MCC executive secretary John Lapp disagreed. "MCC does the things that conferences and congregations cannot do effectively by themselves." Guest speaker Reginald Bibby, a sociologist, said that Mennonites "tend to see every existing problem as falling within your domain."

A MENNO (Mennonites Encountering New Neighbors Overseas) project is being planned for Jan. 27-Feb. 10, 1990, in Colombia. Since 1974 some 215 people have spent two weeks in Cachipay, Colombia, doing voluntary service. Cost for round trip from Miami, meals, touring, tips is approximately $500. For more information contact Judy Stucky Sprunger, 5419 S.E. 41st Ave., Portland, OR 97202, (503) 777-0630.

NEWS

DGS blends communications and administration

Newton, Kan. —The newly formed Division of General Services (DGS) gathered here for its first meeting in October. The division, merging communications (formerly under General Board) and the Division of Administration, was brought into being by delegates at the General Conference triennial sessions in Normal, Ill., in August, on a three-year trial basis.

"I was pleased at how quickly the new board members oriented themselves and tackled the large job of providing direction for the communications and administration staff," said Ted W. Stuckey, DGS treasurer and business manager.

DGS took the following actions: (1) affirmed the adoption of a General Conference communications plan; (2) adopted new graphic standards for the General Conference; (3) moved that *The Mennonite*-on-cassette program be terminated by July 1, 1990, unless circulation can be increased to at least 30 subscribers or *The Mennonite* subsidy to the program can be reduced by 50 percent; (4) approved Dick Epp, Saskatoon, as the DGS representative on the *Der Bote* committee; (5) approved Church Extension Services loans of $475,000 (Canadian) to the Conference of Mennonites in Canada and Conference of Mennonites in Manitoba; $63,000 to Grace Mennonite Church, Lansdale, Pa., and $1,500 to Markham (Ill.) Mennonite Church.

DGS members are as follows: R. Lee Delp, Lansdale, Pa.; Dick Epp, Saskatoon; Jake Fransen, Smithville, Ont.; Gladys C. Graber, Buhler, Kan.; Jim Harder, Notre Dame, Ind.; Edgar Rempel, Winnipeg; Richard A. Rosenberger, Quakertown, Pa., chairperson; Beverly Suderman, Elkhart, Ind.; Marlene Suter, Markham, Ill.; Elmer Wall, Freeman, S.D.; and Bernie Wiebe, Winnipeg, recording secretary.

WM and WMSC to cooperate on literature project

Newton, Kan.—Meeting together for the first time, the executive committees of Women in Mission of the General Conference Mennonite Church and Women's Missionary and Service Commission of the Mennonite Church agreed to cooperate in preparing a devotional guide/program packet for the year 1990-91.

The September meetings here also included joint sessions of the literature committees of WM and WMSC and separate meetings of both executive groups.

The goals for the joint venture include providing resources for women's groups and placing a packet in every congregation. The packet will be tested and evaluated over a two-year period. After the first year, evaluation forms and other responses will be studied before deciding about devotional guides for the years following the two-year test period. WMSC will assume editorial responsibility for the devotional material, while WM will take responsibility for production. Costs will be shared.

The joint WM-WMSC packet will feature a coproduced devotional guide for 1990-91. Other resources in the packet will be produced separately for WMSC and WM editions. The format for both editions will be similar to the 1989-90 program packet currently in use by WM.

Estate money births youth ministry curriculum at CMBC

Winnipeg (CMC)—"Where there's a will, there's a way." Wills are providing a way for Canadian Mennonite Bible College to expand its program of studies.

Money from three separate estates will be used to establish a youth ministries program by September 1990.

The CMBC board approved in principle the establishment of this program at its June meeting but did not know how it would be funded. The estate monies helped turn this into "action to move forward" at the October meeting.

Youth Ministries will prepare youth pastors and youth workers for churches within the Conference of Mennonites in Canada. Training will be part of the school's regular Bachelor of Theology program. "CMBC is a place where students can get both the academic and the practical," maintains its president, John Neufeld, responding to a caution that CMBC not become a vocational training school.

Dean Gerald Gerbrandt is convinced that such a program at CMBC would "not only provide skills and confidence for those students who are considering youth ministry as a vocation" but would also "encourage other students to consider youth work as a serious option."

Conrad Grebel College invites applications for the position of **college chaplain**, to begin July 1, 1990. Qualifications include: a member of a Mennonite church with a mature Christian faith and exemplary lifestyle, seminary education and experience in pastoral ministry and a commitment and ability to minister to students within a pluralistic university context. Credentials for teaching in the college's academic program would be an asset.

Please send resumé and arrange to have references sent to Rodney J. Sawatsky, President, Conrad Grebel College, Waterloo, ON N2L 3G6, before Jan. 15, 1990.

Chanting a simple prayer while exercising helps relax athletes and gives them a lower heart rate and 11 percent more power, says Herbert Benson of the Harvard Medical Center. He is the author of the 1975 best seller *The Relaxation Response.* Over three years, he found that 80 percent of the athletes studied chose a prayer such as "The Lord is my shepherd" or "Shalom."

The West Berlin Mennonite Church held a thanksgiving service Nov. 12, one that had been planned for 28 years, as a result of the opening of the Berlin Wall on Nov. 9. Pastor Horst Krueger quoted a decision made by the church in 1961, just after the building of the Berlin Wall, to hold a prayer meeting instead of the thanksgiving service originally scheduled. "I believe we should now send an invitation to all Mennonites in East Germany to join us here for worship in December," said Krueger. Jochan Jantzen, a member of the Mennonite church in East Berlin, said that the economic problems that faced East Germany before the opening of the wall are likely to worsen as a result of it.

A directory of artists from the United States and Canada is being compiled for the Association of Mennonites in the Arts. More than 250 people in music, visual art, drama, dance, writing and other arts will be listed. The directory will help artists identify each other and inform church people of the artists among them. For more information contact Philip K. Clemens, College Mennonite Church, 1900 S. Main St., Goshen, IN 46526.

NEWS

'Hymnal Sampler' draws unexpected volume of mainly positive response

Harrisonburg, Va. (GCMC)—"We received more positive feedback about the *Hymnal Sampler* than we expected," said Nancy R. Faus, who chairs the interdenominational Hymnal Project. The sampler has been used at major Mennonite gatherings this year. The 550 response cards received from people who used the sampler reported "strong affirmation for the variety and balance" of hymns found in the sampler. Response cards reflected the diversity of opinion on inclusive language although those calling for more inclusive language outnumbered those calling for less.

Churches of God, General Conference, Findlay, Ohio, representatives to the project were present for the last time at the Oct. 23-27 meeting here. "Given the financial commitment yet required, [our elected leaders] do not feel comfortable continuing in the project [as of Jan. 1, 1990]," said administrator William H. Reist in a letter to Faus.

The remaining denominations participating in the Hymnal Project are the General Conference Mennonite Church, Mennonite Church and Church of the Brethren. The Mennonite Brethren continue to send one representative as an observer-participant to the project.

The Hymnal Council voted in another 58 hymns and worked on an additional 40 hymns, for a total of 283 hymns and songs selected to date.

"We have learned to facilitate voting. We have a deeper respect for individual differences," said Faus.The council approved a recommendation that multiple translations of the Scripture be used. Orlando Schmidt noted that the current Mennonite hymnal has four different translations. The worship committee used the following criteria in deciding which translation to select: (1) congregational readability, (2) language concerns, (3) Believers' Church theology, (4) familiarity to the ear, (5) aesthetics, (6) textual decisions and analysis.

Faus said she wants the new hymnal to "celebrate the new expressions as well as the old, the new images as well as the old, and the new harmonies as well as the old." The new hymnal is scheduled for publication in 1992. *Carla Reimer, General Conference news service editor, and Steve Shenk, managing editor,* Gospel Herald

Carla Reimer

Orlando Schmidt, left, Kansas City, Mo., and Tony Brown, Seattle, members of the Hymnal Council

We believe music in itself is worship, not just an aid to worship, says Nancy Faus of the Church of the Brethren. We are a singing people. My denomination's roots are in the Anabaptist as well as the Pietist movements. But it is a communal piety rather than a personal piety.

Ken Nafziger said that in the old days [in the Mennonite Church] "singing was the only thing we were allowed to do that was fun, so we've been good at it." A recent survey indicates that members of the Mennonite Church are willing to tackle new hymns and that their favorites are constantly changing.

Of the General Conference Mennonite Church, Marilyn Houser Hamm says, We want our congregations to be a choir. Minority peoples are calling us to tremendous changes and this means some stretching in the area of music.

Position available: **provincial director of youth and young adult ministries**

Duties:
- Support local congregational youth ministries;
- Work with Manitoba Mennonite youth organization;
- Resource youth meetings, retreats, workshops;
- Plan and organize university and young adult ministries;
- Administrative work for Educational Ministries Commission.

Qualifications: Theological training and youth ministry experience.

Position available: May 1, 1990

Deadline: Feb. 1, 1990

Send resumé to: Educational Ministries Commission, Conference of Mennonites in Manitoba, c/o 83 Rutgers Bay, Winnipeg, MB R3T 3C9

Bluffton (Ohio) College and Eastern Mennonite College, Harrisonburg, Va., are jointly sponsoring an academic tour of the Soviet Union June 1-29, 1990. The travel seminar will study the Soviet peoples in the provinces of Russia, Georgia and the Baltic republics of Lithuania, Latvia and Estonia. The tour is limited to 30 and will cost $3,300. For more information contact Jim Satterwhite, associate professor of history at Bluffton College, Bluffton, OH 45817.

At a clinic in a small stucco house near the University of Minnesota in Minneapolis, doctors make a point of wearing street clothes instead of white coats, and patient files are stored in a bank vault. The house is the Center for Victims of Torture. More than 150 survivors and their relatives have been treated at the center. They have come from 21 countries, including Cambodia, Ethiopia, South Africa, El Salvador, Honduras, Iran and Vietnam. Minnesota's clinic, established in 1985, is one of two full-service torture-treatment facilities in the United States. Chicago's center opened in 1987, five years after Copenhagen, Denmark, established the first center.

The Bishop Desmond Tutu Southern African Refugee Scholarship Fund, operated by the 75-year-old Phelps-Stokes Fund, makes it possible for a select number of refugees to come to the United States to study in colleges and universities. It is a coalition of church groups, colleges and universities, corporations, foundations and individuals.

NEWS COMMENTARY

Having church in a Holiday Inn: MEDA meets

Winnipeg (Meetinghouse)—It could have been almost any Mennonite church meeting. There was singing, prayer and discussions. About the only feature that seemed untypical was the offering. It was $30,000.

The annual convention of Mennonite Economic Development Associates (MEDA) met in the downtown Holiday Inn here Nov. 9-12. Nearly 600 registered.

MEDA chairman Leroy Troyer set the tone: "We have one thing in common: our Lord and Savior Jesus Christ. Let us have some fun, enjoy the fellowship and learn to know some new people." Concerning the convention theme, "Business, Power, and Justice," Troyer observed that the Anabaptist community began because of the abuse of power. "All of us will be held accountable for how we use power."

The theme was addressed through Bible studies, preaching and discussion. Featured guest speaker was the redoubtable Tony Campolo. "Biblical perspectives" were supplied by George Shillington of Mennonite Brethren Bible College in Winnipeg. The politician's view was represented by Jake Epp, member of the Canadian Parliament. Personal testimonies were given by attorney Carol Suter and corporate farmer Donald Kroeker. Paul Stevens of Regent College gave an expository sermon to conclude the program.

Speakers agreed that the relation between love and power is delicate. But most hesitated to go as far as Tony Campolo, who said, "In any relationship, whoever exercises most power exercises least love and vice versa. When love increases, power decreases, and the other way around."

Campolo proposed instead the power of love as demonstrated by God in Christ, who came as a baby in a manger and resisted the temptations of the devil to get him to take power. As an example of how the hierarchy of power might be turned upside down, he wondered about doing the yearly management evaluation from the bottom up instead of the top down.

Although he thoroughly approved of MEDA's approach through micro instead of macro economics (trickle up instead of trickle down), he worried about the tendency for capitalism's emphasis on profits to lead to compromise.

Attorney Carol Suter, Pandora, Ohio, challenged Campolo in her justification of power. "I truly believe God called me to be a lawyer. If Christians stay out of the system," she went on, "who's going to care? I think there is room in that corrupt system for people like me to care." Yet she acknowledged that "power is a great seducer."

In two brief sessions of biblical perspectives, George Shillington contrasted Solomon with Jesus in their relative success in fulfilling their mission from God. "Both were endowed, but only Jesus succeeded." He observed two central and complementary features in the life and teaching of Jesus: (1) the renunciation of power and (2) the celebration of freedom. "How shall we do the will of God in our time? By taking up power? Not at all. By abandoning aspirations for power. Seek the kingdom of God first."

Tony Campolo proposed the power of love as demonstrated by God in Christ, who came as a baby in a manger.

Other agenda: A matter of considerable interest to MEDA is the opening of the Soviet Union to influences from the West. Art DeFehr, president of Palliser Furniture, a family-owned company that began in a basement, reported on a trip to that country taken last summer by a MEDA group and on plans for additional activity. The problem for the Soviet Union, he said, is that *perestroika* (restructuring) is being attempted from the top. "The genius of the West has always been the bubbling up of ideas from the bottom. The Soviet Union will fail without this."

The MEDA vision is to encourage small business activity among church people in the Soviet Union. "Suddenly the churches have an opportunity to do things, but they have no money. If resources come from outside, this will bring control. We urge them to develop their own resources." The new budget includes $55,000 for the Soviet Union project. Of the $30,000 offering, $20,000 was for this program.

With 2,100 members and about 100 staff people, MEDA has an annual budget of roughly $2.5 million, of which something more than half is received from government grants. The mission statement of MEDA, which any Mennonite may join (though most are entrepreneurs), is stated in part as "to honor God in the world of work and economics by extending his reign to all our activities." *Daniel Hertzler, editor,* Gospel Herald

After prayerful consideration and discussion with Mennonite Central Committee administrators, Larry and Kori Leaman-Miller, MCC El Salvador country representatives, decided Nov. 30 to leave San Salvador. Rich Sider, secretary for MCC programs in Latin America and the Caribbean, said, "We've recommended that Leaman-Millers leave the country temporarily....[They] can help with solidarity, education and networking activities here [in North America]." The Salvadoran government's harassment of foreign church workers hit home for MCC on Nov. 21 when Salvadoran National Guardsmen entered the Leaman-Miller's apartment, ransacked it and carried off work-related files and computer equipment. The MCC unit house two blocks away was also ransacked and searched, and more goods were confiscated. At a recent press conference, U.S. Ambassador to El Salvador William Walker refused to criticize the Salvadoran government for raiding churches and church offices. According to the Nov. 19 *Washington Post*, Walker justified the raids as comparable to the internment of Japanese-Americans in the United States after the Japanese attack on Pearl Harbor. John A. Lapp, executive secretary of MCC, wrote to U.S. President George Bush on Nov. 16, after six Jesuit priests were assassinated in San Salvador. "At the very least," he wrote, "you should stop all foreign assistance until a negotiated peace is in place. Now is the time for you to exert vigorous leadership of peace with justice in El Salvador."

Between 1980 and 1989, federal funding for low-income programs decreased by 55 percent, while military spending increased by 44 percent, according to Mary Harren in *Tallgrass*, the newsletter of Kansans for Peace and Justice. Within these low-income spending reductions, subsidized housing appropriations were cut 82 percent, and housing assistance for the elderly and handicapped was cut by 52 percent. Today there are nearly 3 million homeless in the United States. Since 1981, federal housing funds have been cut by nearly 80 percent. Meanwhile, families with children represent the fastest growing sector of the homeless population.

RECORD

workers

Dale Bauman has resigned as pastor at Berea-Moorefield (Ont.) Church and will begin as pastor at Elmira (Ont.) Church in the summer of 1990.

Amy and Dean Becker have begun as voluntary service staff persons assisting in the camping program of Swan Lake Christian Camp, Viborg, S.D.

Neal Blough, mission worker with Mennonite Board of Missions, Elkhart, Ind., has begun as a Bluffton (Ohio) College adjunct professor of history and religion, working in Paris.

B. Driver

J. Driver

Herman Bontrager, Mennonite Central Committee Peace Office secretary, will complete his work in January 1990. He has served 13 years with MCC.

David Brubacher has resigned as pastor at Poole (Ont.) Church, effective April 1990.

Lowell Detweiler, Mennonite Disaster Service coordinator, is taking the additional responsibility of project coordinator for MCC's work in Armenia, USSR.

Bonita (Bonny) and *John Driver* have begun retirement in Goshen, Ind., after 38 years with Mennonite Board of Missions in Latin America and Spain. John is author of *Becoming God's Community*, part of the Foundation Series for Adults.

Henry V. Friesen, formerly of Calgary, has begun as director of pastoral care at the Izaak Walton Killam Hospital for Children in Halifax, Nova Scotia.

John Glick is president of the new Council of Mennonite Computer Users. *Steve Kaufman* is vice president and

Resource Catalog
FROM MENNONITE CENTRAL COMMITTEE:

The 1989-1990 Resource Catalog is available.
The catalog lists over 400 audiovisuals and printed materials available from the MCC Resource Libraries. Special sections on:

- MCC Mission
- Food and Hunger Concerns
- Peace and Militarism
- Different Cultures
- Children's Materials

All audiovisuals are loaned free and most printed materials are also free. To obtain your free copy of the catalog, contact any MCC office.

Last chance to register for

Mennonite Your Way **Directory VI**

Please send me a registration form; I want to be listed as a **host** in the new **Mennonite Your Way Directory VI.**

Name ______________________________

Address ____________________________

____

Complete coupon and return immediately to:
Mennonite Your Way Directory VI,
Box 1525, Salunga, PA 17538

Registration deadline extended to January 12, 1990.

The Young Woman's Christian Association recently opened the DUI Victim Center in Wichita, Kan., to provide aid and comfort to victims of drunken drivers. The program is the first of its kind in Kansas and possibly the country. The center's volunteers answer a 24-hour crisis line. Support groups are being organized. Counselors are available free of charge. Victims who must testify in court receive support from the center's staff. The center supports those injured by drunken drivers and the families of those killed in accidents related to drunken driving.

The number of human beings who could be fed by the grain and soybeans eaten by U.S. livestock is 1.3 billion, according to Diet for a New America by John Robbins (Stillpoint, 1987). Other facts from the book: It takes 16 pounds of grain and soybeans to produce one pound of feedlot beef. Sixty million people could be adequately fed by the grain saved if Americans reduced their intake of meat by 10 percent. Livestock production uses more than half of all water used for all purposes in the United States. The cost of hamburger if water used by the meat industry was not subsidized by U.S. taxpayers would be $35 per pound.

CPS Camp Camino No. 31 reunion will be held July 13-15, 1990, at Bethel College in North Newton, Kan. All men who were in Camp Camino and their wives are invited to this first reunion. For information contact Ray Frey, Route 2, Box 63, Hillsboro, KS 67063.

RECORD

Jim Horsch secretary.

Susan Goering, Baltimore, was appointed chairperson of MCC U.S. Peace Section. She is the representative from the General Conference's Commission on Home Ministries.

Jilaine and *Joe Graber*, First Church, Berne, Ind., are working as volunteers at Camp Friedenswald, Cassopolis, Mich., for four months.

Helmut Harder, Winnipeg, is the new chairperson of the MCC Peace Committee, and *Patty Shelly*, North Newton, Kan., is the new secretary.

Gary Knarr has resigned as pastor at Hawkesville, (Ont.) Church, effective in the summer of 1990.

John Paul Lederach of MCC's Mennonite Conciliation Service will join the MCC overseas team half time beginning in 1990 to develop overseas conciliation programs.

David Myers, pastor at First Church, Oak Park, Ill., has begun as part-time staff person assisting Friends for Peace, a network of over 40 churches coordinated by Lombard Mennonite Peace Center.

Jim Satterwhite, professor of history at Bluffton (Ohio) College, has completed a 10-month stay in Poland and Eastern Europe as a Fulbright Scholar. During that time he helped staff the Peace Church Publishers booth at the Moscow International Book Fair, translating for Soviet citizens.

Walter Sawatzky, Winnipeg, will begin his teaching assignment in February 1990 as associate professor of church history at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Schmidt

Stoesz

Doris Mendel Schmidt, Faith Church, Newton, Kan., has been appointed editor of the General Conference *Handbook of Information*, succeeding *Janice Hershberger*.

Gerald Schwartzentruber has resigned as pastor at Wellesley (Ont.) Church, effective May 1990.

Raj Dayal Singh is the new surgeon and medical superintendent of Sewa Bhawan Hospital, Jagdeeshpur, India. This hospital was begun by Mennonite missionary Herbert E. Dester in 1928.

Edgar Stoesz, Akron (Pa.) Church, has been elected to a three-year term on the board of directors for Habitat for Humanity. Mennonites *Larry Stoner*, Lititz, Pa., and *Leroy Troyer*, Mishawaka, Ind., are also on the board.

Jim Stutzman, Mennonite Church of Normal, (Ill.) is coordinator of the Victim Offender Reconciliation Program of McLean County, Ill. This one-year-old program is supported by Central District Conference.

Willard M. Swartley succeeds *Howard H. Charles* as New Testament editor for the *Believers Church Bible Commentary Series*.

Dick Wohlgemuth has resigned as pastor at Salem Church, Munich, N.D. effective May 1990.

Vernon Zehr has resigned as pastoral team member at Shantz Church, Baden, Ont., effective June 1990.

Gordon Zerbe, Fort Garry Fellowship, Winnipeg, has been appointed assistant professor of New Testament at Canadian Mennonite Bible College, Winnipeg, beginning in July 1990.

Steve Zettle, Church of the Nazarene, Kutztown, Pa., has begun a two-year Mennonite Voluntary Service assignment as shelter manager for Jeffco Action Center and emergency service coordinator for Inter-Church Arms, Arvada, Colo. His parents are Herman and Joanne Zettle.

—compiled by Angela Rempel

Zerbe

Zettle

Small General Conference church is seeking a **pastor** with a vison for growth. The church can furnish only a housing allowance at this time.

Contact either Herb Heppner, 108 Rancho Grande Cr., Atwater, CA 95301, (209) 358-1936, or Ted Plett, 1308 Mulberry Ave., Atwater, CA 95301, (209) 358-3213.

MVS ASSOCIATE DIRECTORS

Mennonite Voluntary Service is seeking two associate directors to administer units in Canada and the Western United States. Will conduct recruitment and share responsibility for the overall MVS program.

Starting date: Spring 1990

Requires: Commitment to Christian service
Excellent communication skills
Strong administrative skills
Willingness to travel extensively

Service experience preferred.

MVS is a program of the Commission on Home Ministries.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

"The need for worldwide study and application of the teaching of the Bible" is at the heart of a joint resolution of the U.S. Congress passed on Nov. 21. The resolution authorizes and requests President Bush to issue a proclamation declaring 1990 the International Year of Bible Reading in the United States. White House sources indicated that he would do so before the end of the year.

The Virginia Conference of the Mennonite Church has defrocked one of its pastors, David Hayden of Roanoke, Va. The action cuts off Mennonite Church funding for Justice House, a shelter for the homeless in Roanoke. Reasons for the discipline include Hayden's confrontational methods in calling attention to the plight of the homeless. "I have no plans to tone down," he says. "I'm not direct enough. There is no tomorrow when you have to sleep under a bridge. I do not advocate violence, but someday the poor in this country will rise up against the rich, and that will be bloody." Ray Gingerich of Eastern Mennonite College, Harrisonburg, Va., hopes to keep funds flowing to Justice House.

Income from Mennonite Central Committee relief sales is up so far this year, says John Hostetler, MCC Material Resources coordinator. Total net receipts for 1989 may increase $150,000 over 1988. Total relief sale income was $3,738,000 in 1988. One new fundraising idea at some relief sales has been auctioning houses built with donated labor and materials. The first one sold for $80,000 at the Goshen (Ind.) Relief Sale in September 1987. Three other houses have sold since in Indiana and Pennsylvania, and a fifth house is under construction.

RESOURCES

books

South Africa's Moment of Truth by Edgar Lockwood (Friendship Press, $5.95) introduces through the voices of South Africans the origins of the current situation and analyzes the myths and realities of the crisis (political, spiritual, economic, international, theological).

A Certain Sound: *The Struggle for Liberation in South Africa* by Cedric Mayson (Orbis, 1985) is an autobiographical chronicle of how the faith of this Methodist minister led him to struggle against apartheid even when his once-enthusiastic congregation retreated in fear of the Security Police and he faced charges of high treason.

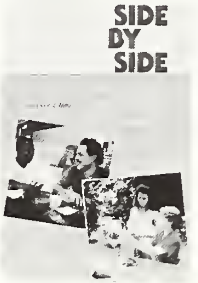
A manual for providing technical information for congregations being developed as well as for established congregations is available from the Commission on Home Ministries, Box 347, Newton, KS 67114-0347. Called **A Technical Manual for Church Planters**, it outlines the initial organizational process for a new church, including incorporation, tax exemption, leasing property and much more.

The Sanctions Handbook by Joseph Hanlon and Roger Omond (Penguin, $6.95) presents the case for and against sanctions in South Africa and looks at steps already taken.

Fiction about South Africa includes the following: **A Dry White Season** by Andre Brink (Penguin, $6.95), a novel of a white South African's quest for the truth when a black friend dies in police custody; **Born of the Sun** by Joseph Diescho (Friendship Press, $6.95), the story of a young Namibian forced to leave his peaceful village to work in the diamond and gold mines in order to earn money to pay taxes demanded by the Commissioner for Native Concerns; **Southern African Stories**, edited by Stephen Gray (Penguin, $6.95), an anthology of voices across the years: African legends, tales of settlers, stories of life under Apartheid; **A Land Apart:** *A Contemporary South African Reader*, edited by Andre Brink and J.M. Coetzee, which includes poetry, stories, diaries and autobiographies from 35 South African writers.

God in South Africa by Albert Nolan (Eerdmans, $10.95) is about the gospel that is emerging out of the present crisis in South Africa, a gospel based on a sensitive reading of the signs of the times in that country today.

Christians in the black townships of South Africa say that **The Kairos Document** (Eerdmans, $2.95) gives articulate expression to what they believe about the liberation struggle in their country.



Side by Side: *Mentoring Guide for Congregational Youth Ministry* by Lavon Welty (Faith and Life Press, 1989, $9.95, $11.95 in Canada) provides a step-by-step approach to mentoring, a topic not many books deal with.

Wonders and the Word: *An Examination of Issues Raised by John Wimber and the Vineyard Movement*, edited by James R. Coggins and Paul G. Hiebert (Kindred Press, 1989, $9.95, $12.95 in Canada), analyzes the effect this movement is having on other evangelical churches.

The Search for an American Public Theology: *The Contribution of John Courtney Murray* (Paulist Press, 1989, $10.95) proposes a public theology that will restore meaning and spirituality to our culture while respecting America's innate pluralism.

"Widening the Circle" is the theme for the 1989-90 program year for Women in Mission. WM plans to spend a year studying the lives of women in the Bible. The literature committee recommends **Just a Sister Away:** *A Womanist Vision of Women's Relationships in the Bible* by Renita J. Weems (LuraMedia, 1988, $9.95).

Christians East and West Unite ($3.15) contains the addresses of all the major missions providing literature for Soviet Christians. It includes step by step guides to letter writing, sending book parcels and issuing invitations. It also contains Russian phrases. It is available from Keston College, Box 1310, Framingham, MA 01701.

—compiled by Gordon Houser

Mennonite Mutual Aid has an opening for an **actuarial student** to assist with the actuarial functions of all MMA business. Candidates must have a BA degree with emphasis in actuarial science, math or finance (including background in calculus, algebra, probability and statistics) and be highly self-motivated.

If interested, send resumé to
Personnel, Mennonite Mutual Aid,
1110 N. Main St., Goshen, IN
46526.

Conference of Mennonites in British Columbia seeks **conference minister/administrator**

About 60 percent of the duties will be pastor/church related, and the balance will be conference administration.

Send inquiries to Jake Tilitzky, Chairman, Conference of Mennonites in B.C., Box 2204, Clearbrook, BC V2T 3X8.

The position is available in the summer of 1990.

Please forward application by **March 1, 1990**.

LETTERS

Appreciation

God bless you! I especially appreciated the testimonies [Sept. 26] on Satanism. *Jim Egli, Box 217, Flanagan, IL 61740*

God kicked me in

[In response to] "Why Not Stay?" [July 25] I'll add why I didn't stay: because I was voted out. Period. I used to be critical of all the ordained pastors working at conference headquarters; then all of a sudden I knew. They may have also been in a vocational, economic, social crisis, marital or even a spiritual crisis, having been voted out of the pastoral ministry.

For years, when reading an advertisement for a pastor, my first reaction was no sympathy for the congregation. Now that some healing has taken place, I wonder whether their former pastor was voted out. I won't consider returning to the pastoral ministry as such; my enthusiasm is gone. I feel sorry for pastors with no other skills to turn to in order to support their families.

For the benefit of others who have been voted out and as testimony that God answers prayer, I'll share here how the Lord dealt with me to bring healing.

I was driving into a blinding sun to speak somewhere. My heart was heavy and I was afraid I wouldn't be able to speak with a smile on my face.

I remembered how Samuel complained to the Lord (1 Samuel 8) that the people had rejected him from being king over them. The Lord's answer to him was, "They didn't reject you from being their leader; they rejected me from being king over them." I asked, "God, why did they kick me out?" It could have been written in the sky or spoken from the radio, God's answer was so clear: "They didn't kick you out; I did."

I had heard many times, "God closes some doors and opens others." I know for certain he does. Now I know that I am where God wants me to be and doing what he wants me to be doing. I give testimony here that God's timing is always perfect; we're just the ones who are impatient. All of my experiences have been stepping-stones to prepare me for my current involvement.

Why did God wait over a decade to reveal the answer to me that he had kicked me out? Maybe so that I could understand others better who are also facing vocational, economic, social and spiritual crises. I praise God today with my words and with my life, giving a helping hand to others who have forgotten how to smile. *Name withheld by request*

Thanks to you all

Zuki and I and our children thank you Mennonites on behalf of ourselves and our extended family back in South Africa for the hospitable manner in which we were received and ministered to by you [the past three years, in Moundridge and North Newton, Kan., Elkhart, Ind.; and Akron, Pa.].

We thank you especially for the way you went deep into your pockets to make us feel at home. We know that the expenditure you went into for our sake could have saved thousands of lives instead of just one family.

We do feel our indebtedness not only to you but also to those families that missed the support of your loving hand because of us. We pray that God gives us the power and ability to love others as you have loved us and to be generous to them as you have been to us.

In thanking you on behalf of our extended family in South Africa, we want you to know that what you did to us you also did for our family and friends back home. Their concern about where we slept, what we ate and how our lives were spent was relieved by knowing we were with hosts they could trust.

Zuki is particularly thankful for the knowledge of quilting the Mennonite communities we were in were so eager to impart to her. She sees an important role for this newly learned handicraft among the women with whom she had been engaged in handicrafts before we came to North America.

I, Ezra, have more reasons to be grateful to you. The education you made possible for me has transformed my intellectual being and placed me in a position where I can discern the more complex issues of life with a clearer vision. I pray that the Holy Spirit will guide me to use my education to the benefit of my downtrodden people. For that reason I wish to dedicate the remaining part of my life to being God's instrument in the empowerment of my people so that they may also experience that love of God that our family has experienced through you.

Again we say, Thank you and shalom. *Ezra and Zuki Sigwela*

Editor's note: The Sigwela family came to North America as part of Mennonite Central Committee's servanthood sabbatical. Ezra studied at Bethel College and Associated Mennonite Biblical Seminaries. A farewell was held for them in Akron, Pa., in November.

The week after Christmas

Peter Voran

T'was the week after Christmas when all through the house
Everybody was buzzing, even the mouse.
Decorations all gone, the tree taken down;
Not a shred of evidence that Christ came to town.

The stockings that hung by the chimney with care
Were packed in a box, where places they'll share
With trinkets and lights, the tinsel makes way
For Baby Jesus, the crib and a small bit of hay.

The toys are all scattered, some broken, some worn.
Too quickly forgotten the Christ who was born.
His birthday o'ershadowed, forgotten the reason
That really gave birth to the Christmas season.

I trust 'tis not true of your family and home,
That the week after Christmas so busy become
That Christ with the tinsel is thus put away,
Stored in the attic till next Christmas day.

Peter Voran's address is 1020 Columbus Court, Newton, KS 67114.

An MCC financial update

People around the world still need our help.

Mennonite Central Committee (MCC) wants to continue serving refugees, disaster victims, hungry, sick and homeless people worldwide.

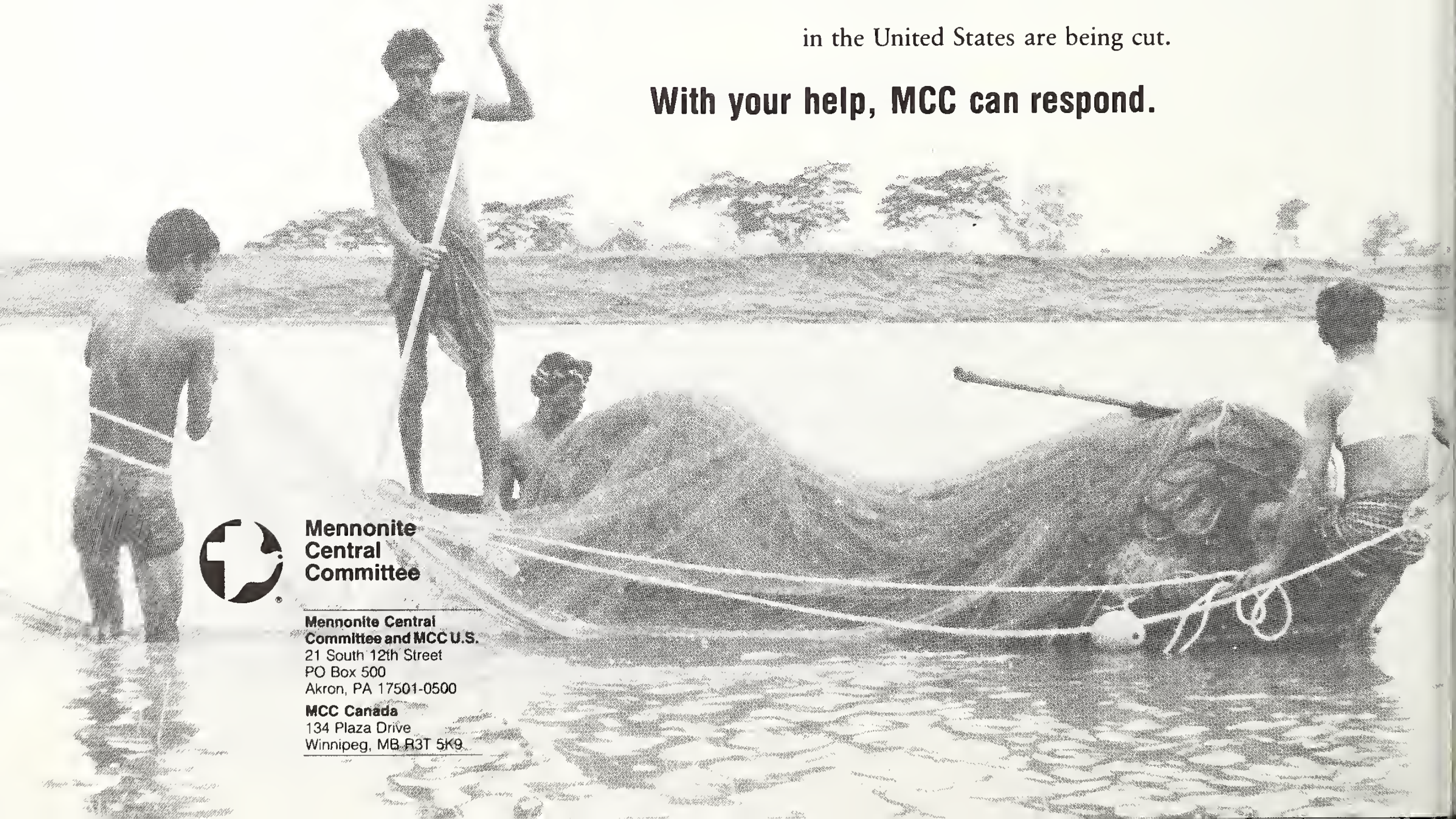
But U.S. giving to MCC is below budget this year.

Canadian contributions to MCC will meet budget, but U.S. giving will likely be $400,000 below budget at year end.

So MCC has reduced its ministry to people in need.

Food shipments to Sudanese refugees have been reduced. Plans to help Central Americans suffering from war and last year's hurricane were scaled down. Programs for needy people in the United States are being cut.

With your help, MCC can respond.



Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
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PO Box 500
Akron, PA 17501-0500

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Good Books for Young Readers

There's No Time Like Summertime *by Elaine Good, illustrated by Susie Shenk Wenger*

"It's summer! I know it is! Want to know how I know? Strawberries! I went to inspect the patch, and red was peeking out from the bright green leaves. They are still white underneath, but I can't wait. They taste good anyhow.

"There's no time like summertime!"

In this second book of a series, a rural child discovers what makes summer a special time of year. By the author and illustrator of *That's What Happens When It's Spring!*

For ages 3–6
Four-color artwork, $12.95, in Canada $19.50

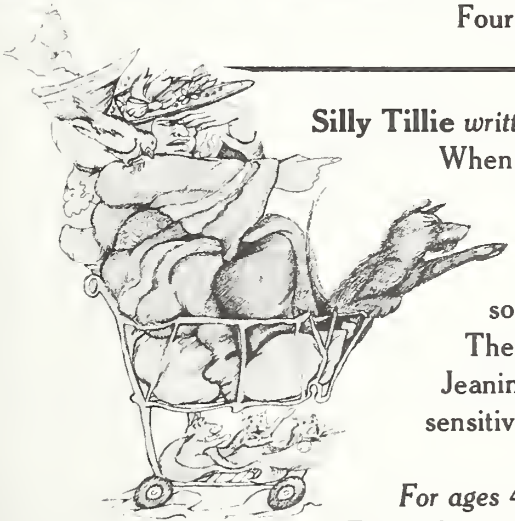
The Underbed *by Cathryn Clinton Hoellwarth, illustrated by Sibyl Graber Gerig*

A child tells his mother that he can't go to sleep because there's something under his bed.

"I have heard of Underbeds," his mother says. "Yours sounds like the one that lived under my bed when I was little."

A charming story by Cathryn Clinton Hoellwarth with vivid illustrations by Sibyl Graber Gerig.

For ages 4–8
Four-color artwork, $12.95, in Canada $19.50



Silly Tillie *written and illustrated by Jeanine Wine*

When people looked at Silly Tillie they usually made a face.

In the winter, Mr. Slotman chased her away from his laundromat. He gave a free cup of coffee to all his customers, but he never offered Silly Tillie one. He said he couldn't afford to give coffee away to someone who slept out of doors and smelled like a pile of dirty old clothes. Then, one morning, he needed her help.

Jeanine Wine, the author of *Mrs. Tibbles and the Special Someone,* offers this sensitive but lively story of kindness in the city.

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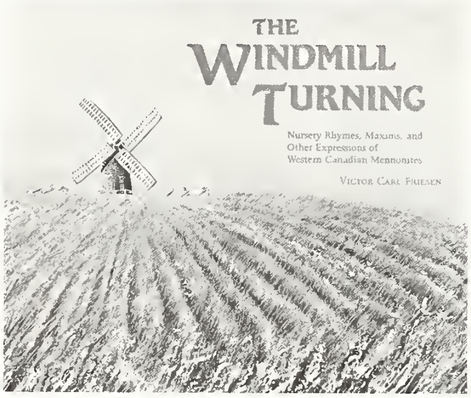
books

Mennonite folklore

The Windmill Turning: Nursery Rhymes, Maxims and other Expressions of Western Canadian Mennonites *by Victor Carl Friesen (The University of Alberta Press, 1989, 139 pages)*

Reviewed by Irene Klassen, 4215 49 St. NW, Calgary, AB T3A 0K2

This extensive collection of rhymes, folksy expressions, riddles and jokes is dedicated to Friesen's mother. The surprise is that this is not a children's book and that the rhymes are all in *Plautdietsch*, a Low German language akin to Dutch. Each rhyme is accompanied by two translations, one a literal and the second a more poetic, softer version.


THE
WINDMILL
TURNING
Nursery Rhymes, Maxims, and Other Expressions of Western Canadian Mennonites
VICTOR CARL FRIESEN

These folksy rhymes have been passed from generation to generation, and in the passing it seems that some of the characteristic magical rhythm and the often nonsensical rhyming has been lost. Many of them brought back memories of my own childhood, but some lacked that special lilting component I remember, as if lines and words have been mixed up by someone unfamiliar with *Plautdietsch*.

One introductory chapter gives a brief history, including photographs and illustrations, with special emphasis on that branch of Mennonites whose origin was in the Netherlands (hence the language), their wanderings to Russia and eventually to southern Manitoba and Saskatchewan. For these people the windmill was an integral part of their life, and the repetitive, rhythmic turning of its blades is reflected in the rhythm of the verses.

Another chapter tells of the rich folklore and the origins of expressions that are a part of the Mennonite people. In order to appreciate these verses the author also explains the development of *Plautdietsch*, a vivid, colorful, homely, down-to-earth language. It is not really translatable in its expressiveness but is vital to the continuation of the recorded legends. Friesen also describes in detail how the writing, the orthography of the *Plautdietsch* language has become a science, using a standardized system that makes it possible to record the various dialects of that language.

Although this book won several awards at the Alberta Book Festival and is an entertaining conversation piece on my coffee table, I wonder whether others will appreciate its richness.

Mennonite songs

Singing Mennonite: Low German Songs Among the Mennonites *by Doreen Helen Klassen (The University of Manitoba Press, 1989, 330 pages)*

Reviewed by Helen Friesen, Box 256, Butterfield, MN 56120

Those who have a Low German background and remember songs sung in that "domestic" language will enjoy this book.

Klassen, co-chair of the music department of Steinbach Bible College, has gathered 143 Low German songs for this book. If more than one tune was used for a particular song, the variations are also given. Important for those whose recollection of Low German is a bit rusty is the fact that each song also includes the English translation.

The book's divisions include sections of children's songs, religious songs, street songs, village songs, ballads, love and singing-circle game songs, *Plautdietsche Owent* songs, reunion songs and some used by the Canadian singing group *Heischraitje*.

Klassen gives a general introduction to each section, identifying what particular group knew a song plus her source for individual songs. The place in Russia from which the immigrants came also determined which songs they knew. People's position in life also influenced what they sang.

With perhaps one exception, all tunes include only the melody. Some lyrics were put to tunes already in use with other words, while others were composed by the writer of the lyrics. A few are Low German translations of existing songs—like *Du Bess Mien Sonneschien* for the popular song "You Are My Sunshine."

Her research revealed a much larger volume of Low German songs than was originally thought. Not only was Low German used in lullabies or for children but also to make social comments and express religious feelings.

The book has an excellent index and bibliography, plus a map of Russia indicating the location of Mennonite villages.

While those who know Low German will derive the greatest enjoyment from the book, even those interested in the history of music among the Mennonites will find it entertaining.

films

Justice vs. family

A World Apart, *written by Shawn Slovo, produced by Sarah Radclyffe, directed by Chris Menges*

Reviewed by Gordon Houser, assistant editor

This 1988 film, which won awards at that year's Cannes Film Festival, is available on videocassette. It is well worth renting, though it requires a patient, thoughtful viewing.

Based on a true story, *A World Apart* takes place in 1963 in South Africa. Diane Roth (Barbara Hershey) is left to care for her three children when her husband flees the country because of his work on behalf of the banned African National Congress. The story is told from the perspective of their oldest daughter, Molly (Jodhi May).

Hershey plays a journalist whose passion is justice for the oppressed black South Africans. Her activities, however, get her arrested and leave her daughter to face increasingly harsh consequences as she is alienated from her schoolmates, including her best friend.

The tension builds slowly, aided by haunting music and the magical camera of first-time director Menges, whose cinematography work has won an Academy Award. In a country of black and white disparities, we witness the gray area of standing for justice while neglecting one's children. Hershey and May's performances are riveting; we feel their pain.

By the end, at the funeral of a black activist, the cruel realities of South African life have driven us to face the question: How do we love in this world of conflicts?

'The squirrel walks in the dew':

Proverbs, names connect Africa and the Old Testament

Elmer A. Martens

Connections between the Old Testament and modern-day Africa are surprisingly many.

Ties go well beyond stories of Abraham "fibbing" about his wife before Pharaoh, Moses leading a liberation movement out of Egypt, Pharaoh giving a daughter in marriage to Solomon, and oracles against nations such as Egypt and "Put." ("Put" is modern Libya in North Africa, though some think it is Somalia, which was once called "Punt.")

One need only talk to Africans about their names to discover connections between Africa and the Old Testament. Their faces light up, whether in Addis Ababa, Ethiopia, or Kajiji, Zaire. Their names have meanings they are quick to share.

"My name is Mateso, which means 'suffering,'" one says.

"My name is Kusangila; it means 'holding together,'" another says. Zelalemba means "don't have an uncle." Nakahose means "Who will speak?"

In North America only the habitually curious search out the meanings of their names. But people in the Old Testament, like Africans today, are mindful of names and their meanings. Abram means "high father," different from Abraham, which means "father of a multitude." The name Jacob, meaning "deceiver," is changed to Israel, meaning "struggling with God." David called his son Solomon, a name that may be derived from the Hebrew word for "peace." God loved that son and directed that he be called "Jedidiah" meaning "loved by Yahweh" (2 Samuel 12:24-25).

To enter certain parts of Africa is to enter the land of proverbs. When the principal of an African seminary was entertaining me and students from various African countries in his home, he suggested that the group "trade proverbs."

He began with this proverb: "Every lizard crawls on its belly; we don't know which one has the belly ache." Preacher-like, I interpreted the proverb to mean that it is hard to spot a hypocrite. I was wrong. The proverb suggests that since people act so much alike, one does not know which one is really hurting. It does not call for judgment but compassion.

For the next 40 minutes discussion was animated. Said one, "The chimpanzee doesn't have a tail; he waited too long." That is, if there is something to do, do it.

Another added, "A monkey can laugh at the behind of another monkey." Implied: He does not know he has the same problem.

"The mouth is medicine." That is, parents who have warned children in a preventive way do not accept blame if mishaps occur.

Another time I sat on a stool under a large tree in Mogadishu, the capital of Somalia in East Africa, while an ordained Mennonite minister who helped translate the Old Testament described his nomadic background.

When we got onto the topic of proverbs the conversation became spirited. Said he, "Someone who is greedy does not sleep at night or go under the shade of a tree in the daytime." That is, a greedy person has no peace of mind. Together we enjoyed the cadence of "Nago ama oosamir ama kasamir," which means, "If you want to marry, be patient with women; otherwise don't marry."

In the classroom I got in touch with the pervasiveness of proverbs in Africa. Oscar, a student, in a report on African proverbs alluded to a book entitled *1,000 Kikuyu Proverbs*. Samples from the book include these: "The squirrel walks in the dew" (I start my work early, for I know that the morning hours are best); "He who feels envy cannot prevent a man of energy from becoming enriched"; "Woman and sky cannot be understood"; "Many births mean many burials."

Behind the proverb "The best part of another's goat is the ear" is the custom of distributing parts of a slaughtered goat to all present, even strangers who come to the gathering. The stranger, this proverb implies, should not expect a choice morsel but be satisfied with the ear. That is, the wise person keeps the best for those close to him.

RNS

Squirrels and lizards: *To enter certain parts of Africa is to enter the land of proverbs.*

One can readily relate proverbs about squirrels and lizards to biblical proverbs such as "Go to the ant, you sluggard" or, "Coneys are creatures of little power, yet they make their homes in the crags" (Proverbs 30:26).

African proverbs are not formally learned in school. They are spoken, usually by the elders, at an appropriate occasion and are a form of parental education. The preface to *1,000 Proverbs* notes, "The proverbs are the quintessence of Kikuyu eloquence and represented for centuries the code of tribal laws used for lack of written books."

Proverbs are used in delicate or sticky situations. They are a face-saving device sometimes. They are admonitions that are less than direct. One student told how his family used a proverb to ask his fiancée's family's permission to pay the bride price in installments. The uncle who was negotiating broke through the stalemate with a proverb, "We Kikuyu work at night." It was the right proverb and meant, "We will get to it and we'll deliver."

One wonders just how the biblical proverbs were used and whether there is not much more to them than first meets the eye.

When one listens to Africans talk about their names or repeat proverbs, one gets the feeling of living in Old Testament times.

Elmer A. Martens lectured in East Africa for six months in a joint assignment of Mennonite Central Committee and Eastern Mennonite Board (Salunga, Pa.). Martens is professor of Old Testament at Mennonite Brethren Biblical Seminary, Fresno, Calif.

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editorial

A new kind of church, a new kind of church member

So much is happening so fast that it's hard even to report on it." So said Hugo Jantz, Mennonite Central Committee worker in Europe at the end-of-November meeting of the Council on International Ministries. (See page 586 for a report on that event.)

A new church reality faces Europeans as state and free congregations in the West assimilate those coming from the East. And we can imagine the decimating effect on congregations where, in contrast, people are suddenly leaving. (Ask our fellowships on university campuses about those end-of-the-school-year, wrenching farewells.) Last August I heard Jake Tilitzky, Abbotsford, B.C., report on the discouragement felt in churches in the Soviet Union as people left—first a choir director, then a couple of families, even a pastor, all heading to the West.

Meanwhile, back home we also have some noticeable changes. The good news is that local mission has grown. We as a people have a larger sense of *everyone* being in mission. Understandably, more of our dollars now stay close to home. The bad news is that we as a people tend to give to "mission" farther away chiefly if we or someone we know has been overseas or if we know someone who is. The good news is that many of us are serving overseas or in voluntary service units. Many others are visiting service sites. The bad news is that many openings for such service still go begging.

Our sense of local community is stronger, but our sense of churchwide community is weaker. In the past we gave to causes; now we tend to give to specific projects. In the past we could assume a loyalty of the parts to the whole, of congregations naturally identifying with area organizations. Now the larger organizations (provincial, district, national in the case of the Conference of Mennonites in Canada) have to compete with local support.

My view is this: Our 372 congregations *own* the General Conference Mennonite Church. When a congregation joins the conference it becomes an owner. The conference exists for no other reason than to obey the mandate of the congregations. This has been seen as Christian education, church planting, assistance to emerging congregations and taking the gospel of Jesus Christ to the world.

Now it may be that we're in for a surprise. We who for 100 years or so have been able to "help the poor" may find ourselves *becoming* the poor as the center of economic gravity shifts to Asia, Japan in particular. The circumstances are in place, and our churchwide budgets are evidencing that fact. Economically we North American Mennonites are hurting.

What must we do? Do justice. Love mercy. Walk humbly with our God. Tend the orphans. Visit the sick. Tell the world, Jesus saves.

Let these women (below) from the African Independent Church in the Transkei, South Africa, lead you into next steps in your thinking about the 1990s. They are, in fact (says Larry Hills, who snapped the picture), returning from visiting a sick church member, with great joy. *Muriel T. Stackley*

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